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SACRED HERMENEUTICS

DEVELOPED AND APPLIED;

INCLUDING

A HISTORY OF BIBLICAL INTERPRETATION

FROM THE EARLIEST OF THE FATHERS
TO THE REFORMATION.

BY

SAMUEL DAVIDSON, LL. D.

AUTHOR OF LECTURES ON BIBLICAL CRITICISM.

*Προηγούμενος πρόσεχε τῇ τῶν βίβλων γραφῶν ἀναγνώσει· ἀλλὰ πρόσεχε,
πολλῆς γὰρ προσοχῆς ἀναγινώσκοντες τὰ θεῖα δέομεθα.—ORIGEN.*

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P R E F A C E.

THE following work is intended to complete the plan which the writer proposed, when publishing his Lectures on Biblical Criticism. Having prepared the way for the interpretation of the sacred volume by describing the principles on which the text is adjusted, it remained for him to unfold the general rules that should guide the Biblical expositor in ascertaining and presenting the true meaning. Such a system of Hermeneutics has accordingly been attempted. The fundamental principles, constituting the theory of interpretation, have been laid down and exemplified. As it would have been comparatively useless to state naked precepts apart from the mode in which they should be applied in exegesis, numerous examples are given, which may lead the inquiring student to a right apprehension of the extensive operation of a few hermeneutical laws.

The volume is published under the impression that such an one was needed. It is true, that there are various books on Hermeneutics in the English language, but none of them is constructed on the plan which the author regards as best adapted to the subject. They are unnecessarily brief, encumbered with a multiplicity of rules, deficient in examples, objectionable in arrangement, or partially antiquated. A course has been pursued differing in several respects from that of other writers—a course

designed to be more obvious to the majority of Biblical readers, and more practical in its genuine result.

It is not pretended that the volume exhibits a complete system of Hermeneutics, in the view usually taken of the subject. Many will look in vain for chapters on *emphasis*, *the figures of speech*, *the principles of prophetic interpretation*, &c., which have been purposely omitted. The first does not appear rightly to belong to Hermeneutics, as far as the author is able to see, though he cannot pause to explain the reasons of his opinion. To describe grammatical or rhetorical figures separately, is the business of grammar or rhetoric;—and it would have been inconsistent with the original plan to take up the third topic at length and by itself, as if it were peculiar or unique. In addition to these, the second leading part of the subject has been omitted, viz. the best mode of giving an exact delineation of the original when understood, or of bringing forward the meaning after it has been discovered. Here the character of versions, paraphrases, commentaries, and scholia should have been discussed, with the comparative merits of these expedients for making the mind of the Spirit intelligible to others. To compensate for the omission of this division, it has been incorporated with the other. It appeared of little consequence to reserve for it a distinct place; while the volume increased to such an extent as to compel abridgment. Perhaps also, some may consider Schleiermacher's definition of Hermeneutics, which excludes from the science the art of appropriately explaining the meaning of an author (*die Darlegung des Verständnisses*), as more philosophical and correct than the usual explication.

The nature and characteristics of Hebrew poetry have been waived, chiefly for want of sufficient space, although

it was at one time intended that *parallelism* should be noticed at large, and the late attempts of Koester and Ewald to extend the principle to entire verses, brought under review. In the mean time, it may be said of Ewald's "Allgemeines über die Hebräische Poesie," published at Göttingen in 1839, that it is a very ingenious and elaborate essay on the structure and strophes of Hebrew poetry, thoroughly German in its nature, and metaphysically obscure. That it is a failure, it would not be difficult to demonstrate, although it displays great acuteness and originality of conception.

The Bibliographical Appendix has been compiled with considerable labour, and a studious desire of accuracy. The author is satisfied that he has given as fair and impartial a judgment respecting the works noticed, as his acquaintance with them warranted. It is time, that students of the Bible should cease to be guided by the decisions of popular reviews and sectarian magazines. It is time, that bibliographical notices should be made to serve as *useful guides* to the inquirer, and not as laudatory commendations calculated to mislead. A *faithful estimate* of such books as are mentioned has been *attempted*; how far the attempt is successful, remains to be determined by the opinion of competent scholars. On this as well as every other subject, the writer has exercised independent thought, uninfluenced by the praises or censures pronounced by others, and often unknowing of their particular sentiments respecting the volumes and dissertations inserted in the chapter. In the absence of a full history of Biblical interpretation from the Reformation to the present time, the portion in question may serve to indicate the progress of Hermeneutical investigation, with the various phases through which it has passed.

The book contains *general*, not *special* Hermeneutics. With the former it is wholly occupied. This arose from the leading idea that guided the author, viz. that the Bible should be as far as possible its own interpreter. The manifestation of such a plan is prominent throughout. It has been kept steadily in view. Hence *special* Hermeneutics have been avoided—and hence, too, the Hermeneutics of the Old and New Testaments have been combined, after the manner of the older writers. In *special* Hermeneutics great room is afforded for the introduction of doctrinal sentiments previously held, and the influence of theological creeds previously subscribed. They embody, in general, the doctrinal system of a particular individual, which is brought to bear upon the exposition of Scripture in an order the reverse of right. Avoiding a procedure so objectionable, the author of the present volume has studied to simplify the principles of interpretation as much as possible, so that all Christians, sincerely professing to receive the Bible as the word of God, may be disposed to acquiesce in them as certain and self-evident. They have been in some degree *axiomatised*, which can only be done with success by resting on the broad basis of Scripture and common sense together.

The idea may occur to some, that two topics have been treated with a copiousness disproportioned to the others with which they are associated, viz. the quotations from the Old Testament in the New, and the apparent contradictions of Scripture. The reason of this is, because they demand more detail in order to be useful to the student of the Bible. If it be found, that nothing essential has been omitted in either, or that the discussion of them is satisfactory and near to completeness, the writer's design has been answered. Had space permitted, other

chapters should have been enlarged, and appropriate examples increased. Possibly this may be done at a future time, should a second edition be called for.


The author is sincerely sensible of many imperfections in the work which he now ventures to send forth. But he has endeavoured to do what he could, in the time and circumstances connected with its composition. Had he possessed greater advantages and leisure, it might have had a higher claim to the approbation of learned and intelligent judges. By the kind providence of God he has been enabled to bring it, such as it is, to a termination; and it is his humble prayer, that it may tend to promote the intelligent study of the Holy Scriptures, to restrain error, and to check the influence of unsound exposition. It is of præminent importance, that a healthy piety, founded on a clear apprehension of divine truth, should be formed and matured. Dangerous sentiments, professedly drawn from the word of God, are widely afloat in the religious world. Delusive views of essential doctrines are fearfully prevalent. It becomes, therefore, the imperative duty of each one who undertakes to expound the Bible, to have certain fixed principles by which he may be guided amid the rubbish of antiquated notions and the accumulation of ingenious novelties thrown in his path. Let him seek for truth and truth alone, undismayed by the opprobrium of sect, the standard of party, the fear of heresy, the tyranny of prejudice, or the current of opinion. The Bible must be his only infallible text-book. To understand its paramount disclosures, he should bring all the perspicacity and learning he may possess, unswayed by the dogmas of any creed, however wisely framed, or industriously lauded. Let him strive to attain, under the influence of the Holy Ghost, those broad, comprehensive views of revelation,

which shall at once settle and enlighten the mind, while purifying the heart from selfishness and sin. If rules have only a negative effect, they will not be worthless;—if their only tendency be to keep away from false opinions claiming to be derived from the word of God, they will not be propounded in vain:—but if they have a *positive* as well as a *negative* character;—if they be adapted to open up the true meaning, no less than to discountenance erroneous exegesis, they will rise in importance in the estimation of the believer, and demand to be faithfully applied, with all Christian sobriety and holy solicitude.

In conclusion, the writer cordially adopts the language of the illustrious Neander:—"The judgment of all impartial friends of truth, be it favourable or adverse, will be always welcome to me. The judgment of those who are the leaders or slaves of parties and schools, I despise. Every kind of popery, whether it be a state-church, a doctrinal, a pietist or a philosophical, an orthodox or a heterodox popery, is to me an abomination. May the Lord preserve to his church that FREEDOM which he has procured for her, and prevent his disciples from becoming the slaves of any man, or of any human spirit!"

The Indices have been compiled by the Rev. James Bewglass, to whom I beg to express my grateful acknowledgments.

LANCASHIRE INDEPENDENT COLLEGE, MANCHESTER,
March 31st 1843.

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SACRED HERMENEUTICS.

CHAPTER I.

HERMENEUTICAL QUALIFICATIONS.

THE meaning of all language, written or spoken, is developed by the application of general laws, usually termed *Hermeneutics*. These principles, in their relation to Scripture, are styled *Sacred Hermeneutics*; and their application to particular instances has received the name *Exegesis*. When the interpreter has obtained a pure text by the results of criticism, he enters upon another and a more important field. He has now a twofold duty to perform: *first*, to associate in his own mind with the terms employed the exact ideas which the Spirit intended they should symbolise; and *secondly*, to excite the same ideas in others by means of spoken or written signs. He has to apprehend the meaning of Scripture, and to exhibit it, when apprehended, so as to be intelligible. In this way he steps forth into a higher criticism than that of textual settlement. Hitherto he has been employed in clearing away impediments, and preparing the soil. Initiatory processes being completed, the problem has been made ready for solution. To it, therefore, as to a momentous demonstration, he addresses himself with all diligence, feeling that in its successful treatment high interests are concerned. But there are certain qualifications which must not be forgotten. The Bible is a book peculiar in its kind, and authoritative in its claims. The source from which it comes is heavenly; the message it announces, elevated and ennobling. It awes by its supernatural energy, or attracts with a persuasive power. We find that it depicts our condition with unerring truth, whilst the unaffected simplicity and majesty of its delineations commend themselves to the acceptance of all. A book so wondrous should not be rashly ap-

proached. Qualities of head and heart are needed by him who undertakes to expound it, not merely as ornamental appendages but inseparable concomitants of real advancement. These may be divided into three kinds:—1st, Moral; 2d, Intellectual; 3d, Literary.

1st, A singleness of desire to know the mind of God, accompanied by a sincere and steady determination to obey it.

This state of mind is of primary importance in every investigation of the Holy Scriptures. When we view their affirmations as directly addressed from heaven to beings immortal and accountable, we put ourselves so far in a right attitude for ascertaining their true meaning. If we be disposed to look for divine light, or to reckon our own wisdom unable to conduct us to a saving acquaintance with the truth, we shall go with cheerful docility to that sacred book which contains the record of eternal love. According to its impressive statements, we are morally impotent—alienated in affection from Jehovah—indisposed to his faith and favour. Our desires, going out habitually towards forbidden objects, are not directed to Him. This is the character which all bring along with them, in the first instance, to the infallible source of true knowledge; and unless it be corrected, selfish or sinister motives will assuredly prevail. A thousand reasons for the perusal of this volume, rather than one which commends itself to the approbation of Jehovah, soon present themselves. Mere curiosity impels many to read its pages with great interest. Imbued, it may be, with a taste for history, chronology, geography, or some other department of knowledge, they are anxious to ascertain the sentiments of the various writers on these topics; heedless the meanwhile of Him who inspired them, or of the great salvation to which minor details are subordinate. A book so ancient, coming, as it does, with an authoritative demand upon the faith, excites an eagerness to know how these topics are treated. Some even dare to read in order to find within itself a ground for rejecting its holy claims, and casting off the restraints of its severe morality. We might thus enumerate very various, but oft commingling reasons, by which men are induced to peruse the Scriptures. But there is one motive that ought ever to actuate the believer in approaching them, viz. a simple desire to know the will of their omniscient Author. This is the predominant and pervading feeling of the true Christian, as he

takes up the volume on whose reception his destiny depends. When I thus reverentially draw nigh to Jehovah through his word, I put myself in the posture of submission, and prepare my powers for a believing apprehension of the momentous truths he has been pleased to communicate. But should any other feeling acquire the ascendancy within me; should I entertain the idea that some things are incredible; or that the tone of the commands is far too strict for the infirmities of humanity, I begin to set myself against the Creator, and claim a higher wisdom than belongs to man. My pride rises up to counteract the better principles of my nature, and transfers me to a less favourable position for surveying the wide field of revelation. It is this which presents an insuperable barrier to a cordial and complacent reception of the word—the latent pride of understanding suddenly starting into activity, when an authoritative demand for total subjection is made upon it by the Almighty. In hours of sober seriousness, when we would come to the word as little children with the utmost simplicity, we hear the knockings of a sinful pride ready to suggest unrighteous thoughts.

That we should entertain an honest desire to learn the revealed will of God, is not only useful, but indispensably necessary to the attainment of the end proposed. We shall never discover its full meaning, till we come with hearts longing to know the mind of our heavenly Parent. Here he speaks to us, commanding and beseeching us to give ear to his words; and unless we attend to the gracious message with an eagerness proportionate to its value, we cannot expect to know its worth, or enjoy its comfort. We must submit to the teaching of God, ere we be prepared to comprehend the real import of his communications. No human science compensates for this single-hearted desire; no extent of acquirements furnishes an equivalent. It cannot be purchased for gold, or bought with silver. Nor does it spring up spontaneously in the soil of unrenewed nature. Rather is it a plant of heavenly origin, pointing to God its great author, and bearing fruit to the glory of his name. We are thus conducted to the source of that desire which forms a qualification indispensable to the true expositor. The influences of the Holy Spirit produce it. Without Him, it cannot exist or abide in the heart. The training of the schools suffices not to call it into existence; nor can a religious education furnish it. The operation of the Holy Ghost alone can create and preserve it in living activity, amid opposing

passions. Vain is the expectation to arrive at truth without His gracious guidance, or to be fed with the rich viands of heaven from the table of our own poverty. I am quite persuaded, that we shall never be penetrated with an abiding sense of the wisdom of thus putting ourselves directly under the tuition of God, until we receive his Spirit in answer to prayer. Do we supplicate at the footstool of mercy? the mind is enlightened, and the honest determination formed. Do we cease to pray? the soul is covered with the sable curtain of unbelief; it loses the attributes of honesty and humility; the motives are complex and corrupt.

Where then is the student of Scripture, who habitually searches the sacred volume with a sincere and steady desire to know the will of the Most High? Such an one is truly illuminated. To him, the paltry motives of petty theologians are unknown. He searches, not to defend a favourite system, or to woo the perishing praise of men by ingenious opinions, but to discover the solemn and sublime truths unfolded by God for the salvation of men. His heart is touched with the torch of heaven; and it requires no prophetic vision to foresee, that he will succeed in his researches. He will be infallibly guided into the way of truth, righteousness, and peace. The word of God will become plainer as he reads, obscurities gradually vanishing from its surface before the strength of heavenly principle. The great mountain will become a plain. Things inexplicable to the tortuous mind will develop themselves to the eye of enlightened faith and earnest expectation. Humble submission to the teaching of Heaven will usher the dominion and dignity of truth into the soul. Such are the results of the attitude of mind to which I would seek to call attention. Those who wish to be good interpreters must obtain it. The Holy Spirit is willing to bestow it, in answer to prayer; and present duty urges to ask its bestowment. Perhaps some cherish the secret wish, that the result of their inquiries may tend to the upholding of a system, or the honour of a creed; and are even uneasy lest fundamental investigations shake the theological structure they have been wont to admire. But such possess not the moral frame recommended by sanctified reason. They long like Israel after the flesh-pots of Egypt. We want every student to banish these unworthy conceptions, and to become the sincere follower of Jesus. *Come and learn of me*, is His invitation to all—*thus shall ye find rest to your souls*. Approach with reverential awe and prayerful spirit. Expect that your doubts will

dissolve in the clear light of His countenance ;— that the promise of rest will be fulfilled in deliverance from perplexity. Were this moral preparation contemplated in its preëminent desirableness, and humbly sought by every professed interpreter, the creeds of churches would exhibit fewer diversities.

But some are desirous to know the will of God, and averse to obey it. They approve of it in theory, but not in practice. They survey it as a beautiful portrait which cannot exert a permanent influence on the conduct, or infuse into the bosom a vigorous current. Now the interpreter must be persuaded in his own mind to *follow* the will of Jehovah, as far as he discovers it in the Scriptures. Knowledge without piety is not sufficient. Let there be a combination of both. To stop short with the former, is to disobey the commandment of God, and to exclude the soul from the element of its own safety. “ If any man will do His will, he shall know of the doctrine, whether it be of God.”* Consistent walking with God has a mighty influence on the religious faith. How many set out with atheism in their lives, and become infidel in their opinions, deriving fuel from practical ungodliness to feed the unholy flame that burns up every sound principle ! It is no uncommon thing to witness extensive knowledge without corresponding practice, as though we were designed to be creatures of dry intellect— beings devoid of practical energy or devoted holiness. But the Bible brings us into contact with holy men, who spake as they were moved by the Holy Ghost. To understand their language, we must be holy ourselves ; else we may be ready to exclaim, Ye bring strange things to our ears, — a new doctrine, which we cannot understand. What communion of soul can the selfish sinner have with the sacred writers ? To understand the poet’s creations, we must be imbued with a poetic taste, and enter into the very conceptions of the man of genius whose productions we admire. So is it with other studies. To comprehend or relish the profound speculations of the mental philosopher, we must imbibe a kindred spirit of investigation, and go with ardour to the examination of his works. And thus too with the sacred interpreter. He comes into the society of holy men and high themes. He ascends into a region of hallowed purity, where eternal truth reigns. How then can such companionship be suited to the apprehension of him who cherishes no sincere determination to follow the leadings of perfect good-

* John vii. 17.

ness? He cannot hope to be initiated into the full sense of the Scriptures, if his heart be not open to receive the lessons of supreme wisdom; and if the spirit of obedience be absent. A current of holy feeling pervades the Bible; and holy in the bosom must be the current of feeling which commingles with it. Between the genius of the Bible and the ungodly man there is no cementing element. He is amazed at the strangeness and frequent repulsiveness of the precepts he meets with. He perceives not their meaning, because he does not heartily love it. Just as in nature two bodies repel each other; so does the mental element of ungodliness shrink back from the spiritual revelations of heaven, refusing to sympathise with their quickening power. But the determination of the godly to act according to the ascertained meaning of the divine will, is with them a habitual purpose. As they believe, so do they live and move. Their consistent, conscientious desire is, to submit in all things to the dictates of divine revelation.

This is the great secret of the success of many interpreters who are not furnished with much learning, viz. a steady determination to receive doctrines as principles intimately connected with their well-being. On the contrary, it is not difficult to account for the failure of some, who heap together stores of erudition, whilst they are neglectful of the necessity of entire conformity to the standard of righteousness. They who never possessed a treasure cannot estimate its value aright. Men without spiritual relish for the things that are written, cannot open up to others beauties unperceived by themselves.

The mind tinges language with its own colours. If, therefore, it be corrupted by vicious habits, or pernicious dogmas, the purity of revelation is tarnished. When systems of philosophy are the standard by which it measures the word of God; or when reason alone decides in matters of faith, it is easy to perceive that the consequences will be detrimental to the meaning of Scripture. A distorted mind imparts ambiguity to diction where no obscurity exists; or disputes about the signification of words which an ingenuous mind sees in the light of its own simplicity. All hunting after ingenious novelties or recondite meanings, discovers a spirit corrupted by the artificial employments of life, by the metaphysical subtleties of scholastic theology, or by a fancied superiority seeking to display its own acumen. It has often been a subject of surprise, that conflicting opinions should be founded

on the same words, and derived from the same passage. Men not deficient in judgment or slow in perception take opposite views of paragraphs not obscure in themselves. But were the moral qualification to which we have adverted sufficiently insisted on, the wonder should soon abate. When reflecting indeed on the promise, "and they shall be all taught of God," we may well marvel that Christians disagree so widely in their expositions of Scripture, and consequently in their notions respecting faith and duty. But such diversities arise because the promise is not realised. We are shut up to the conviction that prayer is mightily overlooked; else the great Teacher of the church would produce greater similarity in the sentiments of brethren. We refer not to such persons as are virtually under the power of Satan, and whose eyes the god of this world has blinded; but to the true professors of Christianity translated into the kingdom of light. Perhaps even *they* depend too much on their own fancies, in proportion to their want of earnest importunity in supplicating the Spirit's guidance. Holy humility is an effectual preparation for learning many a lesson as to the meaning of the word, which all the aids of human learning, and all the commentaries of men could not avail to impart. Every right-hearted student will probably admit, that many painful researches might have sooner and successfully terminated, had he relied with simpler faith on God himself, and banished the selfishness which stood in the way of his true seeking. Were the old man more crucified, the promise "and they shall be all taught of God" would have greater effect.

Such is the moral furniture which it behoves the interpreter to bring to the Bible. It includes belief in a divine revelation, humility, candour, simplicity, teachableness, and purity, with habitual prayer to the Spirit, from whom proceed all holy desires. These attributes and acts are implied in "a singleness of desire to know the mind of God, with a sincere and steady determination to obey it;" and whoever agrees to the description is so far well equipped for exegetical labour. It is of much importance that the heart should be cultivated equally with the understanding; that it should be taught to feel aright, and to enter into the full experience of the operations which sacred writ describes as taking place in the world of thought within. "Keep thy heart with all diligence, for out of it are the issues of life."

We are disposed to attribute the miserable character of the

German interpretation to the neglect of divine teaching, and an undue confidence in human wisdom. Too seldom dreaming of spiritual illumination, or looking up to God for his gracious assistance, they set about the task of sacred exegesis as they would undertake to ascertain the meaning of a heathen author. With their apparatus of grammars and lexicons, they come to the Bible as to Homer or Herodotus; believing that they have nothing to do except to use the same appliances. But thus an essential element in the interpreter's success is overlooked. They are loaded with a cumbrous burden that cannot, with all its value, lead to *satisfactory results* apart from a higher treasure. Accordingly, we see admirable investigations of single words and phrases produced by a kind of mechanical process from the grammar and lexicon, or from the ulterior sources to which these works themselves are indebted; but the soul and spirit of the sacred writings is unapprehended. A habit of analytical investigation—a love of novelty or of ingenuity, gives birth to speculations highly refined; whilst there is no comprehensive survey of the pages of revelation on which the mind of the believer can dwell with delight. What avails it, that the interpreter is so richly furnished with the results of learning as to enumerate the varying opinions of writers, and point out their defects, if he be unable to infuse life into the one meaning intended by the Holy Spirit? The mind of the German delights to feed as it were on husks, neglecting the nutritious and abundant aliment of the Father of spirits. It loves to trace out analogies, but rests not on the Source who alone can impart a sanctified perception of the connexion and symmetry of revelation. He devotes his labours to the petty peculiarities that afford no solid nutriment to the hungry soul of the sinner. We fear that he prays not heartily for that divine teaching which may enable him to apply his varied learning with success, by seizing upon the force of living truth. His heart has not been warmed to feel the fervour of divine love, or his pride humbled to seat him low at the Redeemer's feet. Else why do not expressions of gratitude and praise to the great Author of revelation occasionally burst forth with utterances of profound humility in view of the deep things of God? What invaluable furniture is given to the interpreter, when he receives a spirit of submission to the authoritative teaching of Jehovah! Speak of external helps to him who believes in the omnipotence of intellect; or of inward resources to him whose mind is stored with

accumulated learning ; but neglect not to tell him of the necessity of the wisdom that cometh from above ; and let him be abased before the Lord his Maker. Thus will you prove a greater benefactor, than by urging the study of all the commentaries that have been elaborated in the spirit of literary ardour or of curious research. Bring to the foot of the eternal throne the man of lofty intellect and learned demeanour ; there let the prayer of humble confession, with fervent entreaty for the Spirit's influences, ascend as the rising incense to Heaven ; and the suppliant will receive a spiritual impulse far more to be desired than a liberal apparatus of grammars and lexicons, or the critical knowledge of the ancient languages employed in communicating a divine revelation.

2d, Intellectual qualifications.—To these belong a good judgment, fitted to examine and compare whatever comes under its notice ; or a power of analysis by which the mind separates and clearly apprehends things that are easily confounded. Such a faculty distinguishes the false from the true—the unwarranted assumptions of men from the uncorrupted truth of God. In comparing one passage with another, it readily perceives the degree of similarity existing between them, and the light mutually reflected. In considering an extended portion, it discerns the adaptation of the instructions to the circumstances of those to whom they were addressed ; and their appropriate position in connexion with the neighbouring paragraphs. In choosing among the different significations of a word, it affixes the right meaning in a particular place. In short, in proportion as the judgment is stronger and more discriminating, the more vigorous will be the grasp with which the mind seizes the exact idea of the original writer. And when the expositor has himself apprehended the true meaning, he will convey it in palpable form to the perception of others. But if he think confusedly, and do not discriminate between things having a natural affinity ; should he have but a faint idea of the power of an argument ; he loses the elements of true exposition, and leaves a defective or erroneous impression on the minds he undertakes to instruct. Thus a good judgment exercised to discern true and false, erroneous and sound, is necessary to a good interpreter. Strong vigorous sense will prevent the expositor from falling into many blunders which even the learned may readily commit ; and save the church from a

world of theories which the weakness of men is wont to entertain. Who does not know, that thousands attempting to be wise, and incautiously handling Scripture, whilst destitute of penetration sufficient to check their erratic tendencies, expose themselves to the ridicule of all sober-minded men? A sound judgment will not hazardously explore what lies beyond its reach, or meddle with things too high for its comprehension.

An unlicensed imagination has produced disastrous effects in the interpretation of Scripture. All have heard of the allegorising system of Origen and many of the fathers, whereby the true meaning of the Spirit was obscured or perverted. Mystics too in all ages have endeavoured *invitâ Minervâ* to procure the sanction of the Bible for strange and fanciful notions. Ingenuity has been busy in fabricating new theories, and in persuading itself that they are in entire accordance with the mind of the Spirit. Hence the hidden senses, the spiritualising processes of Cocceius and his followers; the metaphorical dreams of Gill and Keach; the philosophical reveries of Hutchinson. But from such extravagancies the judicious interpreter is wont to keep away. He has little inclination to wander into the dim regions of speculation, or to lose himself amid the shadowy phantoms of an unsubstantial reality. It is his aim to keep within the limits of what is *known* and *useful*, leaving others to tread the dubious paths of adventure. He regards Scripture as a mine to be explored, not as a meadow to be heedlessly traversed. Endowed with a quick and clear perception, he apprehends the doctrines of Scripture as they are propounded for his reception, acknowledging them to be the lessons of heaven. Instead of confounding things that differ, or pursuing curious novelties, he abides by established expositions till they be proved erroneous. The more mature the judgment, the more easily will it acquiesce in those conclusions which it finds to be accordant with the analogy of Scripture, however reluctantly they be welcomed by the worldly affections of the heart. Confiding in its own strength, it will not lean on others' opinions without previous examination. Every thing will be brought to the test. Such, at least, are the native tendencies of that attitude of mind which we conceive to be of great importance in the business of interpretation. He who carries about with him an apparatus thoroughly capable of weighing conflicting evidence, and of impartially estimating its value, corresponds to our description.

In investigating the meaning of Scripture, questions occur that tax the intellectual powers to their utmost. Complicated discussions call forth all the internal resources. Points of subtle disputation present themselves to view, requiring to be settled by the dictates of a sober mind. Hence the thorough theologian who is resolved to know the system of revealed truth with its numerous ramifications, needs metaphysical acumen no less than intellectual expansion. Unless he be competent to detect the fallacies and false glosses of the erroneous interpreter, he will soon be entangled in inextricable difficulties. Here may the loftiest genius find fitting scope for its strong and steady exercises, as it traverses the field of theology stretching even to the throne of the Supreme.

It has ordinarily happened, that the men of greatest imagination have proved the most superficial and unsatisfactory expositors, being borne away by the fervour of their emotions on wings of beautiful but fragile texture. Witness Jeremy Taylor, whose fancy, wandering amid the glorious magnificence of heaven, and selecting the finest images which it shed forth in luxurious exuberance, was scarce restrained within the boundless universe. We know that he had defective views of the leading doctrines which constitute the foundation of evangelical truth. Witness, too, the immortal Milton, whose undying poetry has raised him to the summit of fame among the sons of genius. His treatise on Christian doctrine shows that he speculated in the domain of revelation more adventurously than man may wisely attempt. The combination of a splendid imagination with strong intellectuality is rare. A sound judgment or acute ratiocinative faculty seldom coexists with a fine fancy. And even when they are almost equally balanced in the same individual, the one is apt to overpower the other. The man of vigorous judgment will naturally chasten and subdue his imagination when it tempts him beyond the boundaries of safe excursion. On the other hand, a weak judgment joined with a florid imagination is unable to resist the allurements. Destitute of equal power, it will soon be overcome. Fascinated by the spell of the higher faculty, its voice will cease to be heard amid the pomp and music of beautiful creations. It is unquestionably of greater importance to the expositor of Scripture that he cultivate and strengthen the judgment.

The present are times when the foundations of ancient usages and traditions are subjected to the severe scrutiny of enlightened

investigation; when the literature of the Bible is steadily advancing, casting down before it whatsoever loveth or maketh a lie. If, therefore, we be not possessed of sufficient penetration to discover the mind of the Spirit in the written word;—if we be destitute of sound sense and exegetical tact, we shall probably expose ourselves to the scorn of infidelity by falling into errors reproachful to Christianity. The enemies of religion are not slow to observe the extravagancies of its adherents, and to convert them into evidences of its human origin. However unjust or illogical it be to draw such a conclusion, we know it has been often advanced. The deductions of sober reason, or the interpretations in which evangelical and able divines generally agree, are thus disregarded; whilst opinions claiming to be founded on the word, are eagerly seized for unholy purposes of hostility to truth. Whatever, therefore, has a tendency to preserve the Bible from the false imputations of the sceptical, should be carefully watched and tended. And although it be impossible to remove all cause of stumbling even by the soundest exposition; yet by the exercise of a good judgment, we shall afford less scope for evil insinuations.

From these remarks it is apparent, that the habitude of mind of which we have been speaking is not an acquired talent. Erudition cannot impart or create it. It is a natural endowment received from the Creator. Such an intellectual sagacity, mightily contributing, as it does, to the skill of an interpreter, and without which the amplest acquirements will frequently mistake the meaning of the sacred writers, must be referred to a superhuman source. It is the offspring of nature rather than the child of art. An acquaintance with languages, and the opinions of the best commentators, will be but a poor substitute for it. Doubtless it may be improved and strengthened by practice, just as all the mental powers are invigorated; but it cannot be evoked from nonentity by any process.

Yet although the want of this sagacity cannot be compensated by erudition, however extensive or profound, the fact that it is capable of being sharpened by exercise, should prove a great incentive to diligence and ardour of investigation. Even he who possesses it in small measure ought not to despond, as though he were incapable of arriving at the right meaning of the Scriptures, but should cultivate his one talent to the utmost, and make up for innate capacity by intensity of persevering application. It may also show the wisdom of the usual practice adopted in col-

leges, to train the mind by a long course of studies before entering upon the sublimer investigations which theology presents. Here is needed a well-disciplined mind, such as philosophical studies have invigorated, and science served to mature. Intellectual *acumen* no less than *strength* is demanded; and the student who has passed through a course of preparatory studies, may be expected to bring along with him into the field of theology a degree of sagacity which soon develops itself as exegetical tact.

But a good expositor should farther possess a power of exciting in others the ideas which he discovers to have been in the mind of the sacred writers. To be a skilful interpreter, it is not necessary to possess merely a good judgment, but also to be able to set before the reader or hearer the true meaning of Scripture in a perspicuous form. The two faculties are distinct, though often united in the same person. It is one thing to seize upon the very ideas attached to the words employed by the original writer; and another, to guide the persons to whom an exposition is addressed to a distinct and clear apprehension of the same ideas. The latter depends in no small measure on the use of suitable terms. Language is the vehicle of thought; and he who is most skilful in the selection of appropriate words, will best communicate to others such conceptions as he wishes. We do not commend a superfluity of outward signs, which tends to confuse rather than enlighten. Whilst a certain number of words, whether written or spoken, is absolutely necessary to give forth the meaning, we do not advocate verbosity. It is of more importance to employ select and suitable terms than a paraphrastic method, which takes but a feeble grasp of the sense. Still, however, regard must be had to the circumstances of the persons addressed. A certain degree of fulness, and even of repetition may be allowed, in preference to obscurity arising from condensation. Here the rule is best, "*Medio tutissimus ibis.*"

The great object, then, in the interpretation of the sacred writings is, first, to ascertain the sense which the Holy Spirit intended, and the writers themselves attached to their own language; and next, to exhibit it clearly to others. But if we bring our preconceived opinions to bear upon Scripture, and substitute them in place of the thoughts which the Spirit willed to embody, we injure its character and misapprehend its import. Whatever ideas we attach to the language, must be the very ideas which the language was intended to convey. As soon as

we connect with the words, the identical thoughts which the writers meant them to signify, we fully comprehend their meaning; and whenever we perspicuously exhibit these thoughts, we interpret their writings. This is truly to understand and to expound. All other modes of proceeding must be defective. No theory of our own can be safely joined with the diction of the sacred writers. No philosophical or theological system can be engrafted on it, before examining in the first instance, whether it be really set forth by the writers. We must lay aside all notions of what they *should have* written, until we discover what they *did mean*. All our theological opinions must be *deduced from*, not *introduced into*, Scripture. The question to which regard must always be had is, What ideas did the Holy Spirit intend to convey by such and such words? This is the object of all investigation, embracing a singleness of aim, far removed from the ends which the Bible is so often compelled to subserve. The science of interpretation will never advance, if it be not prosecuted with a simple desire to ascertain *the very meaning* which the words were designed to express. When selfish and secular ends shall be absorbed in the honest endeavour to know the precise ideas connected with the words by the sacred writers themselves, we may expect Hermeneutics to take a commanding place among the sciences; itself a regular science, where the wanderings of imagination find no fitting scope. How often has wanton speculation defaced the beauty of Scripture! How often has false philosophy interwoven it with mazy threads! Prejudice and intellectual pride, heedless of truth, but intent upon the promotion of their own purposes, have substituted their creations for the sense of the original text. While such conduct continues, it is vain to augur instantaneous success for simple, scriptural exegesis. Established maxims must first fall before the ark of truth; and the influence of names be divested of its perniciousness. The spirit of fearless, but faithful investigation must first go abroad, dispelling the phantoms conjured up by cunning men, and walking forth in moral grandeur unappalled by the disastrous forms it meets. The Bible must be exalted to that rightful supremacy from which it is frequently dethroned by its professed friends. It must be followed as the only standard of eternal truth, in preference, and in opposition to human articles of belief. To the omnipotence of its claims, all self-sustained, independent systems must yield; and take as their basis the principles of immutable

truth. When their foundation shall have been laid in the everlasting rock, in place of the shifting sands, the winds of public opinion may expend their unavailing force upon the indestructible battlements of divine faith.

Thirdly, Literary Qualifications.—1st, A knowledge of various subjects and sciences is demanded:—(a) History civil and sacred; (b) Geography; (c) Chronology; (d) Antiquities; (e) mental Philosophy; (f) Rhetoric; (g) the Natural Sciences, as Astronomy, Geology, Meteorology, &c. &c. The professional interpreter is supposed to enter upon his task, after passing through a course of extended training. Furnished with an adequate knowledge of the branches usually taught in a University, he comes to the science of Theology with a disciplined mind. Habituated to investigations of various kinds, which are not only fitted to expand the powers, but to impart real utility in his inquiries, he comes to the business of actual exegesis with a stock of knowledge for which he finds abundant scope. This apparatus serves two purposes. It braces the mental faculties, giving them a tone of firmness and independence; and it is also an instrument by which the meaning of Scripture is better evolved, and more vividly presented to others. Such information, therefore, is not to be regarded as cumbrous lumber piled up in the mind, and incapable of application to exegetical purposes; but as truly adapted to sacred uses, influencing, directing, pervading, and consolidating all states of mind, especially such as are most concerned with the science of interpretation. It has been properly arranged, that in the course of education marked out for candidates for the ministry, the attention should be previously directed to other studies, all of them interesting to the student, calculated to open up the workmanship of Jehovah, to illustrate his perfections, and to excite a reverential regard to his name. It is well to range over the field of literature, and to take a general survey of its varied products, before coming into close contact with the field of the written word. It is well to know the operations of the human mind—its moods and complex feelings—most of which are graphically described in the sacred scriptures. The science of mind sheds a light upon the delineations of inspiration; whilst the latter illustrate and verify the teachings of the true metaphysician.

2d. Among the *literary* qualifications of an interpreter may

be mentioned in the next place, an adequate acquaintance with the original languages of the Old and New Testaments. This is a requirement without which no true progress can be made. We do not mean simply a *superficial* knowledge of them, with which the majority of commentators are satisfied; but a fundamental acquaintance with their nature and genius, including a perception of the changes they underwent, and the idiomatic peculiarities of their phraseology. Languages are proverbially mutable. Exposed to incessant fluctuations, they present a different aspect in successive periods of their history. The varying relations of the people by whom they are spoken, produce many modifications of structure and terminology.

Ut sylvæ foliis pronos mutantur in annos:
Prima cadunt, ita verborum vetus interit ætas,
Et juvenum ritu florent modo nata, vigentque.—*Horace.*

Hence it becomes necessary for the interpreter to attend to the changing aspect of the Hebrew language, and to mark the distinctive peculiarities of each period. The phases of diction which distinguish one author from another, and even the peculiar genius of contemporary writers should be carefully noted; since the early life, the education, the habits, influence their modes of thought, and consequently their diction. Thus it is befitting both to compare the characteristics of the Hebrew tongue as they appear in the writings of Moses, with such as it exhibited in the time of David and Solomon; and also to observe the styles of contemporary writers as Isaiah and Micah. We readily admit, that it requires no slight acquaintance with a language minutely to separate its words and phrases. It is not the tyro who is fitted to understand, much less to perceive of himself, the delicate shadings which serve to individualise the styles of Hebrew writers. Years of patient study and laborious research must precede and produce the ability for such a task. It demands long practice, and considerable sagacity. It is rather the province of the great masters of Hebrew literature than of the inferior men that never rise above mediocrity. Hitherto, the privilege has chiefly pertained to the German school of philologists, not to the feeblér race who are contented to follow the footsteps of their advanced brethren. It is impossible to bestow the praise of an extended and radical acquaintance with the language upon one who has not so studied it. He may possess a general knowledge of it; but to an eminent advancement he can lay no claim.

The Greek writings of the New Testament differ from the Hebrew in this, that having been composed within the interval of a few years, they cannot be assigned to different ages. They all belong to one and the same period. But the phraseology of one New Testament writer differs notwithstanding from that of another. The language of Matthew can be distinguished from that of Luke; and Paul's from that of John. Though the Hebrew-Greek be common to all, each has his own mode of expression. This is what Origen and Eusebius point to, when they speak of a *χαρακτήρ τῆς λέξεως* or *φράσεως* belonging to single New Testament writings; though they mistake it in regard to the Epistle to the Hebrews. We would therefore urge upon the professed interpreter the necessity of acquaintance with the diction of the Bible, not merely in its *general* but *special* characteristics. Thus will he be prepared to enter with advantage upon his arduous work, and to reap at every step the benefit of his acquirements. To show the importance of such knowledge, it may suffice to refer to the fact, that the character of the language has been employed to undermine the authenticity of entire books. Thus the nature of the Pentateuchal diction has been supposed by many to point to a period coincident with the Babylonish captivity. The books attributed to Moses are said to have received their present form at the time of the exile. It is easy to see how this theory detracts from their authority. It virtually discards their inspiration, and degrades them to the level of human compositions. And when they cease to be regarded as divine, they call for no laborious efforts of exegesis. The educement of their meaning no longer appears a matter of high concernment, or extended effort, but an object scarce deserving attention. In the same manner the latter part of Isaiah has been attributed to some other writer than the prophet himself, and reduced in the eyes of the right-minded theologian to such a position as to dissuade any serious effort towards its right interpretation. The diction is thought to consign it to a much later period than Isaiah.

These instances are adduced to show the necessity of a minute acquaintance with the languages of the Bible, and the characteristic style of the various writers. By them the friends of truth are exhorted to greater vigilance, that they may be able to detect the failure of all processes instituted *apparently* on the foundation of the language, but *in reality* from doctrinal prejudices.

It is painful to reflect upon the slow progress which this qualification has made in public estimation. Judging from the conduct of many, they appear to deem it wholly unnecessary to aim at such an acquisition. And yet without it, they must acquiesce in received modes of interpretation or trite elucidations, without the ability to assign any reason except that they are held by a favourite commentator, or found in a certain system. It needs no argument to prove, that the theology of the man who cannot test all opinions by the Scriptures themselves, is built on a slender basis. It leans upon a reed which every wind of controversy shakes. The force of prejudice or education may indeed retain him in the belief which circumstances at first induced him to adopt; but assuredly the expoundings to which he has been accustomed will not withstand the philological critic who undertakes to subvert current expositions. A man may, indeed, be a popular theologian, without any knowledge of the original languages of Scripture; but he has no claim to be considered a learned one; nor can he presume to expound the Scriptures with a consciousness of truth which is highly desirable.

We would gladly bring back those who have departed from the true method of proceeding, or at least stir up the student who has the office of the ministry in view, to commence it with alacrity and perseverance. We are bold to aver, that not a few passages of Scripture are inexplicable to the man who is ignorant of the original languages. Our excellent and admirable version has frequently failed to give the true sense. Since the birth of enlightened philology, a great accession of materials has been brought to the aid of the interpreter, and similar treasures are being daily amassed. The light thus thrown on many dark places of the divine word is cheering. Let it be welcomed by every lover of truth as tending to exalt the written revelation so deeply interesting to every Christian. The professed guides of the religious belief of others should be competent to derive their elucidations of Scripture from the word itself; to defend it against the plausible objections of learned sceptics; and to shew forth its excellence in all the fulness of its intrinsic merit. This cannot be done without a goodly acquaintance with the originals. Thus the right sequence of biblical arguments;—the coherence of different parts;—and subtle trains of thought will present themselves all the more readily to him who thoroughly understands the connecting words which usually link propositions and sentences to-

gether. These terms constitute, perhaps, the most important part of that mental furniture which must be brought to bear upon the connexions of doctrinal statements. They are the bands and ligaments which at once give unity to the different members, and shew the harmonious beauty of the whole structure. It needs no effort of mental thought to estimate their importance in the province of interpretation. Thus even in the department of single terms, especially the vocables whose office is to shew the relations of thought, does the interpreter need to be well acquainted with the original languages, so as to examine and judge for himself. The grammar and lexicon must be his constant companions, but they are not infallible. However highly he may value the learning and ability of their authors, he will always remember the motto, *Nullius addictus jurare in verba magistri*. We have no hope that the noble science of theology will make real advances, unless thorough students of the word of God, imbued with a love of sacred literature, and resolved to bring every thing to the test of Scripture itself, appear among us. Fundamental investigations of doctrines we do not expect to see, till men be impregnated with the belief, that the Bible is a mine whose treasures have not yet been exhausted. Soul-satisfying discussions, such as chase away every doubt, and convey the truth with irresistible cogency, must needs be rare, so long as the great body of commentators are content with a meagre, miserable apparatus, by which a sound and healthful exegesis is soon starved. We desire another spirit to be infused into the accredited expositors of the divine word. We commend to their acceptance a more copious and learned furniture. We would shew them, that they are oft feeding on husks. We would lead them to the source of purity, learning, wisdom, and light, where they may themselves partake of true riches. Did they resolve so to study the words of truth, the words of truth would assuredly be better understood. Their vague doubts of the soundness of theological systems would give place to definite ideas; and the Scriptures be exalted to that supremacy from which they are lowered by appeals to fathers, and the authority of names. We have hitherto spoken of the necessity of acquaintance with the original languages of the Bible in order to *understand* it aright. But there are *beauties*, that cannot be transfused into any translation. These lie hid from the eye of such as cannot look into the originals. Like the excellencies of a fine painting, they es-

cape the observation of all but the connoisseur. Converse with the works of the great masters can alone ensure a just appreciation of their merits; and in like manner, familiarity with the language of divine truth prepares the mind of the interpreter for relishing its just charms. Graces of composition, sublimity of diction, pathos of sentiment, tender expostulations of divine love, lie all open to the view of such as read for themselves. The recorded observations of others cannot affect with the same vividness.

Here it may be more apposite and effective to produce examples attesting the truth of our remarks. It is easy to descant on the desirableness and absolute necessity of such knowledge, without producing a permanent impression. A practical exemplification of our meaning will weigh with many much more than theorising expostulation. We are quite willing, then, to shew the justness of the preceding observations by an appeal to facts, in the selection of which we shall have a chief regard to simplicity.

Psalm xlv. 7.—Christian expositors are accustomed to interpret the 45th Psalm of the Messiah, to whom they are infallibly directed by the Epistle to the Hebrews, i. 8. They also refer to the seventh verse as a strong argument in favour of their sentiments, because *the King*, the subject of the psalm, is there addressed as *God*. But the non-messianic interpreters, including Jews, Rationalists, and Unitarians, seek to evade the testimony obviously furnished by this verse. And it is needful to follow them in manifold and subtle disquisitions, which chiefly turn on grammatical minutiae. Some of the most learned Hebraists belonging to the Neologian school of Germany have employed their erudition to refute the Messianic exposition, and especially the philological arguments derived from the seventh verse. How then shall we presume to meet them without an extensive knowledge of the Hebrew language, in which they are preëminent? De Wette renders the clause, *thy God's throne stands for ever and ever*. This, however, would require the suffix to be joined to the latter of the two nouns, or in other words the genitive; and not with the former, or the noun governing.* A general rule is violated for the sake of this new interpretation. But בְּרִיתִי יַעֲקֹב (Levit. xxvi. 42) is adduced as a similar example: *my Jacob's*

* See Gesenius' *Lehrgebäude*, § 194, p. 732.

covenant, i. e. my covenant made with Jacob.* Here the noun *Jacob* is a proper name, which justifies the exception to a rule, for suffixes cannot be attached to proper names. In the present instance, no cause of this kind prevents the noun *elohim* from taking the suffix. Gesenius, who adopted this explanation in his commentary on Isaiah, has since abandoned it, probably because he found it to be incapable of philological justification. Others, again, as Ewald and Paulus, render the clause, *thy throne is the throne of God*, supplying כִּסֵּא (throne), and taking *elohim* as the genitive. The same explanation is offered by Gesenius in the last edition of his Lexicon. But such usage is totally unexampled. No trace of a similar construction can be adduced. Some again take *elohim* as a nominative case, i. e. *thy throne is God for ever and ever*, meaning, *God will always support thy throne*. Nothing can be pleaded for this interpretation in the words themselves, whilst the harshness of the expression and several parallel places favour the idea, that eternity is predicated of the *kingdom*, not of *God himself*. We are thus shut up to the conclusion, that *elohim* is in the *vocative case*; and that the proper translation is, *thy throne, O God, is for ever and ever*. But it is affirmed by some, that *elohim* is used of *judges* and *earthly kings* (a statement we are not disposed to deny), and that therefore Solomon may be here addressed by that title. This conclusion cannot be admitted, because in no passage of Scripture is *elohim* ever applied to *one* king or judge. Princes or judges, in their collective capacity, may be so denominated, as in the 82d Psalm, 1st verse; but the title is never applied to a *single* person bearing the regal office. In addition to these observations, we may borrow the following from Gesenius on Isaiah ix. 5:—"To understand *elohim* here of kings, has so much the greater difficulty, since in the Korahite psalms, it is the prevailing and in part the exclusive appellation for Deity (instead of Jehovah.)"

The preceding arguments may suffice to vindicate the received exposition from the innovations which have been so liberally made upon it; and may serve to explain the necessity of an extended acquaintance with the Hebrew language. The quotation in Hebrews i. 8 stands in equal need of learning to free it from perversion; for it has been sometimes translated, *God is thy throne*

* See Gesenius' Commentar über den Iesaja, ersten Theiles erste Abtheilung, pp. 364, 5 (note **.)

for ever and ever ; a sentiment unusually harsh, and incapable of vindication either on philological or metaphorical grounds.

“ And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.”* These words are sometimes adduced to shew that Christ forbid prayers to be offered to him after his resurrection. Though such seems plausible to an unlearned reader of the New Testament, it vanishes before an inspection of the original. The phrase, “ ye shall ask me nothing,” does not mean, *ye shall present no petition* ; but, *ye shall ask me no questions*. Such is the signification of the verb ἐρωτάω. But when it is added, “ Whatsoever ye shall ask the Father in my name, he will give it you,” the Greek word αἰτέω, of which *ask* is here the representative, signifies to *pray to*. Rosenmüller, in his Scholia, well expresses the sense of the entire verse in these words. “ Ἐρωτᾷν h. l. habere *interrogandi* notionem, contextus, sermo, et ipsa res, docet. Οὐδὲν est exponendum de ejusmodi interrogationibus, quæ supra legebantur. . . . Isto tempore, quo vos videro, et quo omni veritate imbuti fueritis, atque impotenti tristitiâ liberati, non opus erit interrogatione ; nam quamvis me magistro (visibili) orbat, tamen non carebitis necessaria institutione alterius, quem mei loco vobis promisi.”† Thus a knowledge of the Greek word standing in the first clause rendered to *ask*, dissipates the argument adduced from the verse to prove that Christ himself forbid prayers to be addressed to him after his resurrection.

It is alleged by some, that the preposition διὰ always denotes the instrumental cause or agent, in contradistinction from ὑπὸ or ἐκ expressive of the primary cause or agent. Hence, in several passages of the New Testament, such as Hebrews i. 2, it is affirmed by Unitarians, that Christ was merely an inferior agent employed by the Father in creation. But this may be justly questioned. The actual usage of διὰ will not warrant this reasoning. We find it applied to the Father himself as well as the Son, so that the idea of inferiority is manifestly untenable. So 1 Cor. i. 9 ; Gal. i. 1 ; Rom. i. 5. Besides, the expressions δι’ αὐτοῦ and δι’ οὗ τὰ πάντα are applied to the Father himself ; Romans xi. 36 ; Hebrews ii. 10. The preposition does not imply *inferiority*, but *distinction*. Ἐκ πίστεως and διὰ πίστεως, in refe-

* John xvi. 23.

† Scholia in N. T. Tom. ii. ed. sexta. Norimberg 1827, pp. 753, 4.

rence to justification, occur in some of the Pauline epistles in the same sense.*

The preposition *ἀντὶ* has been deemed of essential importance in the discussion of the doctrine concerning atonement. Some have denied that it favours the idea of *substitution*, whilst it has been satisfactorily proved to imply and to countenance it. The idea of one *suffering for* another, or of a mediator putting himself in the place of men, and bearing their sins, is scriptural and true. The preposition occurs in 1 Tim. ii. 6; Matthew xx. 28; Mark x. 45; and it would be difficult to find terms more clearly expressive of the idea of *vicarious* offering. The deniers of a real atonement may endeavour to set aside the testimony of such passages; but when the true force of *ἀντὶ* in connexion with its context is perceived, it is vain to argue against vicariousness in the atonement made by the Redeemer.†

The verb *προσκυνέω* is of such importance, that the question, whether Christ ought to be worshipped or not, depends in a great measure upon it. If it mean only *civil right* or *homage*, such as an inferior renders to a superior, then is the way prepared for the introduction of the tenet, that divine worship should be paid to the Father alone. But it can be proved, that the term does not denote *civil homage* exclusively, though this be its primary signification, but *supreme adoration*. For instance, in Luke xxiv. 52, the disciples cannot be said to have offered *mere civil respect* to Christ, for he was not present. Such reverence can be predicated merely of those who offer it to another in his presence. Here, however, he was out of their sight, and they *worshipped* him in the highest sense which the word is capable of expressing.

Hebrews i. 3. "Who being the brightness of his glory, and the express image of his *person*," &c. This version has given rise to the opinion, that the word *person*, as applied to the Trinity, is scriptural. The Greek word *ὑπόστασις*, however, signifies *substance* or *essence*. It is true that in ecclesiastical Greek it is also used to denote *person*; but this signification had not been given to it when the New Testament was written. After the rise of the Arian controversy, the word *ὑπόστασις* began to be used for *person*, but at an earlier period that sense was unknown.

* Compare Rom. v. 1, and Galat. ii. 16.

† See Winer's *Grammatik des Neutestamentlichen Sprachidioms*. 4th Edition, Leipzig, 8vo. 1836. § 51, p. 348.

The term *person*, therefore, is not found in Scripture in the sense in which we usually speak of the three *persons* of the Trinity, although it would be difficult to find one more convenient in the English language. However much it has been abused, it has yet been useful in controversy. No better could have been found; and it is now impossible to lay it aside.

The last example on this topic will be given in the words of a learned writer belonging to the Romish Church. "In the three last (last three) verses of the fifty-second, and through the whole of the following chapter (of Isaiah), are represented the character and fate of the *servant of God*. Perhaps no portion of the same extent in the Old Testament is so honoured by quotations and references in the New; it is the passage which divine Providence used as an instrument to convert the eunuch of the queen of Ethiopia. As early as the age of Origen, the Jews had taken care to elude the force of a prophecy which described the *servant of God* as afflicted, wounded, and bruised, and as laying down his life for his people, and even for the salvation of all mankind. Though the Targum, or Chaldee paraphrase of Jonathan, understood it of the Messiah, the later Jews have explained it, either of some celebrated prophet, or of some collective body. The modern adversaries of prophecy have generally adopted the latter interpretation, though with considerable diversity as to the particular application. The favourite theory seems, that it represents, under the figure of the Servant of God, the whole Jewish people, often designated under that title in Scripture,—and that it is descriptive of the sufferings, captivity, and restoration of the whole race. Others, however, prefer a more restricted sense, and apply the whole passage to the prophetic body. This explanation has met with an ingenious and learned patron in Gesenius.

It is true, that this servant of God is represented as one individual, but the advocates of the *collective* application appeal to one text as containing a decisive argument in their favour. This is the eighth verse of the fifty-third chapter, "for the sin of my people a stroke (was inflicted) upon *him*." The pronoun used here is one of rare occurrence, found chiefly in the poets (לְבוֹ) This it is asserted is only plural, and the text should therefore be rendered "a stroke is inflicted on them." Now, this meaning would be absolutely incompatible with a prophecy regarding a single individual, and is therefore assumed as giving the key to the entire passage, and proving that a collective body alone

can be signified under the figure of God's servant. The prophecy therefore would be totally lost; instead of a clear prediction of the mission and redemption of the Messiah, we should only have a pathetic elegy over the sufferings of the prophets or of the people! To this word the learned Rosenmüller appeals in his prolegomena to the chapter, for a decisive determination of the contest, and supposes the prophet to have used this pronoun for the express purpose of clearing up any difficulty regarding his meaning. To it Gesenius in like manner refers for the same purpose; and he considers it a mere prejudice to render the passage in the singular, as has been done by the Syriac version, and by St. Jerome. But Gesenius, as I have before hinted, had prepared the way for his commentary, and prevented the necessity of any discussion in it, by framing a rule in his grammar, evidently intended for this passage.

There he has laid down that the poetical pronoun לָמַד is only plural; and that though sometimes referred to singular nouns, it is only when they are collectives. After noticing a certain number of examples, he adds the text under consideration. "In this passage," he remarks, "the grammatical discussion has acquired a dogmatical interest. The subject of this chapter is always mentioned in the singular, except in this text, but it is perfectly intelligible how it should be changed in verse eight for a plural, since, as appears to me certain, that *servant of God* is the representative of the prophetic body." You see, therefore, how important a discussion, in itself of small consequence, may become; how the inquiry whether an insignificant pronoun is only plural or may be singular, has become the hinge on which a question of real interest to the evidence of Christianity has been made to turn.

The grammatical labours of Gesenius were not so perfect as to deter others from cultivating the same field. In 1827, a very full critical grammar was published by Ewald, who necessarily discussed the grammatical rule laid down by Gesenius on the subject of this pronoun. He brings together more examples, and by an examination of their context or parallel passages, determines satisfactorily, that this unusual form may well bear a singular signification. The difficulty against the prophetic interpretation is thus removed by one of the most modern grammarians, and all those internal arguments in its favour are restored to their native force, by perseverance in the very study which had

been brought to confute them." In a note to the text, the author farther observes "that besides the examples given by Ewald from Job xxvii. 23, but especially Isaiah xlv. 15, 17, which is quite satisfactory, other considerations confirm the singular rendering of לְמוֹ. 1. The suffix מו attached to nouns is certainly singular in Psalm xi. 7, פְּנֵימוֹ "his face," speaking of God. A plural suffix is never referred to the name יְהוָה as a *plurale majestatis* (Ewald), and hence Gesenius supposes the use of this suffix to have been a mistake of the author's. 2. In Ethiopic the suffix לְמו is certainly singular. Lud. de Dieu. *Crit. Sacra*, p. 226. *Animad.* in V. T. p. 547. This pronoun seems to be common not only to both numbers, but also to both genders, as it seems to be feminine in Job xxxix. 7."*

Such are a few examples to prove that without a knowledge of the original, the Scriptures cannot be understood. But we have said that there are beauties which the illiterate reader is shut out from perceiving; which none in fact but the scholar, can observe or relish. For instance, in 2 Peter i. 5, the translation *add* is far from giving a true notion of the force of the Greek verb ἐπιχορηγέω. There is an allusion to the chorus in the ancient tragedy, where the *coryphæus* or principal personage leads the way, taking by the hand the next in order, who again leads the third, and thus the entire choir advances in a continued line.

In the 100th Psalm, 1st verse, "*make a joyful noise*" dilutes the energy and beauty of the original, which was employed to express the sound of the jubilee-trumpet. In the bosom of a Hebrew the term would awaken the most pleasing associations, where an English reader perceives nothing peculiar. The celebration of the jubilee was a joyous event in the life of the Jew; and his heart must have beat high with delightful expectations, when the notes of the trumpet first sounded in his ears. Titus iii. 8 — "*This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.*" In these words a nicety lies concealed from the English reader, which, when perceived, contributes largely to the understanding of the passage. The conjunction *iva* signifies *in order that*; thus suggesting a train of thought that might not occur to the reader of any trans-

* Twelve Lectures on the Connexion between Science and Revealed Religion, by N. Wiseman, D.D., vol. ii. pp. 200-205. London, 1836.

lation. A truth of no small importance in the ministrations of the Christian ambassador, is here brought to view. The apostle enjoins upon Titus the constant affirmation of certain things for the purpose of rendering believers careful to maintain good works. They are regarded by the inspired author as means to the attainment of an end; and if Titus desired to witness the accomplishment of the object, he must seek it in the way prescribed. By referring to the preceding verses, the things to be constantly affirmed are at once apparent. The great doctrines of free grace, such as regeneration, and justification by faith, are expressly recorded as the matters which should be brought before the minds of believers, to keep them observant of good works. We learn therefore from the passage, that the preaching of certain doctrines usually styled evangelical, or in other words, the distinguishing tenets of the gospel of Christ, so far from leading to licentiousness, is the very way of maintaining holiness, and preserving the practice of good works.

Into the interpretation of the Holy Scriptures we necessarily carry those ideas of the attributes and government of God which natural religion inculcates. We believe in his absolute perfection; in the unity, spirituality, and immutability of his nature; and in the great principles of truth and equity by which his moral government is upheld. There are notions respecting the eternal distinctions between good and evil, virtue and vice, right and wrong, which the human mind constitutionally entertains and follows. The plain evidence of the senses, the universal experience of mankind, and those palpable conclusions, which men form everywhere and alike as soon as reflection begins, so far from being discarded by revelation, revelation presupposes to exist. By virtue of the primary laws belonging to our mental and moral nature — that intuitive and universal philosophy which God has implanted in his rational creatures — we are and must be influenced in our inquiries into the meaning of His heavenly oracles. Hence it is impossible to believe, that the Supreme Being possesses human organs or limbs; that he is subject to human passions or infirmities. Thus also, when the sacred writers recommend the cutting off of a right hand, the plucking out of a right eye, the crucifying of our members, or any mutilation of the body, it is self-evident, that they should not be understood *literally*. We cannot give credence to an impossibility, or suppose that the law written upon the conscience

contradicts the law written in the word.* Considerations such as these are antecedent to revelation ; and it is neither possible, nor, were it possible, would it be wise, to divorce them from the investigation of revealed truths. The fundamental laws of human belief, and the principles common to all, are the very means by which we are able to interpret, and it were absurd to speak of refusing their aid. We can no more do without them, than we can shake off that responsibility which cleaves to us as the subjects of God's moral government ; neither can we ever cease to be influenced by their suggestions, in the high walk of scriptural investigation. There are thus certain elements of thought and feeling universally recognised by mankind — considerations of fitness and congruity in respect to the relations between God and his creatures—that must be carried into the business of interpretation, and exert control on the decisions of philology. The constituents of our intellectual and moral nature regulate the deductions of a comprehensive and sound philology, preventing such conclusions as are self-contradictory, or manifestly opposed to our sense of rectitude.

It is true, that the principles of our moral nature have been occasionally transferred from their proper province ;—that the intuitive notions of fitness and congruity have been set up to deal with the language and doctrines of inspiration as *supreme arbiters* ; but in this, violence is done to their own nature. Instead of going hand in hand with revealed religion, a supremacy has been assigned them to which they make no legitimate pretension. As they are obviously defective and deteriorated, in consequence of our fallen nature, they should be kept in due subordination. Then only do they become important handmaids in comprehending the word of God. In its exposition they *influence*, but should not *exert supremacy over* our judgments. Those who are not content with allowing sound reason and sound philology to lend mutual assistance, impiously exalt the former

* “ Reason is natural revelation, whereby the eternal Father of light, and fountain of all knowledge, communicates to mankind that portion of truth which he has laid within the reach of their natural faculties : revelation is natural reason enlarged by a new set of discoveries communicated by God immediately, which reason vouches the truth of, by the testimony and proofs it gives that they come from God. So that he that takes away reason, to make way for revelation, puts out the light of both, and does much-what the same, as if he would persuade a man to put out his eyes, the better to receive the remote light of an invisible star by a telescope.”—*Locke on the Human Understanding*, Book iv. chap. xix. § 4.

above the latter. It is expedient that they should walk side by side, neither supplanting nor falsifying each other.

This leads us to consider the use of reason in religion. God has addressed us as intelligent, accountable creatures. His varied communications are presented to our understandings no less than to our hearts. The powers with which He has endowed us, are to be exercised in humble dependence upon his aid, and to be gratefully improved. Our reason was given for the express purpose of enabling us to know, and fear, and obey him. What then is its office with regard to religion? What is its province in matters pertaining to God? The subject lies at the foundation of religious faith. The opinions of men as to the essence and character of Christianity vary with their views of the present topic. It is therefore of no small moment, to have accurate ideas of the legitimate boundaries which encircle the sphere and limit the extent of reason.

CHAPTER II.

USE OF REASON IN THE EXPOSITION OF SCRIPTURE.

THE first thing which reason has to do, in relation to the Bible, is to examine the evidences of its divine origin and authority. To inquire whether it be a book which has, in reality, proceeded from God; or whether it be merely of human origin,—seems to be the *first office* of reason. Here it judges of the evidences by which the divine original of the Bible is proved. There are *external* and *internal* evidences which are fit subjects for its consideration, and in whose investigation it finds ample exercise. Unless we be persuaded that the Scriptures have come from God, we shall never securely defend them against the attacks to which they are exposed. We must be firmly convinced of their emanation from heaven, else we shall not be steadfast and immoveable when the Christianity of our position is assailed. We are liable to be tossed to and fro by every wind of doctrine, if we be not certainly assured, that the written revelation which comes to us with all the sacredness of its claims, possesses a character consistent with its pretensions. When it is attacked by the weapons of the Infidel, we must meet him with arguments drawn from reason. It is our duty to present such palpable proofs of its holy origin as are adapted to carry conviction to his mind, or, at least, to silence his cavils. While he would persuade us that we are following cunningly-devised fables, we demonstrate, on grounds to which he cannot refuse assent, that he is grievously in error. Thus the shafts of unbelief, aimed at divine revelation, have been nobly repelled. The opponents of Christianity have been driven from the field they wished to occupy. Routed on their own territory, they have retreated from the combat with dismay. The Almighty requires no man to believe without evidence ;—He addresses himself to us as judging, reasoning creatures; and it is our duty to examine his statements, by the means which we possess. This is not the place to set forth the evidences of Christianity. All our readers probably acknowledge its divine origin. Their rea-

son has been convinced of its truth ;—their intellectual powers have yielded a full assent to its authority ;—and its reception is thought to be a most important duty. We presume that all are agreed on this fundamental point. Christians, however, having proceeded thus far together, often separate. All who admit Christianity to be from God, differ widely in their views of its nature. With regard to the outworks of religion, our readers may be perfectly agreed ; but when they approach nearer to survey its internal structure, their opinions may partake of diversity.

This brings us to the *second* use of reason in matters of religion, which is, to discover what laws of interpretation should be applied to the Bible—to ascertain those general principles, which serve to guide its worshippers through the interior of the temple. Every man is not at liberty to put such a meaning on the word of God as he may choose ;—or to impose on a particular passage the construction which his fancy may suggest. All are not permitted to expound the Old and New Testaments according to the peculiar notions they may have previously formed. Revelation is not to be approached in the spirit of irreverence, or self-righteousness. Certain laws or determinate rules must be adopted by every expositor, to direct him in the province of interpretation ; and if he depart from these, he abandons the path of safety. He who casts them aside as useless, resembles the foolish mariner embarking on a boundless ocean without chart or compass. God has wisely condescended to make use of such language as we can understand. He has suited his revelation to our modes of thought and of utterance. Had He employed language which we could not understand, or phraseology opposite to that in which our ideas are wont to be embodied, we could not have appreciated the communication of his will, being unable to apprehend the sentiments He intended to convey. But He has accommodated himself to our conceptions. He has brought down his revelation to our capacities, as far as it could be effected without derogation to His essential dignity, or detriment to the true character of His word. The language he employs is altogether such as we are capable of knowing, because it is adapted to carry home to our minds such ideas as the Deity meant to communicate. *The Bible, therefore, is to be explained on the same principles as other books.* Words should be taken in their ordinary acceptance, unless the contrary be expressly stated or fairly implied. Men have agreed to employ terms as signs expressive of their inward emo-

tions ; and therefore the Deity has thought fit to convey his will to them through the same medium. Now, it is obvious, that there are certain rules tacitly acknowledged, and followed by all, in developing the meaning of a book. These, so far from doing violence to reason, are, in reality, its genuine dictates. They are sanctioned by the power of judging in all. They are the legitimate offspring of reason itself. The importance, as well as the necessity of some principles, to guide us in interpreting an author's meaning, cannot be disputed. Of their great utility in ascertaining the sense of Scripture, all classes of Christians must be aware. The evils which have resulted from their non-adoption are immense. The errors into which men departing from them have fallen are almost innumerable, and assuredly, most dangerous. Men of enthusiastic temperament and warm imaginations whilst doing violence to them, have run into all manner of excess in religion ; and metaphysical minds, in perverting the same simple guides, have gone into systems of belief imbued with no power to improve the heart, or influence the judgment, or purify the motives. Reason, then, adopts and recommends certain principles as worthy of acceptance by all men in their sacred inquiries after truth. It points to them as data, forming an essential part of the expositor's knowledge. The widely differing modes of interpretation pursued, shew that many have not a sufficient acquaintance with them, or rather, that they are neglected by men unpossessed with a right reverence for the language of God. It is strange, that they should be universally followed in the interchange of our ideas with our fellow-men, and that they should be abandoned in our communing with God through his word. It would even be inexplicable, did we not know, that we are averse to the commands of heaven, and often inclined, in the perversity of our nature, to distort them. What, then, are the principles which reason recognises and follows ? It is not our purpose, at present, to describe and explain them all. They require more ample detail than our immediate object allows. We shall merely give a specimen of them, shewing, at the same time, their application and bearing, from which it will be easy to perceive, that they are such as approve themselves to reason, being in reality the legitimate result and emanation of its exercise.

The first law we shall mention is, that *the Bible does not contradict itself*. If it proceed from God, it must be consistent with itself. It matters not through what instruments God has com-

municated his will, unless it be proved that they have corrupted or changed it. In the accomplishment of his purposes He may employ whatever agency he pleases. But, whether he make use of the unlettered or the learned, the high or the low; the revelation communicated is all his own, and must therefore harmonise in all its parts. Thus Luke cannot make a different statement from Paul, or Mark from John. They are to be regarded as the mere media of intercourse between the Creator and the creature. We look beyond them to the great Author of their inspiration. Every one will at once admit, that it is a law acknowledged by reason, that the Deity cannot state opposite things in different portions of his revelation. Let us apply the observation to several passages of Scripture.

The New Testament frequently ascribes the title *God* to Jesus Christ. It also states, that he was man, possessing a human body, and liable to the sinless infirmities of our nature. Humanity and Deity are both attributed to him in the gospel, and both must be true. If we reject one of these statements, we should equally reject the other, and renounce the authority of the Scriptures as repugnant to our feelings. But there are some who will not admit that he is God, although they profess to hold the principle from which it follows as a necessary inference. They endeavour to extract from the Bible the opinion, that Christ is not God. Others again do not believe his manhood in the proper sense of the word; and attempt to wrest the Scriptures so as to favour another dogma. And yet these classes of professing Christians firmly maintain, that the Almighty cannot contradict himself, in different parts of his revealed will. They acknowledge the truth of a great principle; but when we begin to apply it, immediately they are offended. Although God himself has said, in the New Testament, that the Son was both God and man, and, therefore, the propositions cannot be opposed the one to the other, many deny their agreement, and regard them as contradictory. What the Almighty has affirmed to be consistent, they treat as irreconcilable. Mark, then, the perverseness of mind thus exhibited in defiance of heaven. If submission to his will be an attribute of the Christian, we look in vain for that attribute among such as are guilty of this stout-hearted opposition to the palpable averments of Jehovah. They tell us, however, in justification of their sentiments, that it is opposed to their reason to believe, that Christ was both true God and true man at the same

time. We have seen that reason itself adopts and sanctions the general principle, that the Deity cannot reveal two things irreconcilable in their nature. And yet we are gravely told by some, that, in the eye of their reason, two statements respecting the person of Christ are contradictory. Thus, as far as the general law of interpretation is concerned, they acknowledge reason; but whenever we apply it in the simplest manner, they rise up in rebellion against their own principle. They follow reason, and they do not follow it at the same time. They profess to follow it in words, but they deny it in reality. What, then, are we to say of such? They boast of their reason, but they do not adopt its guidance;—they profess to be conducted by it in all their expositions, whilst they readily abandon it when militating against themselves.

Another rule of interpretation, similar to the last, is, that we should compare *Scripture* with *Scripture*, or, in the words of the Apostle, “spiritual things with spiritual.” This principle is recommended in the Scriptures themselves, and none will be so bold as to deny its truth. When we wish to know the mind of the Spirit, as it is set forth in the word, it is consonant to reason to proceed after this manner. Let us apply the canon also. In the Epistle to the Hebrews i. 3, we thus read, “When he (the Son) had by himself purged our sins, sat down on the right hand of the Majesty on high.” Archbishop Newcome renders the phrase *δι’ ἑαυτοῦ*, *by the sacrifice of himself*. The editors of the ‘Improved Version’ object to this translation, because the word *sacrifice* is not in the original. It is true that there is no corresponding word in the Greek; but this does not demonstrate that the English term *sacrifice* is improperly supplied. In the 9th chapter of the same Epistle, 26th verse, we find the full form of the phrase; “but now once in the end of the world hath he appeared, to put away sin *by the sacrifice of himself*.” The meaning, then, of the words *δι’ ἑαυτοῦ* in the former passage, is *by the sacrifice of himself*, and Newcome was correct in so paraphrasing it. The parallel place directs us to understand it in this sense. We compare one part of the Epistle to the Hebrews with another, and discover the full form of a phrase which is sometimes elliptical. The Holy Scriptures thus shed a light on themselves which all should attentively behold. Why should reason hesitate to admit the doctrine of a real atonement, when it is affirmed, in Hebrews i. 3, that Christ purged our sins by the sacrifice of himself? We have legitimately applied a principle sanctioned by com-

mon sense. Why, then, should reason refuse assent to the *application* of the principle? Here the reason of many departs and differs from its own acknowledgment. Let us take another example. In Matthew iii. 3, it is written, "For this is he that was spoken of by the prophet Esaias, saying, the voice of one crying in the wilderness, prepare ye the way of the *Lord*, make his paths straight." Who is the Lord whose way John was to prepare? Who is the Lord whose paths he was to make straight? The quotation is taken from Isaiah xl. 3, from which it is manifest, that the person of whom the Baptist speaks is Christ. In Isaiah he is denominated the LORD, or as it is in the original, *Jehovah*. We infer, therefore, that Christ is styled Jehovah in the Scriptures. Men may deny this fact, but it is no less true. A very slight comparison of one passage with another shews it in all its clearness. Here, again, those who are pleased to call themselves *rational Christians* desert a principle of reason which they profess to hold, by virtually denying its proper application. But if it be consonant to reason to maintain the principle as a guide in expounding Scripture, it is no less agreeable to reason to adhere to its fair and genuine application. To abandon it in some cases, and to follow it in others, is most preposterous. We assert, without fear of contradiction, that they who reject the legitimate inferences of a just canon are inconsistent with themselves. With regard to this second law of interpretation, whose application I have just shewn in two instances, it may be remarked, that it differs little from the former. It is in reality a corollary naturally flowing from its predecessor. Jehovah cannot contradict himself in different portions of his revealed will; therefore, it is our bounden duty to compare one passage with another, that we may discover the true harmony and just connexion subsisting between the component parts of revelation. Reason prompts every inquirer into the Divine Word to examine *all* places that treat of the same doctrine or the same duty. It urges him to attend to *every injunction* of God contained in the manifestation of his will. It will be found, on careful investigation, that all false doctrines which men profess to derive from the Scriptures, may be traced to a desertion of this principle. It is just because many will not take into account the whole range of the Bible, that they extract a creed from its pages which they vainly imagine to be Scriptural and sound. In their induction of passages they stop short. They do not survey the entire system of revelation together, that

they may perceive its extent, and the proportions of the different parts of which it is composed. They may use great diligence in examining many passages of the divine record;—their patience of investigation may be exemplary, so far as it is exercised in pursuing truth; but they do not dwell on every portion of the Divine Word in the same laudable spirit. Thinking that they have certainly discovered the mind of God, they leave off their inquiry at a point where it is truly abhorrent of cessation. Of the fair and lovely landscape before them, they survey many objects with minuteness and care; but they do not traverse the length and breadth of its expanse. They rest satisfied with an indistinct view of many prominent features of surpassing interest. They even form an erroneous idea of objects which they have not been desirous to survey; and, like the spies whom Moses sent to traverse the fertile plains of Canaan, they return from the goodly land with a report essentially evil. But the true Christian interpreter, with philosophic spirit, takes in the wide range of all that belongs to revelation, comparing its parts with one another, and discovering, by such a process, those links of connexion which are oft unnoticed by the inattentive observer. He will not be contented with a partial survey without travelling over the extended province into which Heaven invites him to enter. No mountain or valley escapes his eye;—no sunny hill or verdant mead is unnoticed;—he overlooks no part of the pleasant landscape,—he takes in its broad dimensions,—and comes back, like *Joshua* and *Caleb*, reporting correctly. All false creeds owe their origin in a great degree to this want of comparing Scripture with itself. They do not carry out the principle in its length and breadth. Hence they partake of imperfection and error. Up to a certain length they may be true; but they are defective of the whole truth. Thus the Socinian system, which represents Christ as a man, is so far true; for it is an unquestionable fact that he was so; but it does not take into account those Scriptures, which ascribe to him a higher existence than mere humanity. It disregards or perverts the testimony of the passages which affirm that he was God. These do not enter into its composition. They form no part of the structure. The building is regarded as complete without them. However valuable or precious they may appear to others, the Socinian uses them not as materials in framing his theological system. They are set off from the account as items foreign to its arithmetical existence.

I have thus given a *specimen* of those principles of exposition which every interpreter of the Bible should follow, and which all, indeed, profess to adopt. They are not the product of deep thought, or extensive erudition; they did not emanate exclusively from the learned; but they are acted upon by men in general in their daily intercourse. No deep analysis first brought them into notice, nor did they owe their origin to the learning of the schools;—all are conversant with them, although they may not attend to the fact, of which, unconsciously, their own procedure affords ample demonstration. Reason recognises them as worthy of all acceptance: for they are its own production. They are the progeny of *common sense*, which is nothing but reason under another appellation. All who would rightly understand the Holy Scriptures must follow their direction. If their proper application be abandoned, then is reason no longer reason; it wars against itself. If it admit a thing as just, and yet in practice depart from the acknowledgment, it is the most preposterous of all guides.

The next office of reason, with regard to the Bible, *is to acquiesce in its statements*. If God has really spoken to us in his word, it is quite reasonable to listen to his commands, and to obey them. It is the duty of reason to assent to whatever he has said, as to the utterance of infinite wisdom and unerring truth. God has given us a revelation, and we are bound to believe whatever it contains. When an individual affirms that he will not receive what Heaven speaks, there is no hope of his being convinced of any truth. He rejects all evidence,—acting as though he were not an intelligent and rational being. After we have ascertained, by the fair and legitimate principles of interpretation which common sense dictates, what is actually made known in the Scriptures, we have nothing farther to do than bow with implicit submission and faith to the revealings of Omnipotence. Having applied our reason in finding out the sense of the book of God, we *abide* by its fair and proper results. With the docility of children we attend to the teachings of the omniscient Spirit. In the first place we explore, with anxiety and reverence, the meaning intended to be conveyed to us by Heaven in such language as we are fitted to understand. Knowing that there are laws which, in our ordinary intercourse, lead us at once to understand the words of our fellow men, we use the same easy and safe means of ascertaining the sense of Scripture. Herein is the wisdom of the Almighty remarkably manifested, that the un-

learned equally with the learned,—the simple no less than the wise in this world's knowledge, are placed on a perfect equality as to the mode in which they must discover the way of salvation, and obtain an interest in its blessings. The rules of exposition are equally obvious to the most superficial as to the most profound intellect.

But there may be statements in the Bible which reason cannot fathom, and which it is utterly inadequate to explain. Here, therefore, we are assailed with the objection,—If the Deity has given a revelation, has he not given it to be understood? What is its use, if it be not intelligible? This is no new argument. It has often been adduced. I answer, however, that reason *can* understand all that is revealed. Whatever is contained in the Bible is quite comprehensible by the understanding of man. Every doctrine is capable of being known *as far as it is revealed*. Many, however, would be wise above what is written, and inquire into the reasons of things which Jehovah has not thought fit to divulge. They would know the *why* and the *wherefore* of truths contained in the Scriptures. Thus reason would fain go beyond Scripture, and explore a region with which it has no concern. With unholy curiosity it would pry into secret causes which it has not seemed good to infinite wisdom to unfold. It aspires to stretch into the wide unknown, and to bring to light mysteries which man may not know here. It would adventure into the dark confines of speculation, where there is a vast gulf fixed by the omnipotence of God, beyond which it is unsafe to pass. The twilight suffices not to deter from lingering amid its shadowy clouds until thick darkness pervade the world of nothingness that has been conjured up by the deceitful magician. Reason can understand a truth, in so far as it is revealed in Scripture. Whenever it advances a step farther, it leaves its proper sphere. The Bible seldom investigates the causes of doctrines or of duties. It simply states a fact, without entering into a philosophical investigation of the mode in which such a fact harmonises with the attributes of Deity, and the present condition of man. Thus the existence of the Supreme Being is taken for granted, but there is no description of the mode of his existence. We are informed that he is omnipresent, and that he beholds the evil and the good; but we learn not from the pages of the Bible *how* he can be everywhere present at the same time. It is therefore the office of reason simply to assent to this truth, without inquiring *why* and *how* it is so. The Bible

itself never attempts to explain it; and our reason was not given for the purpose of exploring the *causes* of those sublime facts which are brought before us in their simple purity. Thus, also, it is stated that Jesus was a man of sorrows and acquainted with grief, while at the same time his Godship is declared. In other words, the divine and human natures were united in him. But it deserves particular notice, that there is no explanation of the mode in which the two natures subsisted in Christ. *The fact* is affirmed: but *how* it was so, is nowhere intimated. Reason, however, has attempted to proceed beyond this, and to discover the nature of the union. Here it has quitted its proper sphere. It has forsaken its true province, to wander in a field of speculation from which man is wisely excluded. When it simply inquires; Has God revealed in his word that Christ was possessed of two natures, the divine and the human? it is fairly in its own place; but when it advances farther, to search out the *modus* of this mysterious union in the person of the Mediator, it oversteps the limits assigned to it by Jehovah. *As far, then, as a thing is revealed*, reason is capable of comprehending it; but no farther. When it attempts boldly to scan the secret purposes of the Almighty which he has not thought fit to unfold, it is not wonderful that it loses itself in doubts and difficulties. Let us take another example, closely connected with the point before us. We believe that there is only one God. This fundamental truth is repeatedly affirmed in the Bible. But we also find that there are *three subsistences*, or, as they are usually called, *three persons*. We use the word *person*, because language does not supply a better. These three are distinguished from one another, for it is written, that the Son will send the Holy Spirit from the Father. In the economy of man's redemption, they are also said to perform separate offices. The Father elects, Ephes. i. 4. The Son redeems, Eph. i. 7. The Spirit sanctifies, Rom. xv. 16. There must therefore be such a oneness between them, as entitles them to be called one God. The Scriptures plainly set forth a most intimate connexion between them; but they never explain the nature of the relation. They affirm the divine unity, but they also lead us to believe in a distinction of persons. As to the *manner* in which they are one and three at the same time, they describe it not. One thing is certain, that there is no contradiction in holding that they are both three and one, because they are not so in the same respect. They are not three in the

same point of view in which they are one ; nor are they one in the same respect in which they are three. It is therefore the office of reason simply to believe both statements, because they are contained in the Scriptures. Common sense observes that they are found there, and it necessarily concludes that they are true. But if reason begin to cavil and ask, how they can be both three and one at the same time, it forsakes its proper sphere, and would be wise above what is written. It is because men have wished to penetrate beyond the path of wise and safe expatiation, that they have grievously gone astray, and have even rejected what is coincident with reason. Revelation and reason can never truly come into contrariety. The latter may endeavour to go beyond the former, and to search out secret things belonging to the Lord alone ; but this is no justification of the sentiment, that they are sometimes in an attitude of hostility. Because there are truths in the Bible which the line and plummet of reason cannot reach, men should not affirm that the Deity has set forth many things contradictory to its decisions. I am bold to aver, that revelation contains nothing which the mind cannot fathom according to the degree of light in which the Spirit himself has surrounded it. I hesitate not to avow my conviction, that God has not propounded a single doctrine which is not fitted to command the assent, and to challenge the approbation of the highest intellect. But this does not preclude the belief, that there are many things in the Old and New Testaments which give rise to thoughts that cannot be gratified, and desires that cannot be fulfilled. Such aspirations are not warranted by the nature of revelation itself. It may give birth to them, but it can never be shewn that it was intended to foster them. In the manifestation of Jehovah's written will, it is natural to find paths of peculiar sublimity, which it were almost presumptuous for man to tread. This is what we might expect *a priori*. But it is to be remembered, that however men may take occasion to pursue the ideas to which brief and passing intimations give rise, and to follow something beyond the letter of inspiration, the divine word itself neither warrants nor satisfies such curious speculations. The Deity, then, does not set forth what is opposed to reason, neither does he propound matters revolting to our powers of reflection, or contrary to our intellectual constitution. The Bible contains a system which is wholly consistent with reason from first to last. It is addressed to men as rational and moral beings. " I speak,"

says an apostle, "as to wise men, judge ye what I say." Reflect upon what I write to you. Examine my statements, — weigh them with unbiassed minds, and then judge whether they be not accordant with your unbiassed decisions. If the Bible were not a system of reason, we could not receive it; and if it were contrary to reason, we could not admit its divine origin. If it promulgated aught opposed to our intellectual mechanism, the Deity would contradict himself. Reason and Scripture must, therefore, harmonise, because both proceed from the same great Author. This we look upon as self-evident. But, whilst we not only admit, but maintain their agreement, we believe, also, that reason is fallible. Man is liable to err. He finds himself deceived in his judgments of things that take place around him. He draws conclusions which he afterwards finds to be wrong. The fallibility of his reason constitutes him in fact a fallible being. Since, therefore, his nature is such, he may form wrong opinions respecting the truths of revelation. He may fail to perceive what is propounded for his reception. Finite and imperfect as he is, it is not marvellous that he should frequently go astray in his sentiments. Rather would it be a cause of wonder, if he should never tax himself with error, or acknowledge that his mind does not judge accurately on all topics which come before it. Every thing connected with him partakes, at present, of imperfection. His soul is tainted with sin and alienated from God. His body is liable to decay. The Bible is infallible, because its Author is so; but reason is fallible, because man has corrupted his ways, and deteriorated his constitution. He is not what he once was. The candle of the Lord shines not within him in its original brightness. The lamp of reason has been dimmed by his infatuation. Its beams are not shed forth with the same lustre or loveliness, as when Jehovah himself first lighted up the luminary of the soul. Let us always, then, bear in mind this truth, that reason is fallible, while the Scriptures cannot err, either in their propoundings of doctrine, or expositions of duty, or statements of eternal truth. Of reason's liability to err we have ample proof in the fact, that there are important differences in the conclusions at which its extravagant encomiasts arrive. Far from coinciding, the results of their researches are widely at variance. Reason, it is said, teaches some to believe that Christ was not a true man, consisting of a human soul and a mortal body; but that the *Logos* supplied the place of a soul in the man Christ Jesus. Others are conducted,

by the same guide, to the opinion that he was nothing higher than a man, with a real body and a reasonable soul. The innumerable varieties of creed among such as call themselves by the common appellation of Unitarians, prove the fallibility of the guide to which they abandon themselves. The folly of extending the province of reason beyond what is written, is abundantly evident. All contradictions between Arians and Socinians owe their origin to a dissatisfaction with the amount of the Scripture revelation. They begin to exercise their reason in matters beyond what is written; and thus lose themselves in speculations no less presumptuous than unprofitable. Upholding reason as the supreme judge of Scripture, they bring every doctrine before its tribunal, and yet are not agreed in the decision which the umpire is supposed to pronounce. The sentence of the judicial authority they profess to follow is ambiguous and delusive; each party contending that it favours its own tenets. What a varying and capricious standard is this, which leads to such opposite conclusions! How unsafe must it be, when it thus conducts to views and opinions directly contrary the one to the other. Scripture should not be treated in this uncourteous manner. It is derogatory to the Supreme Being thus to handle His sacred word. Reason should, indeed, judge of its doctrines; but when it finds any thing, the cause and modes of which it cannot ascertain, it is its office not to reject but to acquiesce in the statement, although many things connected with it may be above its view. If reason were contented to abide by the plain exposition of the written word, no perplexity would ensue. Let all unholy animosity be repressed; let there be a simple and entire acquiescence in all its sayings. Unreserved submission to the dictates of Heaven is the right and righteous exercise of reason. Partial homage, on the contrary, is the sin of such as do not cause it to bow with implicit reverence to all utterances proceeding from the sanctuary of Heaven. It is the source of the fallacies and follies of those who permit reason to go beyond the limits assigned to it by Infinite wisdom. If every doctrine and precept which it cannot fathom are to be set aside on the ground of their obscurity, the Scriptures will be reduced to a very meagre compass. Such rational chemistry will soon pulverise them to a few dry elements. The glorious features of the divine mercy imprinted on every page will be effaced. Their brightness will be obscured by the narrow crucible into which they are put, that they may

be fitted for general use. If man were possessed of a pure and perfect reason, by which he could discern the relations of the universe,—if he could discover the connexion subsisting between things natural and moral,—if he could understand the ways of the Lord unto perfection, and the reasons of his dealings with men, he might then employ a reason, which could accomplish so much, to search out the things which are only hinted at in the Bible; but if he must be contented with knowing in part here below, reason must acquiesce in many circumstances as right and true, although it cannot tell *why* or *wherefore* they are so. The whole question comes, at last, to this,—Am I to believe God or not?—am I to sympathise with his word by yielding a full and hearty assent to all which he has been pleased to make known? Nothing, in my opinion, seems to be more consistent with reason than to give ear unto the Almighty. My reason was given me for the very purpose of knowing, and loving, and obeying him. Why, then, should I hesitate to act according to his word? Why should I refuse, for a moment, to sit at the feet of Jesus, and to learn of him who was meek and lowly in heart? Why should I not approach Jehovah in prayer, and entreat him to purge out the old leaven of my heart, that it may at once concur in the asseverations of Scripture, without seeking to lift up the vail, and look within the holy of holies, into which it is forbidden to enter? He has given us his word to be a lamp unto our feet, and a light unto our paths. I submit, therefore, to the enlightenment of this heavenly instructor. What could my reason do for me without it? Let the state of the heathen tell;—let the state of the world, before the advent of the Messiah, declare how gross and sensual mankind had become. The trophies of reason, are superstitions, and idolatries;—but the trophies of Christianity, who can tell? What man or angel can enumerate the millions that have been redeemed to God, by the belief of the truth in Jesus? Who can describe the immense advantages that have accrued to society from the diffusion of the written word? And now that reason is concerned with the doctrines and duties of Christianity, let it judge fairly and dispassionately concerning them. Let it consider whether it be not altogether becoming that it should submit to every thing which Heaven has divulged. Whenever it departs from the written word, and devises for itself another method of salvation than that which the Scriptures record, it

performs not the duty it was designed to fulfil. It sets itself in reality above its Author, and virtually refuses to receive such a plan of mercy as he has proposed. Thus frail worms rise up in rebellion against the God of heaven; and instead of bowing before him in the dust, turn away with aversion. Let none imagine from this, that I would for a moment afford the least ground for supposing that our reason must be entirely laid aside, or that we must not follow its direction. Far be it from me to depreciate any gift of God, much less one of his noblest. I would neither attempt to lessen its value, nor to lower its dignity. Reason must be followed as well as Scripture; but both must be kept in the spheres where they were designed to move. By means of reason we judge, whether the Almighty has propounded a certain doctrine for belief; and if it be ascertained that he has done so, the doctrine should be unhesitatingly received. We must not bring to the Scriptures a mind charged with such ideas of religion as it imagines the Almighty ought to follow. The revelation graciously given to men should not be approached and sifted by a reason impregnated with opinions *apparently most rational*; but men should judge and see what it really contains. If the Deity has given a revelation of his will to mankind, they must have been in need of the communication, and it must be exactly suited to their condition. Should any think that He ought to have plainly inculcated a precept or a doctrine which is but obscurely set forth in his word, they declare hereby that they are wiser than He. Let reason, then, judge fairly respecting the things contained in the sacred volume, and if it discover that they are promulgated, they should be forthwith received as coming from the High and Holy One. If such be the office of reason, surely it is easy to discover our duty. He that runs may read. How, then, comes it to pass, that there are innumerable diversities in the religious opinions of professing Christians? The thousand varieties of complexion and outward form find a counterpart in the thousand creeds. To enumerate *all* the causes of such variations would be difficult, if not impossible. But some are so obvious, that they cannot escape the most superficial thinker. The improper use of reason leads to many erroneous systems. Because it is frequently set up as the judge of what Jehovah *should reveal*, not of what he *has revealed*, men do therefore fall into great and grievous mistakes. It has been applied to determine what he *should* have said, instead of being directed to the ascer-

tainment of what he *has* said. It has not been confined to the simple judging of the meaning of what *is* set forth; it has been allowed to lose itself in fruitless attempts to discover why *this thing* and *that have been* promulgated. Hence the most unscriptural creeds have been framed by men in the pride of their hearts. Whatever causes of procedure are not explained in the Bible itself; — whatever reasons of administration in the spiritual and moral world have been kept secret, man should not attempt to explore, else his reason is not kept in proper submission. When employed to dissect every truth and doctrine of the Bible with anatomical precision, it necessarily leads to the most pernicious heresies. It is a noble gift, for which we should ever be grateful; but it is a most dangerous weapon in the hands of those who do not know its right use. And there are many such, who plume themselves on their high intellects, and their pure theories regarding the meaning of the Bible; while they scruple not to denounce all others as though they cast aside their judgments. Men of colossal minds like themselves are applauded, as if wisdom were their rightful monopoly; whilst the secret of their fancied greatness is the abuse of the rational faculties given them by God. Not contented with arrogating to themselves the power of thinking correctly, they stamp all who presume not to give unwonted license to speculation in religion, as slaves to bigotry, or enemies to liberality. But they are guilty of slander in the accusations they bring against the reverent students of the word of God. In examining the meaning of revelation we do employ our reason, but we do not set it above God himself. We will not allow it to dictate to the Almighty; nor suffer the thing formed to say to Him that formed it, why hast thou taught *this* and not *that*? It savours of impiety to be thus forward and fearless. Reason is good if a man use it reasonably, just as the law is declared to be good, if one use it lawfully; but if either be placed in an orbit where it was not intended to move, it becomes unsafe.

I have thus endeavoured, with conciseness, to explain the use of reason in connexion with the Bible. In the first place, it judges whether this book contain a communication from Heaven, or whether the evidences be such as to prove its emanation from God. When it has ascertained that the Scriptures have come from the Sovereign Lord of all, it sets about the discovery of the import of the words and phrases, by means of the usual laws of interpretation, which all acknowledge and profess to adopt. Thus

we become acquainted with the truths propounded for our instruction in righteousness. These laws having been legitimately applied to discover the mind of the Spirit, as manifested in the phraseology employed, reason should receive and concur in all their recommendations. It has simply to acquiesce in the things inculcated in the Bible, not rejecting what it may not relish, or discarding what it cannot fathom. The non-reception of unpalatable notions and unwelcome sentiments, is its abuse and not its use; its pride, not its province. I cannot but think that every one who exercises his rational powers in the manner I have shewn, and attempted to maintain, will be conducted to that religious truth which is most intimately connected with his highest interests.

I shall conclude with observing, that in our inquiries after truth, sincerity will not suffice. A man may be most sincere in error. It is therefore a matter of no small moment how we employ our reason. The Romanist, we doubt not, is most sincere, when he walks barefoot on a pilgrimage to do penance for his sins; but he commits a fatal mistake in detracting from the perfect righteousness of Christ. The Hindoo and the Brahmin are, doubtless, most sincere in all their superstitions; so that were *sincerity* the only requisite, men are as sincere in idolatry as in the practice of the true religion. Away, then, with all such notions of sincerity, which lead to the preposterous opinion that Saul of Tarsus was as acceptable to God when he persecuted the Church before his conversion, as he was afterwards, when he preached Christ crucified, the power of God, and the wisdom of God, for in the midst of his blood-thirsty zeal he verily thought he was doing God service. The sentiment is equally false and dangerous. Actions good and upright in the sight of Jehovah, can flow only from right principles; as we believe, so do we act. If the fountain be impure, the streams cannot be otherwise: if the tree be corrupt, how can the fruit be good? Accountability for the use of our reason should be impressed on the minds of all. Solemn is the thought of the reckoning which we must give at the great day. Let us, therefore, earnestly seek to serve God acceptably with our bodies and spirits, which are His; and we shall be counted worthy, hereafter, to join in the pure and spiritual employments of the heavenly sanctuary, where boundless scope will be given to the exercise of our reason, and the activities of our renovated nature.

CHAPTER III.

LIMITATIONS OF THE SENTIMENT, THAT THE LANGUAGE OF THE BIBLE
SHOULD BE INTERPRETED LIKE THAT OF OTHER BOOKS.

WE have said above, that the Bible is to be explained on the same principles as other books. To this remark there are some exceptions. There is a peculiarity belonging to most of the prophetic parts which should be taken into account. It arises from the manner in which occurrences were presented to the internal view of the prophets. They saw things *together*; not in a regular succession of smaller pictures, but delineated in one group. Hence the use of the present tense, even when they speak of remote objects. Individuals stand before them, to whom they point *as present*. So in Isaiah, "For unto us a child *is born*, unto us a son *is given*" (chap. ix. 6); and again, "Thus saith Jehovah to his anointed, to Cyrus, whom I hold by the right hand; to subdue nations before him, and ungird the loins of kings; to open before him the folding doors, and the gates shall not be shut." (xlv. 1.) Distinctions of time were thus annihilated to the prophets. They viewed things not in time but in space, and so painted *in perspective*, as Olshausen aptly denominates it. They exhibit neither the remoteness of the objects they behold, nor the intervals of time between them. On the contrary, events are adduced just as they are seen, in juxta-position, or continuous succession, as though they all pertained to the same period.

But not only are objects and events presented by the prophets in juxta-position, but also in a state of commixture. So when we look at distant objects, those which are in reality apart seem to be joined. "Quemadmodum simili fallaciâ opticâ longissime distans turris domus propinquæ tecto incumbere, aut lunæ discus montibus nemoribusque contiguus videtur."* Events flow together and appear coincident, which are separated in reality by centuries. "The object of prophecy was never wholly manifest

* Velthusen, de optica rerum futurarum descriptione, p. 89.

to them (the prophets), partly because they viewed the future only in the remote distance (perspectively), and partly because every prediction first receives its complete elucidation from the fulfilment. Such *perspective* or *optical* viewing implies, not only that they see the near future alone in clear sketches, and the more remote with obscurity always increasing, and, so to speak, with diminished features; but also, that they put together in the manner of the painter the nearest and the most remote under one point of view, with constant reference to its highest limit, viz. the complete fulness of the kingdom of God, which always makes out the background of the picture. This perspective peculiarity is particularly observable in the predictions of Balaam; of Micah, 2d chap.; and of Isaiah, 5th and 6th.* The same characteristic is apparent in many predictions of the New Testament, shewing that it is founded in the nature of prophecy. Several parts of the gospels and the Apocalypse exhibit it.

The following are examples of *juxta-position* and of *commingling*.

Jeremiah, 50th and 51st chapters. The city of Babylon was besieged and taken by Cyrus, from which time its importance declined. It did not, however, become utterly desolate till more than a thousand years after. In the time of Pausanias, *i. e.* the first half of the second century, the walls alone remained. But in these chapters, its conquest by Cyrus and its total ruin are connected together, although they took place successively.

Again, in Isaiah, 11th chapter, the universal diffusion of knowledge and holiness characteristic of millennial times, is annexed to the appearance of Christ in the flesh; although the occurrences are separated by a wide interval.

In Zechariah, 9th chapter, ninth and tenth verses, a description of the glorious completion of Christ's kingdom immediately follows the appearance of Jesus in his humiliation. In Isaiah, 61st chapter, first verse, the same thing is observable; for, after a description of Christ's entrance upon the prophetic office, the full blessings of his reign in the latter days follow in continuous succession. See also Jeremiah xxiii. 5, 6; xxxi. 31, &c.; xxxiii. 15, 16, &c.; Ezekiel xxxiv. 23, &c.; Isaiah ix. 6, 7. In the

* Köster, die Propheten des Alten und Neuen Testaments nach ihrem Wesen und Wirken dargestellt, Leipzig 1838, pp. 249, 250. See also Hengstenberg's *Christologie*, vol. i. p. 305.

same manner several of the prophets, Isaiah, Jeremiah, Micah, Hosea, Amos, and Ezekiel, frequently connect the deliverance of the Israelites from captivity, with their deliverance from a greater thralldom by Christ.

Examples of *commingling* may be found in 2 Samuel vii. 14. "I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee." This passage manifestly relates to Solomon, as both the occasion on which it was uttered, and the words themselves, clearly demonstrate. But that it also depicts the Redeemer, may be inferred from Hebrews i. 5, where part of it is quoted, and expressly applied to him. It is vain to deny the double reference of the passage; the features of the type and antitype being blended together.

Another instance is observable in Isaiah xxxiv. 8, 9, 10. "For it is the day of the Lord's vengeance and the year of recompenses for the controversy of Sion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever." This prophecy respects the fearful destruction of Edom, upon which the Lord is represented as taking vengeance for the sake of his church. The terms employed are exceedingly forcible, especially in the tenth verse, and cannot be confined to Edom alone. They rather point to the general judgment, which that of Edom prefigured—to the terrible vengeance which shall befall all the enemies of God at the last day. The words of the book of Revelation, 14th chapter, 10th and 11th verses, and of Jude, 7th verse, may be aptly compared with this passage.

A third example is to be found in Isaiah xlv. 13th verse. "I have raised him up in righteousness, and I will direct all his ways; he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts." This language, applied to Cyrus the deliverer of the Jews from exile, depicts at the same time a greater deliverer, even the Lord Jesus Christ. The words, "I have raised him up for righteousness, and I will direct all his ways," are quite similar to those in Isaiah xlii. 6, which

describe the Messiah. "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee," &c.

Isaiah vii. 14, 15, 16. "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil and choose the good. For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings." Here a child born in the time of the prophet is taken as a representative of the child Immanuel about to be born of a woman. The description applies to both.

Joel, chapter 3d. Here the first outpouring of the Spirit on the day of Pentecost, and the general outpouring during the Millennium, are not distinguished. In the same way, we are inclined to interpret most of the Messianic Psalms which depict circumstances in the life of David or Solomon, with corresponding features in the history of our Lord. So Psalms ii., lxxii., xlv. The second Psalm refers to David and to his greater Son; the seventy-second to Solomon and Him whom he typified. So also the forty-fifth. In the New Testament, the same feature appears. Thus in the 24th chapter of the gospel according to St. Matthew, the destruction of Jerusalem and the general judgment are represented as coincident. The description includes both; — the former having been an adumbration of the latter. Those who have endeavoured to separate one part of the chapter to the one event, and the remainder to the coming of Christ to judgment, have failed to make good their position, not from want of ability, but of the right key to the exposition.* The 29th verse has been usually fixed upon as the boundary; but the 34th manifestly disproves the whole view. In like manner Matthew xvi. 27, 28, with the parallels, exemplifies a flowing together of analogous events, both being represented as coincident.†

This peculiarity of prophetic vision and description, demands a corresponding peculiarity of exegesis. When events are *laid upon one* another, or blended together in narration, the words in which they are described have a twofold reference. A single application does not include *all* that was designed; they look

* See *Schott's Commentarius exeget. dogmat. in eos Christi Sermones qui de relictu ejus ac judicium futuro agunt*, Jenae, 1820, 8vo; and Horsley's Sermons.

† See *Olshausen's Biblischer Commentar über sämtliche Schriften des Neuen Testaments*, vol i., 3d Edition, p. 858 et seq., and pp. 521, 22.

towards two persons or objects. When thus commingled, they must be considered as symbolical and antitypical. They are blended in the picture presented to the prophetic view, just because it was divinely purposed that the one should adumbrate the other. There is, therefore, a natural and necessary connexion between them, not merely as they are related in the internal view of the prophets, but as antecedent and consequent mutually adapted by divine arrangement. They flow together, because much that was predicated of the one, may be also predicated of the other. As the series of prophecy advanced, the events painted on the prophetic canvass, in perspective, or in commingling colours, were gradually distinguished and separated. Light was thrown upon them by the unfolding of the divine purposes; and those who once failed to perceive the intervals of time between, began to see widening vistas. The coming of Christ in glory might have been regarded as almost coincident with his appearance in humiliation, until He was born of a woman. The one phenomenon is pourtrayed in the Old Testament as closely connected in time with the other; but in the Gospels, they are separated. Again, the destruction of Jerusalem and the general judgment appear coexistent in the Gospels; but in the book of Revelation, they stand apart. Thus as prophecy advanced, and the events connected with the Redeemer's church were accomplished, the predictions of seers assumed a clearer form; and the readers of these inspired effusions were able to avoid the chronological mistakes into which their predecessors fell.

The preceding observations have an important bearing on several passages quoted in the New Testament from the Old, such as Matthew i. 22; ii. 15, 17, &c. Unless the events there alluded to had been related as *type* and *antitype*, the verb *πληροῦν* could not have been employed with propriety. It is not enough that they were similar or analogous: the similarity must have been *designed*. In the description of the symbolical occurrence was also contained a description of its correspondent antitype. Such as confine the view to the former, as though it alone were depicted, limit the range of vision to a narrower field than was presented to the internal view of the seer. They lose sight of the established relation of two things to one another, as soon as they separate them into their naked individuality; although the fact of their commingling description, should have led to the acknowledgment of a preordained correspondence between them.

The circumstance that events are fused as it were into one mass ; or that a theocratic prophet, priest, or king, is described in language quite extravagant if limited to himself, shews a prefigurative character. The points of resemblance are described in the same language ;—with *the differences* of feature we have no concern. Others again look to the antitype alone, because the New Testament intimates that language used in the Old refers to the person and kingdom of our Lord. They take certain passages in the ancient Covenant which truly allude to Messiah, to apply to *Him alone*. Thus also the field of vision is narrowed. The genius of the Jewish establishment was expressly modelled after the kingdom of Christ. The Hebrews were instructed by outward and visible objects. Spiritual scenes were conveyed to their mind through the medium of externals. They were taught to look forward to the Redeemer and his reign through the heads of their nation, and through important events connected with their history. Taking the features of their theocracy, the inspired prophets employed them as prominent images in drawing out a picture of future blessings ; or as representations of the characteristics belonging to the Messiah and his kingdom. They neglected no opportunity of directing the believing Israelite to the future Messiah. Was a temporal deliverer mentioned—one who should confer signal benefits on the nation ? He was described in language which could only find its full force and significancy in the spiritual deliverer thereafter to appear. Was a signal judgment about to fall on a particular people ? The view was directed to the judgment of the great day, of which it was merely a faint adumbration. Was a monarch introduced, surrounded by a train of attendants, or pursuing and utterly discomfiting his enemies ? The imagery transcends the type, and more appropriately portrays the antitype.

In commenting upon prophetic passages such as these, it is usual to affirm, that they have a *double fulfilment*. Perhaps the phrase is objectionable. There cannot with propriety be a double *fulfilment*, because the entire application and scope is not realised till both events take place. The former occurrence is merely an incipient and anticipative development of the latter. It connects the visible and temporal in the Jewish economy with the spiritual and distant future, pointing the waiting desires of the pious Hebrew along the line of prophecy to a glorious consummation. “The nearer subject in each instance,” says an ad-

mirable writer, "supplies the prophetic ground and the prophetic images, for the future Christian subject."* The former was to the Jew a pledge, that the *entire* prediction would be *fulfilled*. It was not itself the fulfilment, but an instalment, so to speak, of the fulfilment. It kept the expectations of the Messiah alive in the minds of the Hebrews. The former served as the envelope of the latter; whilst at the same time it declared a literal truth or important fact in the history of the Jewish commonwealth. When, therefore, the envelope was taken off by the occurrence of the prior event; the substantial meaning it enshrouded and adumbrated remained behind. Agreeably to this representation, it has been well observed, that "there is both reason and sublimity in prophecy; and we shall scarcely understand it, unless we are prepared to follow it in both. Its sublimity is, that it often soars, as here, far above the scene from which it takes its rise. Its reason is, that it still hovers over the scene of things from which it rose. It takes the visible or the temporal subject, as its point of departure (if I may borrow the phrase) for its enlarged revelation: and yet by that subject it governs its course. In this method of it, I believe that men of plain unsophisticated reason find it perfectly intelligible; and that it is only the false fastidiousness of an artificial learning which puts the scruple into our perceptions either of its consistency or its sense. But when we consider that this structure of prophecy, founded on a proximate visible subject, had the advantage both in the *aptitude* of the representation, and in the *immediate pledge*, of the future truth; a sounder learning may dispose us to admit it, and that with confidence, whenever the prophetic text, or mystic vision is impatient for the larger scope, and the conspicuous characters of the Symbols and the Fact concur in identifying the relation."†

How important to the Jew the theocratic envelope was, may be inferred from the fact of its adoption, even when spiritual events connected with Messiah's reign are solely and singly predicted. Thus after the second temple had been built and its services established, Malachi foretels, that "from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts."‡ Here it is de-

* Davison's Discourses on Prophecy, Fourth Edition, 1839, p. 316.

† Do. pp. 318, 19.

‡ i. 11th verse.

clared, that in every place, incense should be offered to the name of the Lord, even a pure offering; intimating, that the holy worship of the Christian church should be presented to Him in every place no less than the Jewish temple.

So also the prevalence of love and harmony among the Jews themselves when they shall be converted to God and delight in Messiah their King, is expressed by a termination of the schism that rent Israel and Judah, and by the total extinction of the former jealousy existing between them (Isaiah xi. 13.)* Similar is the representation given by Hosea i. 11. "Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel."

In these and analogous instances, we must strip off the theocratic dress before arriving at the real meaning of the prophecies. Here the envelope does not itself contain real facts or occurrences, as in the majority of symbolical transactions. It serves as a *mere covering* which the Jew can more readily understand, and beyond which he must look in faith with eyes enlightened by the gospel. The language does not foretel two events, the one of which was adapted by the wisdom of Jehovah to foreshadow the other, and when realised to be an earnest of a more glorious consummation; but it enwraps in Jewish drapery a single transaction more or less progressive. History will often enable us to distinguish between examples of prophecy, where two

* Dr. Henderson, in his able work on Isaiah, appears to us to have mistaken the meaning and application of the prophecy contained in Isaiah xi. 11-16. He refers it to the restoration of the Jews from the Babylonish captivity, and not to a period in their history still future. The considerations adduced to support such a view are insufficient to recommend it. The phrase "in that day" (verse 11), though used with some latitude of meaning, manifestly alludes to the time spoken of in the preceding part of the chapter, viz. the period of the Messiah; and we cannot perceive with what propriety it can be supposed to designate a time prior to Christ's coming in the flesh. From the first verse of the eleventh chapter to the tenth, the prophet describes the extension of the Gospel; and when the eleventh verse proceeds with the expression "and it shall come to pass in that day," it naturally refers to the same dispensation as that just spoken of. Dr. Henderson, however, arbitrarily transfers the phrase to the ante-messianic days when the Jews were restored to their own country out of Babylon. That the Philistines, Edomites, Moabites, and Ammonites are mentioned when now they no longer exist, cannot be an objection to the *future aspect* of the prophecy in the eyes of those acquainted with the fact — that the prophets took a theocratic basis or ground-work for their delineation of spiritual realities belonging to the New Testament church. The ancient enemies of Judah and Israel symbolise the enemies of the Messiah under the economy of grace. They stand as the representatives of his foes to the end of the world.

events are blended together in description, one belonging to the ante-messianic age, and its associate to the times of the Messiah; and where a peculiar dress is employed to depict occurrences belonging to the latter dispensation alone. In the same manner the New Testament, particularly the Apocalypse, contains descriptions of the flourishing state of the Christian church during the Millennial period in figurative words derived from the past theocratic condition of the Jews. (See chapter xxi. 1, 2, 3.)

When symbolical persons or transactions are blended in the description with their spiritual counterpart, it is observable, that the features which more appropriately belong to the one are sometimes made prominent, and again those peculiarly applicable to the other. Occasionally, the language swells out in so exalted a strain, that theocratic objects recede; leaving their spiritual associates to fill the eye and heart of the seer. At other times, the former seem to have occupied their natural position in the foreground. It is vain, however, to endeavour to separate in exegesis the representations that may be supposed strictly to belong to each. The same language usually applies to both; for although it be flattened by referring it wholly to the type, the theocratic basis cannot well be excluded. We are not concerned to rebut the objection of *arbitrariness* advanced against this method of exposition, as if it were uncertain and unsatisfactory. It is objected, for example, that it assigns one part of a psalm to David, and another, to David's greater Son.* But a

* Thus Professor Stuart, after attaching to this mode of interpretation the objectionable phrase "double sense," proceeds to say, "This scheme explains so much of the Psalm (40th) as will most conveniently apply to David, as having a *literal* application to him; and so much of it as will conveniently apply to the Messiah, it refers to him. Truly a great saving of labour in investigation, and of perplexity and difficulty also, might apparently be made, if we could adopt such an expedient! But the consequences of admitting such a principle should be well weighed. What book on earth has a *double* sense, unless it is a book of designed *enigmas*! And even this has but one *real* meaning. The heathen oracles indeed could say: Aio te, Pyrrhe (*Æacida*), Romanos posse vincere (*vincere posse*); but can such an *equivocal* be admissible into the oracles of the living God? And if a *literal* and an *occult* sense can, at one and the same time, and by the same words, be conveyed, who that is uninspired shall tell us what the *occult* sense is? By what laws of interpretation is it to be judged? By none that belong to human language; for other books than the Bible have not a double sense attached to them."—*Commentary on the Epistle to the Hebrews. Excursus* xx. Mr. Alexander writes in a like strain. "In most cases the advocates of this theory present us, not with a double sense, a literal and a spiritual in each verse, but with two distinct subjects, of which now one and then the other is taken up. Thus in Psalm xxii. for instance, instead of showing that *every* verse refers to David in one sense, and to the Messiah in another, we have the Psalm cut into fragments, of which

psalm may be expounded of both throughout; describing first the type in a lower, and next the antitype in a higher strain. Now that Christ has come, the latter should be our chief concern. 'The Messiah's person and kingdom ought most to fill our minds. The scaffolding of a former economy has been taken down; the building itself rises before us in sacred majesty; and to it our eyes should be turned. We may indeed admire the wisdom of Deity in adapting his mode of instruction to the infantine state of such as lived under a former dispensation, and behold with reverential wonder the drapery employed to shade from their weak vision the glories of the Redeemer; but inasmuch as we live amid the realities of His kingdom, it most befits us to contemplate the objects imperfectly delineated by former symbols.

But it may be asked, how are we to know when a passage of the Old Testament has this twofold reference?—how are we to discover when it alludes to Messiah alone, and when to a symbolical personage besides? The only sure criterion is the authority of Scripture itself. On this point the New Testament must be our infallible guide. I am aware, that the New Testament necessarily renders prominent that side of the picture which relates to Christ and his times; and that it does not mark with equal distinctness the symbolising person or transaction. But the ordinary means used for determining the meaning of paragraphs and passages will determine, whether the original passage speaks of an individual object or event prefigurative of future realities under a spiritual economy. The preceding observations may serve to shew, that the language applied to all types is peculiar, and cannot be explained like that of ordinary writings. The greater part of prophecy being typical, falls under the same category. Hence the structure and form belonging to it require an exegesis adapted to themselves.*

this is held to refer *only* to David, and that *only* to the Messiah. Of such a mingling of subjects, instances do occur in the prophetic Scriptures, but to speak of this as a *double sense* is plainly absurd." — *The Connexion and Harmony of the Old and New Testaments*, by W. Lindsay Alexander, M.A., page 224, note. We are persuaded that the language of these writers is directed against an important truth, which they look at with distorted view, and unceremoniously denounce.

* See Dr. J. P. Smith's work, "On the Principles of Interpretation as applied to the Prophecies of Holy Scripture," 2d edition, London, 1831; a masterly production, proceeding from a most accomplished writer.

CHAPTER IV.*

ALLEGORICAL INTERPRETATION.

ALLEGORICAL interpretation, as described by Klausen, does not refer to the *signification* but to the *sense* of single terms. According to him, a discourse which expresses a sense different from that which the words employed naturally bear, is said to be *allegorical*. When the discourse itself is of a figurative character, the interpretation which endeavours to ascertain the sense intended, from the mode of representation employed, is not allegorical. He defines allegorical interpretation to be that which, without any demonstrable or assignable ground, assumes a representation to be figurative; and, in consequence, instead of the *proper*, supposes another and an *improper* sense, foreign to the design of the speaker.†

This description is scarcely correct. It should rather be said, that the interpretation in question arbitrarily assumes that a passage has a figurative *in addition to* its literal sense. An allegorical expositor puts something more into the words of an author than they really contain. He gives them a *secondary* besides the *primary* meaning; a *mystical* and *mediate* in addition to the *immediate* and *direct* sense. He does not *substitute* one sense for another, but *supposes* one *in addition to* another, where there is no valid ground for the assumption. If the inspired writer really designed his words to have a primary and secondary representation; that is, if he has made use of allegory, he who explains it according to the mind of the author is not properly styled an allegorical interpreter; but if the expositor take for granted a double sense without cause, and in opposition to the expressed or implied purpose of the Spirit, then according to the approved usage of language he becomes an allegorist. Allegorical interpreters

* This Chapter, which ought more properly to occupy a subsequent place, is inserted here, on account of the very frequent allusion to allegorical interpretation in the writings of the fathers.

† Hermeneutik des Neuen Testaments, aus dem Dänischen übersetzt, von C. O. Schmidt-Phiseldek, Leipzig, 1841, 8vo, pp. 86-7.

regard the ordinary sense of a passage, ascertained in the usual manner, as including in itself a still deeper *ὑπόνοια*, which every reader cannot perceive because he wants the necessary acumen. With such it is usual, neither to cast aside the primary representation, nor to look upon it as entirely useless. They retain it as a veil to the secondary. Nor do they believe that the secondary did not proceed from the writer himself. On the contrary, they maintain that he designed to express it; and that it is an object more worthy of attention than the obvious, literal sense. Here the views of allegorical interpreters and others come into contact. The former assume without proof, that many passages were designed to bear a hidden or secondary, as well as a primary sense; whilst the latter reject the position, and abide by the grammatical meaning alone. The former think, that the writer meant to convey a twofold sense, whilst they can produce no reason for their opinion; the latter, in the absence of any reason, affirm that it is arbitrary to introduce into a passage a sense which they believe to be foreign.

A great truth certainly lies near the foundation of the allegorical system, viz. that whatever comes not under the cognisance of the senses can only be presented to the mind by the help of signs borrowed from the external world. But, for this, allegorising substitutes another truth, viz. that *each* and *every* sensuous object should be considered as expressive of things beyond the sphere of sense. Such a mode of procedure cannot with any propriety be styled *interpretation*; for it strives to extract from a series of words all that can be *conceived* to be in them. It *spiritualises*, where no cause for doing so exists; and, by the aid of pure invention, puts another representation besides the primary into an inspired narrative.

Allegorical interpretation is found among the Persians, Turks, Greeks, and Christians. We shall briefly refer to its origin. It prevailed both in times of high antiquity and in those much more recent; the same in substance, though differently applied according to the feelings of the people among whom it was current, and the degree of mental cultivation at which they had arrived. When the old nations of the east, sunk in barbarism, began to observe the phenomena of nature around them, they were led to notice the connexion of causes and effects. They saw that some things regularly preceded and were necessary to the existence of others. But they were soon perplexed by the multiplicity of ex-

ternal phenomena which they could not resolve. With the imposing and awful their minds were particularly struck. They were prompted to refer them to unseen causes. Such causes came to be exalted to the rank of super-human powers controlling and influencing the earthly destinies of men. Thus the resources of nature were personified, and became deities. Accordingly, the periods in the sun's course, marked by his increasing and decreasing strength, were regarded as the struggle between the evil and good principle; — as historical points in the life of a suffering and dying, but resuscitating and victorious deity. The mythi of Osiris, Mithras, Hercules, Atys, Adonis, &c., which are substantially the same, were designed to represent the phenomenon in question. The sun is weak at a certain season, dies as it were, and revives. So Osiris was overcome by Typhon, and put to death; but he recovered his former vigour, and conquered the evil principle. In like manner, the remarkable relation between the thirsty earth, the fructifying Nile, and the scorching sirocco, was to the Egyptian a natural hieroglyphic of the corresponding relation in the world of deities between the maternal Isis or Osiris, the productive energy; and Typhon, the evil principle, the persecutor of all living things. Such astronomical and terrestrial mythi are the applications of an allegorical system in which the regular mutation of occurrences in nature symbolise the life of the higher world. The same mode of representation was transferred from the book of nature to the writings of men, especially of such as were supposed to be initiated in the mysteries of the world of deities, and qualified to reveal them. The written productions of personages to whom the secrets of a higher sphere were supposed to be known, were looked upon with a reverence so great as to preclude that sense which first presented itself, or belonged to the sphere of daily life. Wherever a higher, in addition to the obvious meaning, was not notified; or the literal acceptance presented a stumbling-block to the view, a remote and mystic meaning was thought to be concealed beneath the envelope of the outward.*

Such was the ancient system of allegorising, in which the ob-

* See *Creuzer's Symbolik und Mythologie der alten Völker, &c.*, Leipzig und Darmstadt, 1819: *Düphe's Hermeneutik der Neutestamentlichen Schriftsteller*, Leipzig, 1829, p. 91 et seq.: and *Bauer's Zeitschrift für speculative Theologie*, dritten Bandes erstes Heft, Berlin, 1837, p. 117 et seq., where *Creuzer's* system is described and criticised.

jective and subjective are interchanged and commingled. Thus were the Grecian mythologists and poets Orpheus, Musæus, Hesiod, and Homer, explained. The last writer exerted so great an influence on all the institutions of the Greeks, civil and sacred, that it will not be out of place to refer particularly to him.

Homer's creations were drawn from the rude commencements of civilisation ; for although his deities are far exalted above men, they possess the same brutal qualities and vicious propensities. But the charm of his genius procured a wondrous reception for his sublime strains among all classes ; and so firmly did he retain the hold he had acquired over society, that after it had advanced to a much higher point of cultivation than the age from which his characters were drawn, he remained the acknowledged source of all true wisdom. What then was to be done with his poems, when philosophical speculation had left them far in the distance ;—when the wisdom of antiquity, commonly supposed to be concentrated in him, gave way to the more refined ideas of later times ? A philosophising period could not but regard his rude pictures of the gods with all their vices, as ill accordant with more rational views of their sanctity, and as particularly unfit to form the minds of youth to habits of virtue. In these circumstances, philosophers, fearing the semblance of departing from the current mythology, prudently affixed an occult sense to writings so sanctified in the eyes of the people. They could not admit the truth of the Homeric descriptions ; but by mystic explanations they employed them as vehicles of notions more exalted than the vulgar mind entertained. Afraid of offending the prejudices, and doing violence to the ignorance of the people, they were contented to attach a spiritual sense to the popular belief. Thus the allegorical explanation was often the result of scepticism in the minds of the more cultivated ;—of deviation from current opinions too gross to be received by them in their obvious sense. Agreeably to this representation we find, that the Greek philosophers explained a great part of Homer and Hesiod allegorically. And chiefly were the works of the former, occupying among the Greeks as exalted a place as the Mosaic writings among the Hebrews, expounded in this artificial manner. Even before the time of Plato, their literal meaning had been thought too gross to be adopted.* The cultivated mind

* Plato mentions three allegorical expounders of mythi, — Stesimbrotus, Glaucon, and Metrodorus. See his *Ion*, vol. iv. p. 179, Bipont. edition.—The oldest Hellenic

and fine moral feeling of this celebrated philosopher were especially offended with the Homeric fictions and narratives. Judging them immoral as well as unworthy of Deity, and as likely to exert a most prejudicial influence on the tender minds of youth, he endeavoured to lessen, and if possible remove, the injurious tendency. He therefore made extracts, giving them another sense than the verbal;—a secret meaning concealed beneath the outer covering. In this way he softened down the prejudice existing against them in the eyes of the few, and rendered them less corrupting to youth.* Other philosophers followed the example of Plato, by ingeniously discovering in the poet's descriptions ideas less revolting to virtue and more worthy of the gods themselves.

The custom of allegorising to which we have now alluded, existed among the Jews also, especially those who resided in Egypt. The oldest Alexandrian allegorist of whom we find mention is Aristobulus. According to Valckenaer,† he was a peripatetic philosopher, and preceptor of Ptolemy Philometor, about 175 B. C. The same able writer has shewn, in opposition to Richard Simon, Hody, and Eichhorn, that he is no fictitious personage, but that the remaining fragments of his writings are genuine. He composed an allegorical commentary upon the law, dedicated to King Ptolemy, of which Clement, Cyril of Alexandria, and Eusebius, have given all that is now left. This has been industriously collected in Eichhorn's *Allg. Bibliothek*, band. v. pp. 281–298. The fragments shew that he was a reflective and pious believer in the Old Testament—one who earnestly endeavoured to ascertain the truth revealed for the salvation of God's ancient people. Owing perhaps to the scantiness of the remains, they do not contain much objectionable exposition. Döpke conjectures, that the system was then in its commencement; that the philosophy of Aristotle first caused the author to take offence at anthropomorphic descriptions in Scripture; and that although apologetic interest on behalf of the Jewish religion prompted him to carry this philosophy much farther into the Mosaic books, he had, notwithstanding, such a religious fear, as restrained him from excess.‡

philosophers, such as Pythagoras, Anaxagoras, Empedocles, and Democritus explained mythi in the same manner. Diogenes Laertius says of Anaxagoras, who lived nearly 500 years B. C., that he was the first who applied this method to Homer.

* *De Republicâ*, Lib. ii. pp. 247–259, vol. 6th, Bipont edition.

† *Diatribæ de Aristobulo Judæo*, Lugd. 1806, 4to.

‡ *Hermeneutik der Neutestamentlichen Schriftsteller*, pp. 115, 16.

The Alexandrian school before Philo has been thought to furnish other allegorical interpreters. Sirach and the author of the Book of Wisdom are said to have belonged to the same class.* The following passage from Sirach or Ecclesiasticus, has been adduced by Olshausen,† and Rosenmüller,‡ as an instance of allegorical representation. "All these things are the book of the covenant of the Most High God, *even* the law which Moses commanded for an heritage unto the congregations of Jacob. He filleth all things with his wisdom, as Phison and as Tigris in the time of the new fruits. He maketh the understanding to abound like Euphrates, and as Jordan in the time of the harvest. He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage. The first man knew her not perfectly; no more shall the last find her out. For her thoughts are more than the sea, and her counsels profounder than the great deep," &c. (Chapter xxiv. 23, 25-29.) The whole chapter contains a laudatory account of wisdom poetically personified; but it does not afford a proper example of allegorising.

The following instance has been adduced from the Book of Wisdom.§ "For in the long garment was the whole world,|| and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head." (Chap. xviii. 24.) This is simply a minuter description of the high priest's dress than that given in Exodus xxviii. 6, 9, 36. The writer reasons philosophically respecting the Old Testament history; but there is no good ground for assuming that he allegorises.

Chapter x. 16th verse, has also been mentioned by Olshausen as an instance. "She entered into the soul of the servant of the Lord, and withstood dreadful Kings in wonders and signs." The entire chapter shews what *wisdom* has done for the righteous from the creation of the world; how she has conducted them in right paths; whilst on the other hand, the disastrous fate of the

* According to Winer, the Greek translator of Ecclesiasticus, grandson of the author, belongs to the time of Eurgetes the Second, who reigned in the second half of the second century before Christ. The Hebrew original may have been composed sixty years before the version.

† Ein Wort über tiefern Schriftsinn, Königsberg, 1824, 8vo, p. 57.

‡ Historia Interpretationis Librorum Sacrorum in Ecclesiâ Christianâ; in 5 parts 12mo, Hildburgh, 1795-1814, part i. p. 17.

§ The Wisdom of Solomon was written a full century *n. c.* See Grimm's Commentary, Einleitung, § 7.

|| Luther translates *κόσμος* by *Schmuck*, ornament or embellishment.

Egyptians and Canaanites whom she forsook, is forcibly depicted; (compare verses 11–19.) Wisdom is poetically personified, probably in imitation of the book of Proverbs. Our examination of the preceding passages leads to the conclusion, that no true example of allegorising can be found in the Apocryphal books. In this we are fully supported by Döpke and Klausen. How then is the fact to be accounted for? The nature of the writings will serve to explain it only in part. It might have been introduced on numerous occasions had there been a disposition to prompt to its use.* Perhaps the taste for such expositions first became prevalent among the Jews towards the advent of Christ. Long before that event, it was little indulged in; but as the fulness of the time drew near in which He was to appear, it increased in proportion.*

Before proceeding to Philo, we have to notice a class or sect to whom he alludes in various places of his writings as following the same path with himself; and whom he occasionally censures for their total rejection of the literal sense. They compared the entire law to an animal; the literal precepts representing its *body*, the secret or invisible sense, its *life*. Probably these were the *Therapeutæ*, a Jewish sect in high repute about the time of our Lord's incarnation.

But the most remarkable representative of the system, and one who is even said by Photius to be its inventor, was Philo.† He was born at Alexandria about the year 20 B. C., and belonged to a priestly family. He adopted the philosophy of Plato then prevalent in Egypt, uniting with it the essential parts of the oriental theosophy. When, therefore, he began to expound the Mosaic religion, the influence of his philosophic views became apparent. Confining himself almost exclusively to the Pentateuch, he regarded its inspired author as the only man truly enlightened and initiated into all the divine mysteries, whilst the other writers of the Old Testament were less gifted with knowledge and discernment. Philo's theory of allegorical interpretation is based upon an *exoteric* and *esoteric* doctrine respectively adapted to the *ψυχικοί* and the *πνευματικοί*. In conformity with this, he represents Moses as making use of a twofold method of communication, so that all classes, cultivated and illiterate, might

* See Klausen's *Hermeneutik*, p. 95.

† ἐξ οὗ (τοῦ Φιλῶνος), οἶμαι, καὶ πᾶς ὁ ἀλληγορικὸς ἐν ἐκκλησίᾳ λόγος εἶχεν ἀρχὴν εἰσερῆναι. Cod. CV.

derive benefit from his writings. In the one, God is represented as a human being with bodily members and qualities, because the mass of mankind cannot think of the Deity without them.* In the other, regard is had to the philosophical and the cultivated;—to such as are already initiated into the holy mysteries by a life of virtue and piety. The latter are able to strip off the secret sense lying beneath the bodily envelope. The offences and stumbling-blocks presented by the former representation prompt them to seek for the spiritual meaning which constitutes the soul of a passage; whilst the crowd find nothing to offend their ideas in the doctrines just as they are presented to the outward view, or in the occurrences just as they are narrated. Thus the hidden sense is the great object to which every consideration should be subordinated;—the end and aim of the true interpreter. The system amounts to nothing less than Platonic speculation mixed with eastern theosophy. It is worthy of remark, that Philo does not deny the *reality* of the *literal* sense, whilst searching after the *spiritual*. He merely looks upon the former as inferior to the latter.

The height which allegorising had attained in the time of Philo is not to be attributed to his own efforts or zeal. He was not the originator of the system, but rather its most distinguished advocate. He gave it the sanction of his high reputation, by applying it extensively to the Mosaic writings. Many had followed it before, but none so fully or so ably.

“ By the writings and example of Philo, the fondness for allegories was vastly augmented and confirmed throughout the whole Christian world: and it moreover appears, that it was he who first inspired the Christians with that degree of temerity which led them not unfrequently to violate the faith of history and wilfully to close their eyes against the obvious and proper sense of terms and words. The examples of this most presumptuous boldness that occur in the writings of Philo are indeed but rare: particular instances of it however are not wanting; as may easily be shewn from Origen and others who took him for their guide, and who, manifestly, considered a great part both of the Old and New Testaments as not exhibiting a representation of things that really occurred, but merely the images of moral actions. If the reader will give himself the trouble to refer to Philo *de Allegoricis*

* See Philonis Opera (ed. Pfeiffer), de Somniis, pp. 104, 106, vol. v. De Confusione Linguarum, vol. iii. p. 374. Quod Deus sit immutabilis, vol. ii. p. 411.

Legis, lib. iii. p. 134, he will find in the turn that is there given to the history of Joseph and Potiphar's wife, an instance which may serve to convince him that this celebrated Jew made no scruple of perverting, and even absolutely reversing the truth of sacred history, whenever occasion might appear to demand it."*

But the traces of allegorising are not confined to the Alexandrian Jews. Among those of Palestine we find the same striving to set aside, or to remove out of the Old Testament books every thing objectionable in the view of philosophy. The same separation between the *body* and *soul* of the text occurs in the oldest memorials of Rabbinical literature, reaching to the second century B. C., viz. the Cabbalistic books *Zohar* and *Jezira*; the Chaldee Targums; and the *Mishna* and *Gemara*. The former was called גופא; the latter, נשמתא. Verbal interpretation is said to belong to the *corporeal* state, but allegorical, to the *spiritual* state.† This Rabbinico-cabbalistic method was carried to a frivolous and most artificial excess in the use of letters and points to express certain doctrines. Letters, for example, were changed into numbers; and in place of the letter, a certain object put, to which the entire number exactly corresponds. This was styled גִּמְטְרִיָּא (Gematrayya, γεωμετρία.) Thus, Gen. xlii. 2, when Jacob said "descend" יֵרָדוּ, the word denoted the number of years which the Israelites were to sojourn in Egypt; for the letters make up 210. Sometimes a term was resolved into its separate letters, each of which again represented a word beginning with the same letter. This was called נֹטָרִיקוֹן (Notaryekon), and was thought to be exemplified in the verb בָּרָא, Gen. i. 1; for the three letters are taken for אָב, בֶּן, רוּחַ, Father, Son, Spirit, indicative of the Trinity. At other times, the letters composing a word were arbitrarily transposed, which was termed תְּמוּרָה (temurah.) An example of it is given from Psalm xxi. 2, in which the letters of the verb יִשְׁמַח transposed, become מְשִׁיחַ the *Messiah*.‡

Of Josephus little definite can be said. In the preface to his *Antiquities* he states, that Moses in his writings "expressed some things enigmatically, as was worthy of such a lawgiver;

* Mosheim's Commentaries, translated by Vidal, vol. ii. pp. 158-9, note.—For a complete and comprehensive view of Philo's opinions and the Alexandrian theosophy in general, the reader is referred to the able work of Gfrörer, entitled, *Philo und die Jüdisch-Alexandrinische Theosophie*, 2 vols. 8vo, Stuttgart, 1831.

† See Döpke, pp. 123 et seq., 134 et seq.

‡ Glassii Philologia Sacra, ed. Bauer, Tomi Secundi sectio posterior, p. 57 et seq.

others he allegorised with seriousness, and openly stated whatever it was expedient to utter plainly. But to those who desire to investigate the causes of each, much sublime and exceedingly philosophical speculation would arise, which I shall now omit. Should God however grant me time, I shall try to write of these things hereafter."* From this language it would appear, that he was in some measure addicted to allegory. Thus much at least is certain, that in the structure of the temple and the holy robes, he pointed out physical objects to which they corresponded. But his writings demonstrate his practice to be remote from that of the Alexandrine Jews. He takes the Old Testament history literally, without distorting it by far-fetched senses. In his treatise against Apion he states, that the Greek philosophers were not ignorant of frigid allegories; but that the true philosophers despised them.† On the whole, it may be justly said of Josephus, that he interpreted the law according to its strict literality, as might have been expected of one belonging to the sect of the Pharisees.

The origin of allegorical interpretation among the Jews has been generally attributed to imitation of the Greek mythical system. So Turretin, Eichhorn, Rosenmüller (J. G.), Pölitiz, Schütz, Flügge, Planck, Brucker, and Spencer. Döpke resolves it into the conflict of philosophy with the religion inherited by the Jews. This religion, being inseparably connected with written memorials, was unable to preserve a progressive development so as to keep pace with the mental cultivation of the people; and it was moreover entirely grounded on a local, political basis. Thus the last writer reasons. To me, however, it appears that none of them has fallen upon the exact truth. However much the Platonic philosophy prevailed at Alexandria among the Greek-speaking Jews, its influence must have been comparatively feeble among those in Palestine. The former looked up to the latter, and openly imitated their distant brethren; but the *Palestinian* Jews would not have expressly copied after the *Alexan-*

* τὰ μὲν αἰνιττομένου τοῦ νομοθέτου ἁξίως, τὰ δὲ, ἀλληγοροῦντος μετὰ σιμνότητος. ὅσα δ' ἐξ ευθείας λέγεσθαι συνέφερεν, ταῦτα ῥητῶς ἐμφανίζοντος. τοῖς μέντοι βουλομένοις καὶ τὰς αἰτίας ἐκάστου σκοπεῖν, πολλὰ γίνονται ἂν ἡ θεωρία, καὶ λίαν φιλόσοφος, ἢ ἐγὼ νῦν ὑπερβαλοῦμαι. Θεοῦ δὲ δίδοντος ἡμῖν χρόνον, πειράσομαι μετὰ ταύτην γράψαι τὴν πραγματείαν. Josephi Opera, folio, Coloniae. Sumptibus Weidmanni, 1691, pp. 3, 4.

† τοὺς μέντοι κατ' ἀληθείαν ἐν τοῖς ἑλληνικοῖς φιλοσοφῆσαντας, οὔτε τῶν εἰρημένων οὐδὲν διέλαβεν, οὔτε τὰς ψυχρὰς προφάσεις τῶν ἀλληγοριῶν ἠγνόησαν. δι' ὅπερ, τῶν μὲν εἰκότως κατεφρόνησαν. Contra Apionem, lib. sec. p. 1679.

Arrian. The Jewish-Alexandrine writings may indeed have unavoidably and imperceptibly influenced the Palestinian; but the fact is insufficient to account for the origin of the allegorising system among the latter. It is certainly more plausible to allege with Döpke, Lücke, and others, that the Palestinian Jews were addicted to allegorising because they brought out of Chaldea the remains of the ancient Oriental-Greek philosophy, whose conflict with their own religion gave rise to the system among them. Still the Sabaism of Zoroaster, though necessarily influencing the modes of thought and religious sentiments of the Jews at Babylon, could not have operated so powerfully as to create the allegorical method of interpretation, had there not been something both in the genius of their sacred writings themselves, and in their religious tendencies, fitted to elicit, and in part to justify its adoption. The cause lay deeper than any external influence, although it is quite probable that Zoroaster's doctrines developed and extended a principle but little applied before. On the other hand, the Platonic philosophy so prevalent in Egypt *considerably affected* the exposition of the Alexandrian Jews. It led them comparatively to disregard the literal sense, and to seek after a hidden one which should coincide with their philosophical ideas. And yet it cannot be truly regarded as the cause of such exposition. The origin of allegorising is to be traced to a pious feeling following out the examples of spiritual interpretations given by Moses and the prophets in the Old Testament itself, and seeking to introduce more into the Scriptures than sound judgment sanctions, or the Bible itself approves. The writers who most condemn it admit that both the Old and New Testaments contain clear instances of the same kind,* but they do not allow that it had its origin in these.† Surely, however, it is not too much to say, that a pious mind, looking at these indications of an internal significancy embodied in an outward act, and accustomed to refer the phenomena of nature to the world of ideas,

* *Döpke* mentions as examples Deuteron. x. 16; xxx. 6; Exodus xxviii. 38; Leviticus x. 17 (p. 125); and *Hartmann* has given a great number in his *Die enge Verbindung des Alten Testaments mit dem Neuen*, &c., Hamburg, 1831, 8vo, pp. 594-631.

† "Paulus Apostolus, sectæ Phariseorum addictus, eam eruditionem, quæ tum inter Judæos usitata erat, sibi comparaverat, siquidem Pharisei, teste Josepho, propter peritiam litterarum sacrarum interpretandarum celebrabantur. A quibus igitur cum allegoricam interpretationem, tum maxime vulgarem, Paulus didicerit; quid mirum, quod a juventute illi adsectus in epistolis suis interdum morem Judæorum sequatur?" *Bauer's Hermeneutica Sacra*, Lipsiæ, 1797, 8vo, p. 29.

would naturally fall into allegorising; and all the more readily if the fancy were luxuriant. The foundation of the allegorical method is undoubtedly observable in the Old Testament viewed in the light of the New. There were many symbols, types, and shadows, the essential meaning of which consisted in spiritual realities or abstract truths. They were suited to the infancy of the world's religious æra—to the sensuous minds of the Jewish people,—and admirably adapted to prepare the way for the full unfolding of a perfect system which they served to adumbrate. They were but the scaffolding employed in the erection of the spiritual temple, and when the latter was reared, they must needs be taken down.

From Jewish we pass to the Christian expositors, among whom we find numerous instances of the same method.—Whence then did they derive it? That they received it wholly from imitating the Alexandrine Jews, especially Philo, is not to be admitted, though asserted by Photius, and repeated by Döpke. When we reflect that it consists in an excessive use of the true spiritual interpretation contained in the New Testament; and remember the proneness with which a pious mind slides into it, no reasonable doubt can remain that it was believed to be right to carry out this method extensively into the Christian writings. Its prevalence among the Jews would still farther recommend it, since many of the fathers expressly followed them, having previously employed them as their preceptors. Thus the origin of the system among Jews and Christians was substantially the same. A spiritual direction of mind, united with the conviction that the practice is sanctioned by Scripture itself; a lively imagination, under the influence of piety, and inclined to extend what God approved; a disposition to link to outward circumstances truths lying deeper than the surface; a desire to find analogies between the world of sense without, and that of ideas within; these combined tendencies created the system in question, which, with all its faultiness, is not so absurd or injurious as many represent. It is rather the *unwarrantable* application of a just mode of interpretation, than one distinctly and essentially erroneous.

It is strange that men professing to believe in a divine revelation, and taking *allegorical* to be synonymous with *typical* interpretation, should hesitate to adopt the system as essentially right. Hartmann regards *typical*, or (as it is sometimes called)

secondary interpretation, as a *species* of the *allegorical*, and yet rejects the latter.* If, however, the terms be employed interchangeably, as many German writers loosely express themselves,† then is *allegorical* exposition founded upon the practice of the sacred authors themselves. This indeed is not denied. So Bauer; “Nos quidem non negamus scriptores Nov. Test. nonnunquam allegoricam interpretandi rationem sectari. Imprimis autorem epistolæ ad Hebræos in eo argumento versari scimus, ut Jesum, doctrinamque ab illo traditam, cum Mose, Aarone, institutisque religiosis Vet. Test. comparet, et quid præcipui nova œconomia habeat, clare demonstret.”‡ Still they are unwilling to allow it that authority and place which are necessarily its just prerogative. There are types in the Old Testament representing and adumbrating persons, things, and places in the spiritual kingdom of Christ. In the Epistle to the Hebrews the apostle has clearly shewn that the Old Testament economy was expressly adapted to symbolise the dispensation of grace by which it was succeeded. (Compare Hebrews, 9th chapter, 1–10 verses.) Believing then as we do, that events, individuals, places, and transactions, were designed to set forth spiritual truths, and to foreshadow coming realities, a sure foundation is laid for spiritual interpretation, in which the literal sense is stripped off, and the deeper or *ὁπὸ νοῖα* brought out. As long as there are types and real allegories in the Scriptures, so long must there be *secondary* or *spiritual* interpretation. *Allegorical* interpretation, however, as we understand it, is not a kind or species of *typical*, but an unwarranted and unscriptural extension of it. It finds allegories where none were intended by the inspired writers. Without necessity or reason, it puts a deeper sense under the envelope of the letter. It arbitrarily adds to Scripture, to make it fuller in sense, or more befitting the dignity of its divine Author.

* Die enge Verbindung, pp. 631, 2.

† See *Loehnis' Grundzüge der biblischen Hermeneutik und Kritik*, Giessen, 1839, 8vo, p. 29, where *mediate*, *symbolical*, *mystical*, and *typical*, are all taken synonymously.

‡ Hermeneut. Sac. p. 28.

CHAPTER V.

HISTORY OF BIBLICAL INTERPRETATION.

IN giving the history of Biblical interpretation from the earliest period of the Christian Church, we shall adopt the division of Klausen into periods:—1st, the *patristic* period, reaching to the 7th century. Secondly, the *hierarchical*, from the 7th to the 16th. We omit his last three periods, because their history would occupy much more space than could be given to them in the present work.

PATRISTIC PERIOD.

The majority of the fathers belonging to this period are characterised as *allegorical* interpreters. Not a few, however, of those who thus designate them, put to their account as items of allegorising exposition, specimens of *true, spiritual* interpretation. They may be called mystical expounders, not because they pursued a system essentially and radically wrong, as many suppose; but because they followed a true system beyond its just and reasonable limits. Such an exegesis would not have been so general in the Christian Church, from the earliest time downward, had it been founded on a basis totally unsound. In characterising the majority of the fathers as allegorical interpreters, we do not blame them for being *spiritual* interpreters;—their anxiety for the holy character of revelation was too great to prompt the entire rejection of mystical meanings;—but we impugn their injudiciousness and folly in the excessive application of a principle to portions of the Scripture for which it has no affinity. Perhaps, too, the frigid opponents of all *spiritual* interpretation, have usually looked at the instances of sound, secondary exposition, and of allegorical together; as though they were equally faulty. Hence an epistle or commentary may be described as allegorical in its character, when it contains much fewer specimens of this method than rationalistic writers perceive or allow.

Next to the apostles themselves, come, in order of time, the *apostolic* fathers. These are five; Barnabas, Hermas, Clement of Rome, Ignatius, and Polycarp. Of Barnabas one epistle is

extant. Some indeed have questioned or doubted its authenticity, such as Basnage, Jones, Cotelierius, &c.; but the majority of the learned, among whom are Pearson, Cave, Du Pin, Vossius, Hammond, Bull, Wake, and Lardner, suppose it to be a real production of Barnabas the companion of Paul (Acts iv. 36, 37; xv. 36.)* The epistle consists of two parts, the first containing “an exhortation and argument to constancy in the belief and profession of the Christian doctrine; particularly the simplicity of it, without the rites of the Jewish law. The second contains moral instructions.”† In the first chapter Barnabas promises that he would communicate to the Christians to whom he wrote, things adapted not only to establish them in religion, but to increase and perfect their γνῶσις, by which he means *the recondite sense* of Scripture;‡ for after quoting Leviticus xx. 24, in which God promises to the Israelites the possession of a land flowing with milk and honey, he adds, “Now what the spiritual meaning of this is, learn. It is as if it had been said, put your trust in Jesus, who shall be manifested to you in the flesh. For man is the earth which suffers; forasmuch as out of the substance of the earth, Adam was formed.”||

In the 7th chapter, the following commentary is given upon the precepts respecting the Jewish sin-offerings. The two goats (Leviticus xvi.) were to be fair and perfectly alike; both therefore typified the one Jesus, who was to suffer for us. The circumstance of one being driven forth into the wilderness, the congregation spitting upon it and pricking it; whilst the other, instead of being accursed, was offered upon the altar to God, symbolised the sufferings and death of Jesus. The washing of the entrails with vinegar, denoted the vinegar mixed with gall which was given to Jesus on the cross. The scarlet wool, put about the head of one of the goats, signified the scarlet robe put upon Christ before his crucifixion. The taking off the scarlet wool and placing it on a thorn-bush, refers to the fate of Christ's

* Neander thinks that the present epistle is unworthy of the companion of Paul, and that it proceeded from a Jew educated at Alexandria, who had embraced Christianity. I. 3, p. 1100 et seq.

† Lardner's Works, London, 1788, 11 vols., vol. ii. pp. 11, 12.

‡ “*Scilicet quis sensus spiritualis et mysticus?*” says Cotelierius in his edition of the Apostolic Fathers, vol. i. p. 18 (2 vols. fol. Amstel. 1724, by Le Clerc.)

|| Wake's translation of the genuine Epistles of the Apostolical Fathers, 6th edition, London, 1833, p. 300. The words of the original are —“Τί λέγει ἡ γνῶσις, μάθετε. Ἐλπίζατε ἐπὶ τὸν ἐν σαρκὶ μέλλοντα φανεροῦσθαι ὑμῖν Ἰησοῦν. Ἀνθρώπος γὰρ ἵστι πάσους ἀπὸ προσώπου γὰρ τῆς γῆς, ἡ πλάσις τοῦ Ἀδάμ ἐγένετο.” Vol. i. p. 18.

church; "for, as he who would take away the scarlet wool must undergo many difficulties, because that thorn was very sharp, and with difficulty get it; so they, says Christ, that will see me and come to my kingdom, must through many afflictions and troubles attain unto me."*

In the 8th chapter, the red heifer brought forth without the camp and there slain and burned, whose ashes the young men should take up and put in vessels; and with which, having tied a piece of scarlet wool and hyssop on a stick, they should sprinkle every one of the people that he might be freed from his sins — this heifer, is said to be a type of Christ led forth to death: the young men who performed the sprinkling are the preachers of the gospel; three in number, to denote Abraham, Isaac, and Jacob, because they were great before God. The wool was put upon a stick, because the kingdom of Jesus was founded upon the cross. "But why were the wool and hyssop put together? To signify, that in the kingdom of Christ there shall be evil and filthy days, in which, however, we shall be saved; and because he that has any disease in the flesh by some filthy humours, is cured by hyssop."† The 9th chapter is occupied with the signification of circumcision. Abraham, it is said, who was the first that brought in circumcision, circumcised 318 men of his house, because this number in Greek letters (I=10, H=8, T=300, *i. e.* 318) signifies Jesus, and the figure of his cross. Such, he adds, is the mystery of three letters received by Abraham; and this circumcision pointed to the death of Jesus as its object. That Barnabas assigned great value to this Cabbalistic interpretation is apparent from his own words: "No one ever learned from me a more genuine truth; but I know that ye are worthy."‡

In the 15th chapter, the words of the 90th Psalm 4th verse are adduced to prove, that the present world will continue 6000 years, and that in the succeeding period a glorious rest will take place. This sentiment was quite common both among the Greek and Latin fathers, as Cotelierius has shewn in a note to the present chapter (note 65. ||) The specimens given from Barnabas

* Wake's translation, p. 303, and Cotelierius' edition of the Apostolic Fathers, pp. 20-24, vol. i.

† Wake's version, p. 304, — *Διὰ τί δὲ ἅμα τὸ ἔριον καὶ τὸν ὕσσωπον; ὅτι ἐν τῇ βασιλείᾳ αὐτοῦ ἡμέραι ἔσονται πονηραὶ καὶ ῥυπαραὶ, ἐν αἷς ἡμεῖς σωθήσόμεθα ὅτι καὶ ἀλλῶν τὴν σάρκα διὰ τοῦ ῥύπου τοῦ ὕσσώπου ἰᾶται.* p. 26, vol. i. ed. Cotel.

‡ *Οὐδεὶς γνησιώτερον ἔμαθεν ἀπ' ἐμοῦ λόγον· ἀλλὰ οἶδα ὅτι ἄξιοι ἐσσι ὑμεῖς.* p. 30.

|| Pp. 44, 5, vol. i. Rosenmüller, after Bernard, endeavours to shew, that Barna-

justify the decision that his expositions are highly fanciful, and that he may be truly styled an *allegorical interpreter*.

Hermas.—The Shepherd of Hermas was written in Greek, but now we have only an old Latin version with a few fragments of the original. It consists of three books, the first containing four visions, the second twelve commands, and the third ten similitudes. It has no Scripture quotations; and therefore it is impossible to judge of the mode in which Hermas interpreted the sacred writings. The entire treatise is made up of peculiar and exaggerated allegories having no foundation in the Bible.

Clemens Romanus.—The only genuine remains of Clement are his first epistle to the Corinthians, which is almost wholly practical. It contains but one express mention of a New Testament book, viz. 1 Cor. i. 12, although there are various quotations and allusions. The data for ascertaining the manner in which this father interpreted Scripture are slight. It would seem, however, that he was not averse to *allegorical* exposition; for in the 12th chapter, where he praises the faith and hospitality of Rahab, he supposes, that by the scarlet thread suspended from her house was signified the redemption that should be to all who believe and hope in God.* The same allegory is found in a number of the fathers, in Justin Martyr, Irenæus, Origen, Ambrose, &c., as is shewn by Cotelierius.

Ignatius.—The Ignatian epistles contain nothing definite with respect to any principle of interpretation.

Polycarp.—Polycarp's epistle to the Philippians has many citations from the New Testament, but they are not explained.

Justin Martyr (†163.)—Next to the apostolic fathers is usually placed Justin Martyr, who belongs to the early apologists for Christianity. He was born at Flavia Neapolis, formerly called Sychem, in Samaria. After studying various systems of philosophy, he adopted the Platonic, which, however, he professes to have renounced after his conversion to Christianity, observing, that he found the latter to be “the only certain and useful philosophy.” In general he is distinguished by his *allegorising*. After this fashion he explains, not only the Greek and Latin poets, but also the Old Testament. He endeavours to reduce to a con-

bas' words should be understood of the things that were to happen until the times of the gospel, and not of those about the end of the world. Part i. p. 70 et seq.

* ὅτι διὰ τοῦ αἵματος τοῦ Κυρίου λύτρωσις ἔσται πᾶσι τοῖς πιστεύουσιν καὶ ἠλπίζουσιν ἐπὶ τὸν Θεόν. Pp. 154, 5, vol. i.

ned and refined whole, the quintessence of the wisdom embodied in the writings both of uninspired and inspired antiquity. It is somewhat strange, however, that he should have so much neglected the New Testament, although in his proofs and illustrations of Christian doctrines he might have readily found much stronger and more direct arguments in it, than those adduced out of the Old. Rosenmüller conjectures, that his slight regard for the books of the New Testament arose from the fact of his belonging either to the Nazarenes or Ebionites; but this is uncertain. Justin supposes that the Grecian poets and philosophers received the greater portion of their valuable knowledge indirectly from the Old Testament, since Plato, Homer, and others, visited Egypt.* Disfigured and concealed as this traditional knowledge was by allegorical coverings and mythical additions,† he thinks it necessary to reduce it to its true, original condition, by divesting it of these erroneous or fictitious incrustations. Hence he discovers the garden of Eden in the gardens of Alcinous; the building of Babel, in the piling up of Ossa and Pelion by the Titans; and the fall of Satan, in the banishment of Ate.‡ These conjectures may be true; but in entertaining them Justin was prompted by a pious desire to uphold the oracles of heaven as the source of all wisdom, rather than by an enlightened conviction of their susceptibility of rational proof.¶ The following example of his exegesis is taken from his Second Apology:—“The words, ‘binding his colt to a vine, and washing his garment in the blood of the grape,’§ were a sign, representing what should be done to Christ, and what he should himself perform. For an ass’s colt was standing in a certain village bound to a vine, which he then commanded his disciples to lead to him; and when it was brought, he sat thereon, and entered into Jerusalem, where was

* See his *Cohortatio ad Græcos*, p. 18 et seq. (*Opera*, fol. Coloniz, 1686.) Καὶ Ορφεύς, καὶ Ὅμηρος, καὶ Σόλων ὁ τοὺς νόμους Ἀθηναίοις γεγραφώς, καὶ Πυθαγόρας, καὶ Πλάτων, καὶ ἄλλοι τινὲς, ἐν τῇ Αἰγύπτῳ γινόμενοι, καὶ ἐκ τῆς Μωσείας ἱστορίας ἀφελή-
-Σέντες, ὕστερον ἐναντία τῶν πρότερον μὴ καλῶς περὶ Θεῶν δοξάντων αὐτοῖς ἀπεφάναντο.
Do. p. 15.

† διὰ τίνος ἐκείνης ἀλληγορίας ὑπὸ Μωσείας καὶ τῶν λοιπῶν προφητῶν ἐν τοῖς ἑαυτῶν συγγράμμασιν ἀπηγγελλότων, p. 32. A similar sentiment is found in the *Quæst. et Respons. ad Orthodoxos*, although it be doubtful whether they proceeded from Justin; *Responsio ad Quæst. X.* p. 397.

‡ See chapters 29 and 30 of his *Cohortatio ad Græcos*, Hutchin’s edition, 8vo, Oxford, 1703; or pp. 27, 28, editio Coloniz.

¶ Neander doubts whether this treatise really proceeded from Justin (*Band I. Abtheil. 3*, p. 1120 et seq.), and with good reason. § Gen. xlix. 11.

that most magnificent temple of the Jews, which was afterwards thrown down by you. And after these things he was crucified; that the rest of the prophecy might be fulfilled. For the words, ‘washing his garment in the blood of the grape,’ predicted his passion, which he was to undergo, cleansing by his blood those who believe in him. For that which is called, by the prophet in the holy spirit, his garment, are the men which believe in him, in whom dwells the seed which is from God, even the word. And that which is called ‘the blood of the grape,’ indicates, that he who was to appear should have indeed blood, but that he should have it by divine power, and not of human seed. And the principal power, after God the Father and Lord of all things, is the Son, the Word: the manner of whose incarnation, and how he was made man, we shall hereafter shew. For as not man, but God, hath made the blood of the vine, so this intimated that the blood should not be of human seed, but of the power of God, as we before said.”* The same explanation is given in his Dialogue with Trypho, where the colt is said to be a symbol of the Gentiles; and the ass, of the Jews.†

In the disputation with Trypho, the following principle or canon is laid down. “Do you know that whatever the prophets said and did, as you have also confessed, they covered in similitudes and types, in order that the greater number of things might not be easily understood by all, concealing the truth in themselves, that they who seek to find and to learn it, may have toil in doing so?”‡ This principle is substantially correct; but the application of it is urged so far as to produce numerous instances of allegorical exposition. Thus the wrestling of Jacob with the angel is said to denote the temptation of Jesus; the injury he received in the encounter, the sufferings and death of our Lord; || his double marriage with Leah and Rachel, the revelation of God in the Jewish and Christian Church; § and the miracle which Elisha

* From “A Translation of the Epistles of St. Clement of Rome, Polycarp, and Ignatius; and of the Apologies of Justin Martyr and Tertullian. By the Rev. Temple Chevallier, B.D.” Cambridge, 1833, 8vo, pp. 223, 4—(pp. 73, 74, ed. Colonie.)

† P. 271 et seq. do.

‡ *οἷσθά, ὅτι ὅσα εἶπον καὶ ἐποίησαν οἱ προφῆται, ὡς καὶ ὁμολογήθη ὑμῖν, παραβολαῖς καὶ τύποις ἀπεκάλυψαν, ὡς μὴ ῥαδίως τὰ πλεῖστα ὑπὸ πάντων νοηθῆναι, κρύπτοντες τὴν ἐν αὐτοῖς ἀλήθειαν, ὡς καὶ πονέσαι τοὺς ζητοῦντας εὗρεῖν καὶ μαθεῖν.* p. 317 (ed. Colon.); or pp. 272, 3 (ed. Jebb.)

|| Pp. 364, 365 (ed. Colon.); or 364, 365 (Jebb’s ed. 8vo, London, 1719).

§ Pp. 364 et seq. (ed. Colon.); or p. 386-391 (ed. Jebb.)

wrought by causing the iron to swim, deliverance from the burden of sin by baptism.*

Justin distinctly alludes to three of the four senses of Scripture mentioned in many of the succeeding fathers. These are the literal, the allegorical, the tropological, and the anagogical. The last he does not name, but many examples of it occur in his writings. According to it, the scriptural accounts of things pertaining to the present life are applied to spiritual and heavenly matters. Christ (says he) is frequently called by Isaiah λίθος (a stone), ἐν παραβολῇ (allegorically), whilst he is styled *Jacob* and *Israel*, ἐν τροπολογίᾳ (tropologically.)†

The other apologists for Christianity, viz. Tatian, Theophilus, and Athenagoras, are characterised by the same kind of interpretation as Justin. They diverge into allegories by carrying typical exposition to excess; and thus follow the method of the first apologist.‡

Clemens Alexandrinus.—The dogmatic theology of the Alexandrian school stands in close connexion with its Hermeneutics; and it is necessary to glance at the former, before attempting to unfold the latter. In the works of Clement and Origen a separation is made between πίστις and γνῶσις, which pervades the entire series of writers belonging to the school of Alexandria. By πίστις is meant an immediate reception of the truth, and a firm adherence to it, without previous examination of the grounds and reasons on which it rests; by γνῶσις, a complete view of the truth, the chiefest gift of God, by means of which the object of faith becomes a firm and sure possession. This separation of Christians into the believing (πιστοί), and the discerning (γνωστικοί), is based upon the actual aspect of the church, and is implied in its whole character. The essence of theology as a science supposes a removal of the distinction, by comprehending the internal nature of faith. When the objects of faith are perceived and known; when the mind has advanced on the path-way of Christianity so far, as to take in the range of revealed truth with its grounds

* Pp. 313, 314 (ed. Colon.); or 262, 263 (ed. Jebb.)

† See Dial. with Trypho, p. 341 (ed. Colon.)—See Bp. Kaye's Account of the Writings and Opinions of Justin Martyr.

‡ The only treatise of Tatian extant is his *Oratio contra Græcos*. Theophilus of Antioch wrote three books *against the Calumniators of the Christian religion*. Of Athenagoras of Athens, we have remaining, *Apologia vel Legatio pro Christianis*; and *De Resurrectione Mortuorum*. All of these are appended to the Cologne edition of Justin Martyr's writings (1686), and examined by Rosenmüller in his *Historia Interpretationis*, Part i. pp. 193-209. See also Neander's *Geschichte*, i. 3, p. 1131 et seq.

and reasons, the difference between πίστις and γνῶσις disappears. The two things are distinct with regard to their form and power; but they are *essentially* one. Hence Clement says, πιστὴ τοίνυν ἡ γνῶσις· γνωστὴ δὲ ἡ πίστις Θεία τινι ἀκολουθία τε καὶ ἀντακολουθία γίνεται.*

It is not difficult to see, how this mode of viewing πίστις and γνῶσις led to error. When the latter was strictly and minutely severed from the former, it came to be regarded as a divine qualification, by *virtue of which alone*, the Christian system could be supplemented and expounded. Initiated into the mysteries of the spiritual life, the individual possessed of the γνῶσις had within himself a principle, by whose speculative efficacy he could explain all revelation. The fact that *faith* and *knowledge* rested upon the same basis was gradually lost sight of, the latter serving to develope and to establish in the mind the objects of faith. The γνῶσις came to be regarded as an independent power, containing within itself a wondrous efficacy.

Γνῶσις is defined by Clement, “a certain view which the soul takes of existences, consummated or perfect;”† and in another place, it is characterised as “a firm and stable demonstration of the things already apprehended by faith.”‡ Πίστις again is described as “the establishing or settlement of our soul, concerning that which exists.”||

The allegorising system was first extended by Clement to the New Testament, and incorporated with the nature of interpretation in general. It was looked upon as an important part of all scriptural exegesis, and was therefore insisted upon as indispensably necessary.

* Stromata, lib. ii. p. 365 (ed. Sylburg, fol. Paris, 1641.) To the same purpose we find the following in the same book of the *Stromata*, p. 373. ὥς δ' ἀνευ τῶν τεσσάρων στοιχείων οὐκ ἔστι ζῆν, οὐδ' ἀνευ πίστεως γνῶσιν ἱπακολουθήσαι. “As it is impossible to live without the four elements, so it is equally impossible to follow up or attain to γνῶσις without faith.”

† θία τίς ἐστι τῆς ψυχῆς τῶν ὄντων, ἥτοι τινός, ἢ τινων, τελειωθεῖσα τῶν συμπτάντων. Strom. lib. vi. p. 649.

‡ ἀπόδειξις τῶν διὰ πίστεως παρελημμένων, ἰσχυρὰ καὶ βέβαιος. Strom. lib. vii. p. 732.
|| περὶ τὸ ὄν, στάσις τῆς ψυχῆς ἡμῶν. Lib. iv. p. 531. On the doctrinal peculiarities of the Alexandrian School, and its views of γνῶσις and πίστις, the reader is referred to *Neander's Allgemeine Geschichte der Christlichen Religion und Kirche*, Hamburg, 1827 et seq., Band I. Abtheil. 3, p. 905 et seq., or Rose's translation, vol. ii. pp. 195-234; but especially to the profound and admirable volume of Professor Baur, of Tübingen, *Die Christliche Gnosis*, Tübingen, 1835, 8vo, where he will find a masterly development of philosophy as connected with and influencing Christianity, from the earliest down to the present time. Compare pp. 84-97; and upon Clement's system, pp. 488-540. The work requires and deserves to be repeatedly read and thoroughly digested.

The following rules or remarks respecting the interpretation of the Scriptures are selected from his writings :—

1st. All Scripture, including the New Testament as well as the Old, has a *parabolic* or *allegorical* sense.* To shew the truth of this, he quoted the first and second verses of the 78th Psalm; and 1 Cor. ii. 6–10. He then gives some examples to illustrate the canon, taking for this purpose the Mosaic account of the construction of the tabernacle, and the various furniture belonging to it (Exod. 25th and 26th chapters.) “The candlestick situated south of the altar of incense signified the movements of the seven stars making circuits southward. From each side of the candlestick projected three branches with lights in them, because the sun placed in the midst of the other planets gives light both to those above and under him by a kind of divine music. The golden candlestick has also another enigma, not only in being a figure of the sign of Christ, but also in the circumstance of giving light in many ways and parts to such as believe and hope in him, by the instrumentality of the things at first created.”†

“The particulars related of the ark signify the world which is perceived by the mind only (τοῦ νοητοῦ κόσμου), which is concealed and shut from the many.”‡ The high priest’s robe reaching down to his feet, is a symbol of the world of sense (perceived by the outward senses, κόσμου αἰσθητοῦ, in opposition to τοῦ νοητοῦ κόσμου.) The three hundred and sixty-six bells hanging from the high priest’s robe, are “the period of a year, the acceptable year of the Lord, proclaiming and echoing the great advent of the Saviour.” The golden mitre extended, signifies “the kingly power of the Lord,” || &c.

In the same extravagant way are the narratives of the New Testament explained. Thus it is said, in reference to the miracle wrought by our Saviour (John vi. 5–15), “five loaves are in a very mystical manner broken by the Saviour, and multiplied to

* “Αντικρως γοῦν περὶ πάσης γραφῆς τῆς καθ’ ἡμᾶς, ἐν τοῖς ψαλμοῖς γίνεσθαι, ὡς ἐν παραβολῇ εἰρημένης. Lib. v. p. 557.

† ἢ τε λυχνία ἐν τοῖς νοτίοις ἔκειτο τοῦ θυμιατηρίου δι’ ἧς αἱ τῶν ἑπτὰ φωσφόρων κινήσεις δεδήλωνται, νοτίους τὰς περιπολήσεις ποιουμένων. τρεῖς γὰρ ἐκατέρωθεν τῆς λυχνίας ἱμπεφύκασι κλάδοι, καὶ ἐπ’ αὐτοῖς οἱ λύχνοι· ἐπεὶ καὶ ὁ ἥλιος, ὥσπερ ἡ λυχνία, μέσος τῶν ἄλλων πλανήτων τεταγμένος· τοῖς τε ὑπὲρ αὐτὸν, τοῖς τε ὑπ’ αὐτὸν, κατὰ τίνα θείαν μουσικὴν ἐνδίδωσι τοῦ φωτός. ἔχει δέ τι καὶ ἄλλο αἶνγμα ἡ λυχνία ἢ χρυσῆ, τοῦ σημείου τοῦ Χριστοῦ, οὐ τῷ σχήματι μόνον, ἀλλὰ καὶ τῷ φωτεμβολίῳ πολυτρόπως καὶ πολυμῶς τοὺς εἰς αὐτὸν πιστεύοντας, ἐλπίζοντας τε καὶ βλέποντας διὰ τῆς τῶν προτοκτίστων διακονίας. Lib. v. p. 563.

‡ Do.

|| Do. p. 564.

the crowd of the hearers. For many attend to instruction with the senses only, as if *they* were the only percipients. These are they who think that there is nothing else save what they can take in their hands;—as to acts and productions, and all that cannot be seen with the eyes, they do not admit them to belong to the order of existences.”* “But perhaps the Lord fed with two fishes and five barley loaves the multitude of those who reclined on the grass over against Tiberias, because he wished enigmatically to point out the erudition of the Jews and Greeks, that goes before the divine sustenance produced by the law. For barley ripens sooner than wheat in the summer-time. The fishes signified the Greek philosophy which is generated and carried through heathen waters, given in place of liberal nourishment to such as were yet lying on the ground,”† &c.

Connected with the preceding rule is his assertion, that the Mosaic laws have a fourfold sense; τετραχῶς δὲ ἡμῖν ἐκληπτέον τοῦ νόμου τὴν βούλησιν. “He however enumerates only three of those senses; the mystical, the moral, and the prophetical. Every law, according to him, in the *first* place, represents some sign, that is, the words of the law are images of other things; and, in addition to their proper sense, have an improper or secondary one also attached to them. *Secondly*, Every law comprises a precept for the right ordering of life. *Thirdly*, Every law, like a prophecy, predicts something future. As Clement enumerates only three senses in which the law is to be understood, although he speaks of four, Hervetus, his translator into Latin, conjectures that in the word τετραχῶς there is a corruption, and that instead of it we ought to read τριχῶς. But the learned writer has in this respect fallen into an error. Clement, in his enumeration, passes over the natural sense attached to the words of the law, as a thing too obvious to require pointing out, and particularises merely the three less evident ones. For the investigating these recondite senses of the Mosaic law with effect, he deems philosophy, or the dialectic art, an highly necessary auxiliary.”‡

2dly. Another hermeneutical observation in Clement’s Stromata is, “The Scriptures conceal the sentiment they contain, for many reasons,”|| three of which are specified. (a) “That we may be diligently inquiring and always watchful, with a view of finding

* Lib. v. p. 562.

† Lib. vi. p. 661.

‡ Mosheim’s Commentaries, translated by Vidal, vol. ii. p. 156, note.

|| διὰ πολλὰς αἰτίας ἐπικρύπτονται τὸν νοῦν αἱ γραφαί. Lib. vi. p. 676.

out the doctrines of salvation." (b) "It was not expedient for all to understand (the secret sense), lest they might be injured by taking things savingly uttered by the Holy Spirit otherwise than they were meant. Wherefore the sacred mysteries of the prophecies are preserved and covered in parables for those who are chosen from among men and fitted by faith for γνῶσις." (c) "Since the parabolic or mystic mode is the most ancient, it justly prevailed most among the prophets, in order that the Holy Spirit might shew, that the philosophers of Greece and other countries were ignorant of the future coming of the Lord, and the mystic doctrine he was to deliver."*

3dly. Another principle found in Clement is, that the literal sense of Scripture which is obvious to all, produces only elementary faith, but the allegorical leads to the true γνῶσις,—the sublime wisdom.† By way of example, he expounds the decalogue allegorically. "The writing of God and his formation of figures on the tablet, is the creation of the world. The decalogue, by a heavenly image, contains the sun, moon, stars, clouds, lights, wind (πνεῦμα), water, air, darkness, fire. This is the natural or physical decalogue of heaven. The image of the earth contains men, cattle, reptiles, beasts, and of aquatic tribes, fishes and whales; and again of birds, such as are carnivorous, and such as feed on mild nutriment (the fruits of the earth); and of plants in like manner, both those that bear fruit, and those which are barren. This is the natural decalogue of the earth."‡

He then mentions several other things making up the number ten which are said to be symbolised by the decalogue. "The letter *iota* signifies the blessed name Jesus."|| In commenting upon the single precepts of the law, he finds mysterious meanings in each. Thus the 5th commandment relates to our heavenly Father, and "the divine γνῶσις and σοφία, as Solomon says, when he calls wisdom the mother of the just;" but he denies that the latter means either our mother, or the church. Adultery in the 7th commandment, he refers to a person forsaking the ecclesiastical and true γνῶσις, turning aside to a false, improper opinion, and making gods of created things.§

* Lib. vi. pp. 676, 7.

† Ἰδὲ τοῦ δ' ἄρα τὴν μὲν γραφὴν προδήλον εἶναι πᾶσι κατὰ τὴν ψιλὴν ἀνάγνωσιν ἐκλαμβανομένην· καὶ ταύτην εἶναι τὴν πίστιν στοιχείων τάξιν ἔχουσαν· δι' ἣ καὶ ἡ πρὸς τὸ γράμμα ἀνάγνωσις ἀλληγορεῖται· τὴν διάπτυξιν δὲ τὴν γνωστικὴν τῶν γραφῶν, προκοπτοῦσης ἥδη τῆς πίστεως, ἐκδέχισθαι τῇ κατὰ τὰς συλλαβὰς ἀναγνώσει ἐκδεχόμεθα. Lib. vi. p. 679.

‡ Do. p. 680.

|| Do. p. 687.

§ Do.

Fourthly. In various places Clement mentions a κανὼν τῆς ἀληθείας or ἐκκλησιαστικὸς,—i. e. a *hermeneutical tradition* or *principle*, by which the true meaning of Scripture is educed. The following quotations will shew the nature of this *tradition*.

“ If the object of the wise man be spiritual contemplation,—this contemplation, which yet belongs to philosophers, eagerly seeks after divine knowledge, but does not obtain it, unless it receive by learning, the prophetic voice made known to it, whereby it comprehends the present, the future, and the past state of things. Now this very γνώσις has come down by succession, being committed without writing, by the apostles, to a few.”*

“ After the Saviour had taught the apostles, the unwritten tradition of that which is written, is now delivered to us also, in consequence of the renovation of the book (effected by the book) being written upon new hearts, by the power of God.”†

“ Those who attempt the greatest things must necessarily fall into the greatest error, unless they receive the rule of truth from truth herself, and hold it fast. Such persons having fallen from the right way, are deceived in most things singly. This might be naturally expected, because they have not a criterion of falsehood and truth carefully fitted by exercise to choose what is right. For if they had such a touchstone, they would obey the divine Scriptures.”‡

“ That man has ceased to belong to God, and to continue faithful to the Lord, who has rejected the *tradition of the church*, and started aside into the opinions of human heresies.”

“ He then that is faithful of himself, is justly deserving of faith, by the Scripture and voice of the Lord, which work mightily by the Lord for the good of men; these we employ as a touchstone for the finding out of things Thus, then,

* καὶ δὴ καὶ εἰ ἔστι τέλος τοῦ σοφοῦ ἡ θεωρία, ὀρέγεται μὲν, ἡ μὲν ἔτι φιλοσόφων, τῆς θείας ἐπιστήμης· οὐδέπω δὲ τυγχάνει ἢν μὴ μαθήσει παραλάβῃ, σαφηνισθεῖσαν αὐτῷ τὴν προφητικὴν φωνὴν, δι' ἧς τὰ τ' ἰόντα τὰ τ' ἐσόμενα, πρὸ τ' ἰόντα, ὅπως ἔχει τε καὶ ἔσχει καὶ ἔξει, παραλαμβάνει· ἡ γνώσις δὲ αὐτῇ ἡ κατὰ διαδοχὰς εἰς ὁλίγους, ἐκ τῶν Ἀποστόλων ἀγράφως παραδοθεῖσα, κατελήλυθεν. Strom. lib. vi. p. 645.

† αὐτίκα διδάξαντος τοῦ Σωτῆρος τοὺς Ἀποστόλους, ἡ τῆς ἐγγράφου ἀγραφῆς ἡδὴ καὶ εἰς ἡμᾶς διαδιδόται παράδοσις, καρδίαις καιναῖς κατὰ τὴν ἀνακαινώσιν τοῦ βιβλίου τῇ δυνάμει τοῦ Θεοῦ ἰγγεγραμμένη. Do. p. 679.

‡ σφάλλεσθαι γὰρ ἀνάγκη μέγιστα τοὺς μεγίστοις ἰγχειροῦντας πράγμασιν, ἢν μὴ τὸν κανόνα τῆς ἀληθείας παρ' αὐτῆς λαβόντες ἔχωσι τῆς ἀληθείας· οἱ τοιοῦτοι δὲ ἅτε ἀποπίσυντες τῆς ὁρῆς ὁδοῦ, καὶ τοῖς πλείστοις τῶν κατὰ μέρος σφάλλονται· εἰκότως, διὰ τὸ μὴ ἔχειν ἀληθῶν καὶ ψευδῶν κριτήριον, συγγεγυμνασμένον ἀκριβῶς τὰ δέοντα αἰρεῖσθαι· εἰ γὰρ εἰκότηντο, ταῖς θείαις ἐπειθέοντο ἂν γραφαῖς. Lib. vii. p. 756.

we too, bringing perfect demonstration respecting the Scriptures themselves out of themselves, persuade convincingly by faith.”*

The Gnostic Christian is described in these terms. “In our view he alone is possessed of the true *γνώσις* who has grown old in the Scriptures themselves, preserving the right apostolic and ecclesiastical line of doctrines, living most uprightly according to the gospel, and who is conducted by the Lord, the law, and the prophets, to find proofs when he seeks them; for I think that the life of the Gnostic Christian is nothing else than deeds and words which follow the tradition of the Lord.”†

In another place, after stating that heretics adulterate truth and steal the *canon of the church*, he says, “Since they have not the key of entrance,—but a certain counterfeit key, by the help of which they do not lift up the veil, as we go in *by the tradition of the Lord*,—they break open the door, and secretly dig through the wall of the church, &c.”‡

“We say that there is but one ancient and catholic church in the unity of the one faith, which is according to its own covenants, or rather, according to the covenant that was one at different times for as there was one doctrine belonging to all the apostles, so also there was one tradition.”||

“All things are right, says the Scripture, in the eyes of those who understand; *i. e.* of such, as having received the interpretation of the Scriptures made known by Christ himself, agreeably to the ecclesiastical canon, abide by it. Now this ecclesiastical rule is the harmony of the law and the prophets with the cove-

* *ἄνθρωπος*· εἶναι τοῦ Θεοῦ, καὶ πιστὸς τῷ κυρίῳ διαμίνειν ἀπολώλεκεν ὁ ἀναλακτίσας τὴν ἐκκλησιαστικὴν παράδοσιν, καὶ ἀποσκιρτήσας εἰς δύο μέρη ἀίρεισεν ἀνθρωπίνων·

. ὁ μὲν οὖν ἐξ ἑαυτοῦ πιστὸς, τῇ κυριακῇ γραφῇ τε καὶ φωνῇ ἀξιόπιστος εἰκότως ἂν διὰ τοῦ Κυρίου πρὸς τὴν τῶν ἀνθρώπων εὐεργεσίαν ἐνεργουμένη· ἀμίλει πρὸς τὴν τῶν πραγμάτων εὐρεσιν, αὐτῇ χρώμεθα κριτηρίῳ. οὕτως οὖν καὶ ἡμεῖς ἀπ’ αὐτῶν περὶ αὐτῶν τῶν γραφῶν τελείως ἀποδεικνύντες, ἐκ πίστεως πιθόμεθα ἀποδεικτικῶς. Lib. vii. p. 757.

† ἄρα ἡμῖν μόνος ἐν αὐταῖς καταγρησάσας ταῖς γραφαῖς, τὴν Ἀποστολικὴν καὶ Ἐκκλησιαστικὴν σῶζαν ἐρροτομίαν τῶν δογμάτων, κατὰ τὸ Εὐαγγέλιον ὀρθότατα βιοῖ, τὰς ἀποδείξεις, ὡς ἂν ἐπιζητήσῃ ἀνευρίσκειν ἀναπεμπομένους ὑπὸ τοῦ Κυρίου, ὑπὸ τε νόμου καὶ προφητῶν· ὁ βίος γὰρ οἶμαι τοῦ γνωστικοῦ οὐδὲν ἄλλο ἐστίν ἢ ἔργα καὶ λόγοι τῇ τοῦ Κυρίου ἀκόλουθοι παραδόσει. Do. pp. 762, 3.

‡ ἀλλ’ οὐδὲ τὴν κλεινὴν ἔχοντες αὐτοὶ τῆς εἰσόδου, ψευδῇ δὲ τινι ἀντικλιεῖδα, δι’ ἧς οὐ τὴν αὐλαίαν ἀναπετάσαντες ὥσπερ ἡμεῖς διὰ τῆς τοῦ Κυρίου παραδόσεως εἰσιμεν, παρὰ θυρον δὲ ἀνατιμόντες καὶ διορύξαντες λάθρα τὸ τειχίον τῆς Ἐκκλησίας, κ. τ. λ. Do. p. 764.

|| μόνον εἶναι φάμεν τὴν ἀρχαίαν καὶ Καθολικὴν ἐκκλησίαν, εἰς ἐνότητα πίστεως μιᾶς τῆς κατὰ τὰς οἰκίας διαθήκας, μᾶλλον δὲ κατὰ τὴν διαθήκην τὴν μίαν διαφόροις τοῖς χρόνοις μία γὰρ ἡ πάντων γίγνεσι τῶν Ἀποστόλων ὥσπερ διδασκαλία, οὕτως δὲ καὶ ἡ παράδοσις. Do. p. 765.

nant delivered by the Lord during his presence on earth.”* This is the most direct explanation given of the *ecclesiastical canon* or *tradition*.

In another place, we find these words respecting it. “Whatsoever ye do therefore, do all to the glory of God; *i.e.* all things which you are permitted to do under the rule of faith.”†

We reserve our observations upon this principle to a future page, when it may be conveniently compared with a like canon mentioned by other fathers.

In the meantime, it is apparent from the remarks and quotations already given, that Clement was much addicted to the allegorising system; and that, in consequence, he is often fanciful. Devoted to the Platonic philosophy, and an admirer of Philo,‡ he brought the tenets of the former into the field of scriptural exegesis, and gave currency to the excessive typification of the latter. Hence, although he did not reject the natural, historic sense, he despised it in comparison of the allegorical, deeming it of little value in the sight of the Gnostic Christian. His writings, in short, abound with allegorical interpretations, devoid of truth, sobriety, and judgment.¶

Irenæus (+202.)—*Irenæus* belonged to the latter part of the second century. He was probably a Greek, and a native of Asia. He became Bishop of Lyons in Gaul. Many of his works have been lost. The only treatise extant is that which he wrote against Heresies, in five books, part of which we have only in a Latin translation of ancient date.

The allegorising method had been zealously prosecuted by the Gnostics, and in their hands produced most pernicious effects upon the treatment of Scripture. It claimed to be ancient, and professed to reverence the written word by extracting from it

* “Ἀπαντα ὁρᾷ ἐνώπιον τῶν συνιέντων, φησὶν ἡ γραφή. τουτίστι τῶν ὅσοι ἐπ’ αὐτοῦ σαφηνισθείσαν, τῶν γραφῶν ἐξήγησιν κατὰ τὸν ἐκκλησιαστικὸν κανόνα ἐκδεχόμενοι διασώζουσι. κανὼν δὲ ἐκκλησιαστικός, ἡ συνῳδία καὶ ἡ συμφωνία νόμου τε καὶ προφητῶν τῇ κατὰ τὴν τοῦ Κυρίου παρουσίαν παραδιδόμενη διαθήκη. Lib. vi. p. 676.

† Πάντα οὖν ὅσα ποιῶτε, εἰς δόξαν Θεοῦ ποιῶτε· ὅσα ὑπὸ τὸν κανόνα τῆς πίστεως ποιῶν ἱπιτίτρασται. Lib. iv. p. 513.

‡ “Clement’s devotion to this writer (Philo) is unbounded: him he is continually extolling, him he imitates, and from him he transcribes a variety of passages without even the changing of a word.”—Mosheim’s Commentaries on the Affairs of the Christians before the time of Constantine the Great: translated by Vidal, vol. ii. p. 158, note.

¶ In Bishop Kaye’s “Account of the Writings and Opinions of Clement of Alexandria,” 8vo, London 1835, a work well worthy the student’s attention, a great number of allegorical expositions are collected from the works of this father. See p. 374, et seq.

such ideas as beseeemed a divine revelation, and the holy majesty of its Author. With such a profession it was naturally acceptable to the pious mind, especially as it was actually based upon truth. But the true spiritual interpretation was never soberly applied by the patristic adherents of Christianity; and when adopted by the Gnostics, its excesses were too formidable not to excite opposition. The *γνῶσις* which these heretics constantly appealed to, advanced to such daring height under the guise of just exposition, that others began to be convinced of its erroneous tendency in bringing systematically into the Bible unwarrantable and false sentiments. So long as it proceeded thus, Christian truth became insecure, and Antichristian error prevailed. Hence, too, arose the necessity of opposing a barrier to its progress, and of bringing back enlightened Christians to derive sure principles of interpretation from the Bible itself, rather than from any philosophy or *γνῶσις* with its pretended mysteries. In Irenæus and Tertullian we find the first vehement opposers of Gnosticism; the first condemnation of the allegories in which it indulged.* These fathers attempted to lay down a path of proceeding deserving to be called *real interpretation*, by which the true sense might be certainly elicited. Whether they succeeded, will be seen from the following pages.

The principle of interpretation chiefly commended and urged by Irenæus, is termed by him *κανὼν τῆς ἀληθείας*, or *regula veritatis*. The subsequent extracts serve to shew what he meant by it.

“He who possesses the rule of truth which he has received in baptism, immoveable in himself, will come to the knowledge of the words, expressions, and parables (or similitudes) belonging to the Scriptures for by this means he will know perfectly, even before evidence, that the truth preached by the church is firm, and their (the heretics’) fictions unfounded and false. For the church, though scattered throughout the whole world, as far as earth’s extremities, received from the Apostles and their disciples the faith which is in one God Almighty, who made heaven and earth, the sea, and all that in them is; and in one Jesus Christ, the son of God,” &c., continuing a formulary of faith coinciding in substance with the apostles’ creed.†

* See Neander’s *Antignostikus*, Geist des Tertullian und Einleitung in dessen Schriften, 8vo, Berlin, 1825; and Baur’s *Gnosis*, pp. 540-43.

† οὕτω δὲ καὶ ὁ τὸν κανόνα τῆς ἀληθείας ἀκλινῇ ἐν ἑαυτῷ κατέχων, ὃν διὰ τοῦ βαπτίσματος ἐλήφει, τὰ μὲν ἐκ τῶν γραφῶν ὀνόματα καὶ τὰς λέξεις, καὶ τὰς παραβολὰς ἐπιγνώ-

“ Since we abide by the rule of faith, *i. e.* that there is one God Almighty, who made all things by his word,”* &c.

“ When the Gnostics are convicted out of the Scriptures, they turn to accuse the Scriptures themselves. But when again we refer those who oppose tradition, to that tradition which is derived from the apostles, and preserved in the churches by the succession of presbyters, they will say that they are wiser, not only than the presbyters, but even the apostles, because they have found the pure truth.”†

“ The true *γνώσις* is the doctrine of the apostles, and the original system (or state) of the church in the whole world, and the express image of the body of Christ, according to the succession of bishops, to whom they (the apostles) delivered that church which is in every place. This *γνώσις* has come down to us, being preserved without falsification of the Scriptures, in its fullest development, without addition or curtailment, both without danger and blasphemy,” &c.‡

“ Should a dispute arise concerning any question, ought we not to have recourse to the most ancient churches in which the apostles lived, and take from them what is certain and clear? And if the apostles had not left the Scriptures to us, should we not have followed the order of tradition, which they (the apostles) handed over to those whom they entrusted with the charge of the churches?”||

σεται ἐκ τούτου γὰρ ἀκριβῶς συνιδεῖν ἔσται, καὶ πρὸ τῆς ἀποδείξεως, βεβαίαν τὴν ὑπὸ τῆς Ἐκκλησίας κηρυσσόμενην ἀλήθειαν, καὶ τὴν ὑπὸ τούτων περιπεποιημένην ψευδοηγορίαν. Ἡ μὲν γὰρ ἐκκλησία καί τις καθ' ὅλης τῆς οἰκουμένης ὡς περὶ τὴν γῆν διεσπαρμένη, παρὰ δὲ τῶν Ἀποστόλων καὶ τῶν ἐκείνων μαθητῶν παραλαβοῦσα τὴν εἰς ἕνα Θεὸν, πατέρα παντοκράτορα, τὸν πεποιηκότα τὸν οὐρανὸν καὶ τὴν γῆν, καὶ τὰς θαλάσσας, καὶ πάντα τὰ ἐν αὐτοῖς, πίστιν· καὶ εἰς ἕνα Χριστὸν Ἰησοῦν, τὸν υἱὸν τοῦ Θεοῦ, κ. τ. λ. *Adversus Hæreses*, lib. i. capp. i. ii. p. 34. ed Gallasii, Genevæ 1570, fol.

* Cum teneamus autem nos regulam veritatis, id est, quia sit unus Deus omnipotens, qui omnia condidit per verbum suum, &c. Lib. i. cap. 19, p. 74.

† Cum enim ex Scripturis arguuntur, in accusationem convertuntur ipsarum Scripturarum. Cum autem ad eam iterum traditionem, quæ est ab apostolis, quæ per successiones presbyterorum in ecclesiis custoditur, provocamus eos qui adversantur traditioni, dicent se non solum presbyteris, sed etiam apostolis existentes sapientiores, sinceram invenisse veritatem. Lib. iii. cap. 2, pp. 169, 170.

‡ Γνωσις ἀληθῆς ἡ τῶν ἀποστόλων διδασχὴ, καὶ τὸ ἀρχαῖον τῆς ἐκκλησίας σύστημα κατὰ πάντος τοῦ κόσμου, et character corporis Christi, secundum successiones episcoporum quibus illi eam quæ in unoquoque loco est, ecclesiam tradiderunt, quæ pervenit usque ad nos, custodita sine fictione Scripturarum, tractatione plenissima, neque ablationem recipiens, lectio sine falsatione, et secundum Scripturas expositio legitima et diligens et sine periculo, et sine blasphemîâ, etc. Lib. iv. cap. 68, p. 292.

|| Quid enim et si quis de aliqua modicâ quæstione disceptatio esset, nonne oporteret in antiquissimas recurrere ecclesias, in quibus apostoli conversati sunt, et ab eis de

The churches of Smyrna and Ephesus are mentioned as belonging to the most ancient, but especially that of Rome, whose twelve bishops were chosen in succession after the apostles. "Since it would be tedious in the present volume to enumerate the successions of all the churches, we point to the tradition of the greatest and most ancient church, known to all, founded and established by two most glorious apostles Peter and Paul at Rome, which tradition it has from the apostles; and we make known also the faith announced to men, and reaching by successions of bishops even to us. By this means we confound all such, &c. By this ordination and succession, the tradition in the church which is derived from the apostles, and the preaching of the truth, have come directly to us; and this is the most complete proof that there is but one and the same quickening truth which has been preserved in the church from the time of the apostles, and has been transmitted in truth to the present time. With this church (of Rome), on account of its præminence (*potiorem principalitatem*), it is necessary that every church should agree, because in it has been preserved the tradition derived from the apostles."*

These extracts are sufficient to shew the importance which Irenæus attached to the *rule of truth*, and the TRADITION of the church.†

Opposed as he was to Gnosticism with its fanciful and dangerous allegorising, it is not surprising that in Scripture exposition he should insist upon adhering to what is "certain, indubitable,

presenti questione sumere quod certum et re liquidum est? Quid autem si neque apostoli quidem Scripturas reliquissent nobis, nonne oportebat ordinem sequi traditionis, quam tradiderunt iis quibus committebant Ecclesias? Lib. iii. cap. 4, p. 172.

* Sed quoniam valde longum est, in hoc tali volumine, omnium ecclesiarum enumerare successiones, maximæ et antiquissimæ, et omnibus cognitæ, a gloriosissimis duobus apostolis Petro et Paulo Romæ fundatæ et constitutæ ecclesiæ, eam quam habet ab apostolis traditionem, et annuntiatam hominibus fidem, per successiones episcoporum pervenientem usque ad nos, indicantes confundimus omnes eos qui, &c. Hac ordinatione et successione, ea quæ est ab apostolis in ecclesiâ traditio, et veritatis præconatio pervenit usque ad nos. Et est plenissima hæc ostensio, unam et eandem vivificatricem fidem esse, quæ in ecclesia ab apostolis usque nunc sit conservata, et tradita in veritate. . . . Ad hanc ecclesiam propter potentiorem principalitatem, necesse est omnem convenire ecclesiam, in quâ semper ab his qui sunt undique, conservata est ea quæ est ab apostolis traditio. *Lib. iii. cap. 3, pp. 170, 171.* On the meaning of this place, which has been somewhat differently understood, the reader is referred to a long note in *Gieseler's Text-book of Ecclesiastical History*, translated by Cunningham, in three volumes, 8vo, Philadelphia 1836, vol. i. pp. 96, 97; and to Mosheim's Commentaries, translated by Vidal, vol. ii p. 91, note (z.)

† For some remarks on this point, see page 109.

and true;" upon not turning aside to vain and foolish questions, and so rejecting "primam et veram de Deo sapientiam." If the interpreter do not set out with the things "quæ ante oculos nostros occurrunt, et quæcunque aperte, et sine ambiguo ipsis dictionibus positæ sunt in Scripturis," then, "apud nullum erit regula veritatis; sed quanti fuerint qui absolverent parabolas, tantæ videbuntur et veritates oppugnantes se invicem et contraria sibimet dogmata statuentes," &c. "A mind sound, free from danger, devout, and attached to truth," lays as the basis of exposition, whatever is expressed in the Scriptures "openly and unambiguously." Thus parables "quæ possunt multas recipere absolutiones," will be similarly expounded by all.*

The sure positions thus laid down may, however, be readily abused. They may lead the incautious into an extreme the very opposite of that against which they are justly advanced. Accordingly, Irenæus was not always able to avoid the errors which originated from his system of interpretation (if such it may be called) when injudiciously applied. Hence his notions respecting a temporal earthly kingdom of the saints after the resurrection. In all the declarations of the Old and New Testament connected with the judgment and resurrection, he rejects the spiritual acception of every statement descriptive of heavenly blessings in a future life. In his opinion, an earthly kingdom, such as the Chiliasm imagined, exhausted all such expressions as are commonly understood to pourtray everlasting happiness in the kingdom of heaven. "Should any try," says he, "to allegorise things of this kind, they will be found inconsistent with themselves respecting them all, and will be convicted by the express words," &c.†

But when he finds his opinion contradicted by the words of the apostle (1 Cor. xv. 50), he is obliged to have recourse to that very allegorising which he so much condemns. "As many as have not that which saves and forms them into life, they will be, and be called too, *flesh* and *blood*, since they have not the spirit of God in them."‡

"Thus also flesh by itself cannot inherit the kingdom of God,

* See Lib. ii. chapters 46 & 47, pp. 146, 7.

† Si autem quidam tentaverint allegorizare hæc quæ ejusmodi sunt, neque de omnibus poterunt consonantes sibimet ipsis inveniri, et convincentur ab ipsis dictionibus disserentibus quoniam, &c. Lib. v. cap. 35, p. 458, Grabe's edition, Oxford, 1702, fol.

‡ Quotquot ergo id quod salvat et format in vitam, non habent, hi consequenter erunt et vocabuntur caro et sanguis, quippe qui non habent Spiritum Dei in se. Do. p. 411.

but it may be itself inherited (by the Spirit) in the kingdom of God.”*

Irenæus, in short, was not altogether free from the allegorising spirit which he condemned in others. Thus he infers from John viii. 56, 57, that Christ was nearly fifty years old when he suffered. In commenting upon the import of the name Jesus, he indulges in a rabbinic conceit. Various instances of the same kind might be selected which shew an undue license in expounding, and an unwarrantable extension of the typical sense. Still he must not be classed among the *allegorical*, but the *historico-theological* interpreters.

THE CLEMENTINE RECOGNITIONS.

The three pieces called the Clementine Recognitions, the Clementine Homilies, and the Clementine Epitome, are universally acknowledged to be apocryphal, and are probably different editions of the same production; the Homilies being, as Lardner supposes, the original work upon which the Recognitions were formed, whilst the author of the Clementine Epitome has borrowed from both. Cotelierius assigns the Recognitions to the second century.† They consist of a series of conversations or disputations between Peter, the representative of apostolic truth, and Simon Magus, the abettor of the Gnostic heresies. Baur thinks, with good reason, that Marcion's opinions are concentrated in Simon.‡

Whoever the writer was, he by no means favoured the allegorical system. He opposes not only the Gnostic sentiments, but their strained and artificial mode of interpretation. He belongs, therefore, to the class of historico-theological expounders, who follow correct and sound principles. The following passages may assist in shewing the writer's sentiments regarding biblical interpretation.

“The things,” says Peter in reference to the prophetic writings, “which were plainly spoken, are not also plainly written; so that when they are read, they cannot be understood without an expositor, by reason of the sin which has grown up with men.”||

* οὕτω καὶ ἡ σὰρξ καθ' ἑαυτὴν βασιλείαν Θεοῦ κληρονομῆσαι οὐ δύναται, κληρονομηθῆναι δὲ εἰς τὴν βασιλείαν τοῦ Θεοῦ δύναται. Lib. v. cap. 35, p. 472.

† Quantum ex re ipsa, veterum testimoniis, ac recentiorum iudiciis colligere licet, libri isti pseudepigraphi sunt et apocryphi, secundo seculo compositi a viro docto quidem juxta ac diserto, sed philosopho magis et philologo, quam theologo. Patres Apostolici, 2 vols. fol. Amsterdam, 1724, vol. i. p. 490.

‡ Die Christliche Gnosis, p. 301 et seq.

|| Quæ tamen manifeste quidem dicta, non tamen manifeste scripta sunt: in tantum

“Those persons are accustomed to entertain absurd notions against God, who read the law without the guidance of teachers, and have themselves only for instructors, and think that they are able to understand the law, even when not expounded to them by one who has learned it from a master.”*

“There are many things which to some appear indeed to be inconsistent, but yet harmonise in a profounder sense. In like manner, some things seem to have consistency, which, when closely examined, are found to be incompatible.”†

“I see that ingenious men take many verisimilitudes out of what they read; and therefore it should be carefully observed, that the law of God, when read, should not be read according to each one’s understanding. For there are many words in the divine Scriptures that may be drawn to that sense which each has previously formed for himself. This ought not to be done. You should not seek a sense foreign and extraneous, which you may bring in from another source; but you should draw from the Scriptures themselves the sense of truth. Wherefore it is fitting that you should acquire a knowledge of the Scriptures from him who preserves it transmitted from his predecessors, according to the truth delivered to him; so that he also may be able efficiently to maintain the doctrines he has rightly received. For when any one has taken from the divine Scriptures the rule of truth entire and sure, it will not be amiss for him to derive assistance from common erudition and liberal studies, prosecuted it may be in his youth, for the purpose of maintaining true doctrine; yet so as to turn aside from false and counterfeit things, as soon as he has learned the true.”‡

ut cum leguntur, intelligi sine expositore non possint, propter peccatum quod coadolevit hominibus. (Cotelerii ed.) Lib. i. 21, p. 497, vol. i.

* Solent ista absurda adversum Deum meditari, hi qui legem non magistris tradentibus legunt, sed semetipsos doctores habent, et putant se intelligere posse legem, quam sibi non exposuit ille, qui a magistro didicerit. Lib. ii. 55, p. 521.

† Multa sunt quæ videntur quidem inconsona esse nonnullis: habent tamen profundiore ratione in semetipsis consonantiam; sicut et aliqua videntur habere consonantiam, discussa diligentius, inveniuntur inconsona. Lib. ii. 34, p. 517.

‡ Multas, ut video, ingeniosi homines ex his quæ legunt, verisimilitudines capiunt: et ideo diligenter observandum est, ut lex Dei cum legitur, non secundum proprii ingenii intelligentiam legatur. Sunt enim multa verba in Scripturis divinis, quæ possunt trahi ad eum (vel suum) sensum, quem sibi unusquisque sponte præsumsit; quod fieri non oportet. Non enim sensum quem extrinsecus attuleris, alienum et extraneum debes quærere; sed ex ipsis Scripturis sensum capere veritatis. Et ideo oportet ab eo intelligentiam discere Scripturarum, qui eam a majoribus, secundum veritatem sibi traditam, servat, ut et ipse posset ea, quæ recte suscepit, competenter adserere. Cum

The right view here taken of interpretation is applied with considerable ability to various passages in the Old and New Testaments respecting the true God, and to apparent contradictions between Scriptural expressions. Examples may be found in the first, second, and third books, which exemplify the truth of this statement.

Tertullian (+220.)—We have already spoken of Tertullian in connexion with Irenæus, as a strenuous opponent of the Gnostic opinions prevalent in the second and third centuries, and an able defender of apostolic truth. Among the Latin fathers, he occupies a conspicuous place. His varied learning and oratorical powers, as also his fertile imagination, and the forcibleness of his arguments, combine to give him an elevated rank among the writers of the third century.* The reputation he has acquired is tarnished, however, by a partial defection from the true faith into the errors of the Montanists. It is generally admitted, that he did not embrace all the views of these enthusiasts. The most offensive and erroneous he seems to have avoided. In consequence of his opposition to the doctrines and fanciful comments of the Gnostics, we find him frequently decrying philosophy, condemning its utility in theology, and representing it as the fruitful parent of numerous errors. Such invectives are neither surprising nor undeserved, when we consider the disastrous effects produced by the Platonism of his predecessors upon the literal truth of the Bible. He saw that the propagation of opinions derived from Gentile philosophy and engrafted on the word of God, was destructive of the fundamental doctrines transmitted from the apostles; and accordingly he raised his voice against such perverse inventions. In reproaching philosophers and heretics, he sometimes *appears* unduly to decry the use of reason, as though a dogma were to be believed the more readily, in proportion to its greater repugnancy to sound reason. But his meaning is merely this, that reason must often be kept in abeyance to faith; that many things must be received on the simple testimony of God, though they appear incredible in the eye of reason. His language may be misunderstood, and his real sentiments misrepresented; since the words are not, perhaps, sufficiently guarded, or most happily used. But

enim ex divinis Scripturis integram quis susceperit et firmam regulam veritatis; absurdum non erit si aliquid etiam ex eruditione communi ac de liberalibus studiis quæ forte in pueritia attigit, ad adsertionem veri dogmatis, conferat; ita tamen, ut ubi vera didicit, falsa et simulata declinet. Lib. x. 42, p. 597.

* Compare Neander's description of Tertullian's mental character, Band i. Abtheil. 3, pp. 1152, 3.

his meaning is, on the whole, consonant with truth, and supported by Scripture. There are many things above reason, which the true Christian must believe, simply because God has stated them.* Tertullian's method of interpretation coincides with that of Irenæus. He follows the literal, in preference to the allegorical sense. This is the prevailing tendency of his comments and reasonings, although occasional departures from it are not wanting. He had no partiality for the strained and artificial fancies produced by the allegorising processes of the Gnostics.

In reference to prophecy he says, "There is another kind of prophetic diction in which most things are figuratively intimated by means of enigmas, allegories, and parables, and which must be understood otherwise than they are written. For we read, that 'the mountains shall drop down new wine,' (Joel iii. 18;) and we hear of 'a land flowing with milk and honey,' (Exod. iii. 8.)"† This happens because, as he says in another place, "words are to be taken not merely as they outwardly strike the ear, but according to the sense they are meant to convey to the mind."‡

Against such as asserted that every thing in the Old and New Testaments should be understood figuratively, especially the prophecies, he affirms, "that if the prophets had spoken all things by images, the images themselves could not have been distinguished, had not the truths been proclaimed from which the images might be portrayed. And, therefore, if all are figures, what will become of the things of which they are figures."||

* Rosenmüller has done injustice, I think, to Tertullian, on this head. Following up the depreciating judgment given by Semler, he attributes to the father in question such a position as this. "Quo quid absurdius sit, quo magis sanæ rationi repugnet, eo magis esse credendum, ac Deo dignum." (*Historia Interpretationis*, pars. ii. pp. 11-13.) A careful perusal of the 3d, 4th, and 5th chapters of Tertullian's book, *De Carne Christi*, does not bear out the German writer in this accusation. (See Tertulliani Opera, folio, Paris, 1608, pp. 554, 555.) The late Mr. Conybeare truly remarks, "His memory has been treated with far too much of harshness and contempt by those who have occasionally shewn themselves by no means his superiors either in the art of reasoning, or the command and correctness of language." Bampton Lecture for 1824, p. 112.

† Alia species erit (prophetici eloquii) qua pleraque figurate portenduntur per ænigmata, et allegorias, et parabolas, aliter intelligenda quam scripta sunt. Nam et montes legimus destillaturos dulcorem et terram audimus lacte et melle manantem, &c. *Advers. Marcionem*, lib. iii. cap. 5, p. 480, Rigalt's edition, fol. Paris, 1634.

‡ Verba non solo sono sapiunt sed et sensu; neque auribus tantum modo audienda sunt, sed et mentibus, p. 623. *Scorpiacum*, cap. 7.

|| Si ita esset, ne ipsæ quidem imagines distinguere potuissent si non et veritates prædicatæ fuissent, ex quibus imagines deliniarentur. Atque adeo, si omnia figuræ, quid erit illud, cujus figuræ? *De Resurr. Carn.* cap. 20, pp. 392, 3.

“ Since even parables do not obscure the light of the gospel, much less should sentences and definitions whose nature is clear, be made to convey a different sense from the obvious one.”*

The following passages relate to the Gnostic treatment of Scripture, and apply in general to allegorising interpreters. “ That heresy does not receive some parts of Scripture ; and the portions it does receive, it perverts by additions and subtractions according to its own purpose. If it adopt them entire, or preserve them in some measure entire, it nevertheless perverts them by giving different expositions.”†

“ Adulteration, both of the Scriptures and their exposition, must be expected where diversity of doctrine is found. Those who are resolved to teach otherwise, are compelled by necessity to arrange in a different way (from the apostles and their successors) the instruments of teaching (*instrumenta doctrinæ*.) For they could not teach otherwise at any other time, unless they had in another form the means by which they teach heresy. The one (Marcion) perverts the Scriptures with the hand (*machæra*, *non stylo usus est*) ; the other (Valentinus) perverts their exposition by devising and bringing his own sentiments into them,”‡ &c.

After adducing and objecting to the allegorical explanation given by some of the parable of the younger son, viz. that the two sons denote the Jewish and Christian churches, he takes occasion to point out the arbitrariness of such expositions. “ Although all the particulars might correspond as in a mirror, yet one chief thing should be avoided in interpretations, viz. that the suitability of the comparisons should not be regulated otherwise, than the subject matter of each parable demands. . . . But we are not anxious to extort *every thing* in our exposition of the parables, because we do not invent doctrines *out of* them, but interpret them according to their subjects, and avoid every thing opposed to this. Wherefore are there a hundred

* Quod si nec parabolæ obumbrant Evangelii lucem ; tanto abest ut sententiæ et definitiones quarum aperta natura est, aliter quam sonant, sapiant. De Resurr. Carn. cap. 35, p. 403.

† Ista hæresis non recipit quasdam Scripturas ; et si quas recipit, adjectionibus et detractionibus ad dispositionem instituti sui intervertit : et si recipit integras : et si aliquatenus integras præstat, nihilominus diversas expositiones commentata convertit. Advers. Hæreticos, cap. 17.

‡ Illic igitur et Scripturarum et expositionum adulteratio deputanda est, ubi diversitas invenitur doctrinæ. Quibus fuit propositum aliter docendi, eos necessitas coegit aliter disponendi instrumenta doctrinæ. Alias enim non potuissent aliter docere, nisi aliter haberent per quæ docerent hæresim. . . . Alius manu Scripturas, alius sensu expositiones intervertit, &c. &c. Advers. Hæret. cap 28.

sheep, and why ten drachmæ, &c. &c.
 such curious speculations both awaken suspicion, and by the
 subtilty of forced expositions generally lead away from truth.
 But on the contrary, there are things which are laid down simply
 for the purpose of disposing, arranging, and filling out a para-
 ble, that they may lead to the point for which the example was
 selected. We prefer to be less wise perhaps in the
 Scriptures, than to be more wise than the Scriptures. We ought,
 therefore, to guard the sense intended by the Lord, as well as
 his precept. A fault in interpretation is not of less magnitude,
 than a fault in the life.” *

But the principle which he chiefly urged is what he calls *regula fidei*, the same as that upon which Irenæus insisted in opposition to false doctrines. This was the authoritative barrier set up by both against heretical innovations, viz. a traditional interpretation transmitted from the apostles through the pastors of the churches.

“ Our adversaries,” says he, “ appeal to the Scriptures ; and by this bold conduct, immediately excite some spirits to oppose them. But in the very encounter, they weary out such as are steadfast, deceive the infirm, and send away the undecided with scruples in their mind. First of all, therefore, we shut them out from this position which they assume ; we do not admit them to any disputation respecting the Scriptures. If this be their strength, it ought, for the purpose of shewing whether they *should* have it, to be inquired, to whom the possession of the Scriptures properly belongs, lest he, who has no right, be admitted to it.

The appeal, therefore, must not be made to the Scriptures, nor the contest settled on this ground ; for in that case the victory would not be ours, or it would be uncertain, or nearly so. The

* Quamquam etsi omnia ad speculum respondere possint, unum sit præcipuum periculum interpretationum, ne aliorum temperetur felicitas comparationum, quam quo parabolæ cujusque materia mandavit. Nos autem, quia non ex parabolis materias commentamur, sed ex materiis parabolas interpretamur, nec valde laboramus omnia in expositione torquere, dum contraria quæque caveamus. Quare centum oves ? et quid utique decem drachmæ, etc. Hujusmodi enim curiositates et suspecta faciunt quædam, et coactarum expositionum subtilitate plerumque deducunt a veritate. Sunt autem quæ et simpliciter posita sunt ad struendam, et disponendam, et texendam parabolam, ut illuc perducantur, cui exemplum procuratur. Sed malumus in Scripturis minus si forte sapere, quam contra. Proinde sensum Domini custodire debemus atque præceptum. Non est levior transgressio in interpretatione, quam in conversatione. De Pudicitia, capp. 8, 9, pp. 724-26.

right mode of proceeding requires this point to be previously discussed, To what party does the faith itself belong? to whom do the Scriptures belong? from whom, and by whom, and when, and to whom, has the doctrine by which they become Christians been delivered? for wherever it shall appear that the true Christian doctrine and faith exist, *there also* will be found to exist the Scriptures, and their expositions, and all Christian traditions, in their true state.

The apostles founded churches in each city, out of which other churches have borrowed the layer (conveyancer) of faith and the seeds of doctrine, and do daily borrow, in order that they may be true apostolic churches, and be reckoned the posterity of such churches.

What the apostles preached, that is, what Christ revealed to them, ought not to be proved otherwise than by the same apostolic churches, which the apostles themselves founded by means of their personal, *vivâ voce* preaching, and afterwards by epistles. It appears, therefore, that every doctrine which agrees with those apostolic churches which are the conveyancers and originals of the faith, is to be accounted truth; because it contains, without doubt, what the churches received from the apostles, the apostles from Christ, Christ from God; and that every doctrine is to be looked upon *a priori* as false, that pretends to wisdom contrary to the truth of the churches, and the apostles, and Christ, and God."*

* Adversarii Scripturas obtundunt, et hac sua audacia statim quosdam movent: in ipso, vero, congressu, firmos quidem fatigant, infirmos capiunt, medios cum scrupulo dimittunt. Hunc igitur potissimum gradum obstruimus, non admittendos eos ad ullam de Scripturis disputationem. Si hæc sunt illæ vires eorum, anne eas habere possint dispici debet cui competat possessio Scripturarum, ne is admittatur ad eam, cui nullo modo competit. Ergo non ad Scripturas provocandum est: nec in his constituendum certamen, in quibus aut nulla aut incerta victoria est, aut par incertæ. Ordo rerum desiderabat illud prius proponi, quod nunc solum disputandum est, quibus competat fides ipsa: cujus sint Scripturæ: a quo et per quos et quando et quibus, sit tradita disciplina quâ fiunt Christiani ubi enim apparuerit esse veritatem et disciplinæ et fidei Christianæ, illic erit veritas Scripturarum et expositionum et omnium traditionum Christianarum. Apostoli ecclesias apud unamquamque civitatem condiderunt, a quibus traducem fidei et semina doctrinæ, cæteræ exinde ecclesiæ mutuatae sunt, et quotidie mutantur ut ecclesiæ fiant, ac per hoc apostolicæ deputantur, ut soboles apostolicarum ecclesiarum. Quid autem prædicaverint, id est, quid illis Christus revelaverit, et hic præseribam non aliter probari debere, nisi per easdem ecclesias quas ipsi apostoli condiderunt, ipsi eis prædicando tam vivâ quod aiunt voce, quam per epistolas postea. Si hæc ita sunt, constat proinde omnem doctrinam quæ cum illis ecclesiis apostolicis matricibus et originalibus fidei conspirat, veritati deputandam: sine dubio tenentem quod

“No other tradition of the apostles must be acknowledged, than that which is published at this day among their churches.”*

“The rule of faith is altogether one, the only unchangeable and unalterable rule, viz. to believe in one God Almighty,” &c.; then follows the substance of the apostles’ creed.†

“If the case be such then, that the truth must be assigned over to us who walk according to that rule which the church has received from the apostles, the apostles from Christ, Christ from God, our proposition is evident in which it is maintained, that heretics should not be allowed to appeal to Scripture. We prove, without the Scriptures, that they have nothing to do with the Scriptures. . . . That is my possession: I am the heir of the apostles; I hold to the things which they provided for me by their will; which they committed to faith, which they solemnly assigned over. You, they have certainly disinherited and disavowed at all times, as aliens, as enemies.”‡ . . .

“Though we should still think it necessary to inquire; yet where, and of whom, ought the inquiry to be made? Is it among heretics?—no. Let us therefore inquire in our own society, and of our own, and about our own things; and let us seek that only which can properly be made a subject of inquiry, always maintaining inviolate the rule of faith.” He then gives the rule of faith, consisting substantially of the articles contained in the apostles’ creed.

“This rule, instituted as we shall prove, by Christ, gives rise among us to no questions, except such as introduce heresies and make heretics. . . . Since they are still inquiring, they have not yet obtained (the truth;) and since they have not

ecclesiæ ab apostolis, apostoli a Christo, Christus a Deo accepit: omnem vero doctrinam de mendacio præjudicandam, quæ sapiat contra veritatem ecclesiarum et apostolorum, et Christi, et Dei. Liber Adversus Hæreticos, capp. 15–22, pp. 236, 7, 8.

* Non alia agnoscenda erit traditio apostolorum, quam quæ hodie apud ipsorum ecclesias editur. Lib. i. Adversus Marc. cap. 21, p. 445.

† Regula quidem fidei una omnino est, sola, immobilis et irreformabilis, credendi scilicet, in unicum Deum omnipotentem, etc. De Velandis Virginibus, p. 192.

‡ Si hæc ita se habent, ut veritas nobis adjudicetur quicumque in ea regula incedimus quam ecclesia ab apostolis, apostoli a Christo, Christus a Deo tradidit, constat ratio propositi nostri, definientis non esse admittendos hæreticos ad ineundam de Scripturis provocationem, quos sine Scripturis probamus, ad Scripturas non pertinere. . . . Mea est possessio. Ego sum hæres apostolorum, sicut caverunt testamento suo, sicut fidei commiserunt, sicut adjuraverunt, ita teneo. Vos certe exhæredaverunt semper, et abdicaverunt ut extraneos, ut inimicos. De Præscrip. adv. Hæret. capp. 37, 38, pp. 245, 6.

yet obtained it, they have not yet believed; and since they have not yet believed, they are not Christians.”*

“Faith is contained *in the rule* (of faith.) . . . Let curiosity give way to faith, honour to salvation. Let them either cease railing against this rule, or hold their peace. To know nothing in opposition to the rule, is to know all things.”†

From these passages it may be inferred what authority and importance Tertullian attached to the *rule of truth*, or *of faith*. Like Irenæus, he adhered to the historico-theological method, in so far as it was supposed to lead to results coinciding with that traditional summary of doctrine which he believed to possess infallible efficacy against the falsifications of perverse interpreters. The only subject on which he permits allegorical interpretation is that of prophecy, and even then with limitations.‡ But his exceptions are no where accurately stated, so that the rule respecting prophetic diction is vague and indeterminate. In a few cases he is inconsistent with himself in allegorising some passages which cannot reasonably admit of any other except the literal sense; but his faults lie rather in urging the literal method too rigidly, to support carnal notions of a millennarian, earthly felicity after the resurrection.¶ This extreme, neither he nor Irenæus were careful to avoid; although he has advanced pertinent arguments against the Marcionite views of the nature, connexion, and separation of the soul and body.§

Origen.—The most distinguished of the fathers belonging to the third century was unquestionably Origen. Possessed of extensive learning, an acute genius, amazing industry, and vast powers of memory, he is justly conspicuous among the Christian writers of antiquity, and has exercised a most extensive influence on his successors. His authority and example were so great as

* Nobis etsi quærendum esset adhuc et semper, ubi tamen quæri oportet? . . .
 Quæramus in nostro, et a nostris, et de nostro: idque duntaxat quod salva
 regula fidei potest in quætionem devenire. Hæc regula a
 Christo ut probabitur, instituta, nullas habet apud nos quæstiones nisi quas hæreses
 inferunt, et quæ hæreticos faciunt. Cum quærent adhuc, non-
 dum tenent: cum autem non tenent, nondum crediderunt; cum autem nondum credi-
 derunt, non sunt Christiani. De Præscrip. adv. Hæret. capp. 12, 14, pp. 235, 6.

† Fides in regula posita est. Cedat curiositas fidei, cedat
 gloria saluti. Certe aut non obstrepant, aut quiescant. Adversus regulam nihil scire,
 omnia scire est. Do. p. 236.

‡ Non semper, nec in omnibus, allegorica est forma prophetici eloqui, sed interdum,
 et in quibusdam. De Resur. Carnis, cap. 20.

¶ See his Treatise *De Resurrectione Carnis*.

§ Rosenmüller's *Historia*, &c. pp. 150–183, part ii.

to render current notions of no intrinsic value, and promote the growth of sentiments in which error and truth were blended together. But with all his faults, he presents a remarkable monument of activity in the cause of truth, exhibiting mental powers raised to a high tone of cultivation, and exerted with unwonted vigour on behalf of Christianity.

It is well known that he was addicted, like his predecessors, Pantæus and Clement, to allegorical interpretation. If we bear in mind the distinction between *πίστις* and *γνώσις*, peculiar to the theology of the Alexandrian school, and the prevalency of Platonism, we shall not be surprised at the attempts of Origen to supply and expound the Christian religion by the power of reason, or of a philosophy supposed to exhibit its results. To the same philosophy, Philo, Clement, and Ammonius had been also addicted.

As man consists, according to Plato, of body, soul, and spirit (*σῶμα, ψυχὴ, πνεῦμα*), so, according to Origen, Scripture has a threefold sense, and requires a corresponding triple interpretation, viz. *σωματικὸς, ψυχικὸς, πνευματικὸς*.^{*} The following passages refer to this triple division, and the purposes it serves.

“The sentiments of the Holy Scriptures must be imprinted upon each one’s soul in a threefold manner, that the more simple may be built up by the *flesh* (or body) of Scripture, so to speak, by which we mean the obvious explanation; that he who has advanced to a higher stage may be edified by the *soul* of Scripture, as it were; but he that is perfect, and like to the individuals spoken of by the apostle (1 Cor. ii. 6, 7), must be edified by the spiritual law having a shadow of good things to come.”†

“And perhaps the waterpots said to be set for the purification of the Jews, as we read in the gospel according to John, contain two or three measures apiece, because the word enigmatically expresses, in regard to those who were Jews secretly, according

^{*} ὥσπερ γὰρ ὁ ἄνθρωπος συνίστηται ἐκ σώματος καὶ ψυχῆς καὶ πνεύματος, τὸν αὐτὸν τρόπον καὶ ἡ οἰκονομηθεῖσα ὑπὸ τοῦ Θεοῦ εἰς ἀνθρώπων σωτηρίαν δοθῆναι γραφί. Origenis Opera, ed. Delarue, Paris, 1733, fol. i. 168. In the next page he says, *εἰσὶ τινεῖς γραφαὶ τὸ σωματικὸν οὐδαμῶς ἔχουσαι, ὡς ἐν τοῖς ἐξῆς δίδκομεν, ἐστὶν ὅπου οἰονεῖ τὴν ψυχὴν καὶ τὸ πνεῦμα τῆς γραφῆς μόνᾳ χρὴ ζητεῖν.* Lib. iv. *περὶ ἀρχῶν*, and in his Philocalia, pp. 8, 9, ed. Spencer, 4to, Cambridge, 1658.

† Οὐκοῦν τρισσῶς ἀπογράφεσθαι δεῖ εἰς τὴν ἑαυτοῦ ψυχὴν τὰ τῶν ἁγίων γραμμάτων νοήματα· ἵνα ὁ μὲν ἀπλούστερος οἰκοδομηται ἀπὸ τῆς οἰονεῖ σαρκὸς τῆς γραφῆς. (οὕτως ὀνομαζόντων ἡμῶν τὴν προχρεῖρον ἐκδοχὴν.) ὁ δὲ ἐπὶ πόσον ἀναβιβηκώς, ἀπὸ τῆς ὥσπερ εἰ ψυχῆς αὐτῆς· ὁ δὲ τέλειος, καὶ ὅμοιος τοῖς παρὰ τῷ ἀποστόλῳ λεγομένοις (1 Cor. ii. 6, 7), ἀπὸ τοῦ πνευματικοῦ νόμου σκιὰν ἔχοντος τῶν μελλόντων ἀγαθῶν. *Περὶ ἀρχῶν*. lib. iv. cap. 11, p. 168, Philoc. p. 8.

to the representation of the Apostle Paul (in the epistle to the Romans), how they are purified by the doctrine of the Scriptures, whilst they contain sometimes two measures—the *spiritual*, so to speak, and the *pneumatic* word; sometimes three measures; since some, in addition to those already mentioned, have the *bodily* (grammatical) also, which is able to give edification. But the six waterpots reasonably stand for those who are cleansed in the world, the number of perfection being contained in six days. That it is possible to be benefited by the first perception, which profits even of itself, is testified by the multitudes who have believed with sincere and simple spirit.”*

In confirmation of such a mode of interpretation, he appeals to various passages of Scripture itself, as to Prov. xxii. 21; 1 Cor. ii. 6, 7 (as we have just seen); ix. 9, 10; x. 11; Gal. iv. 21, &c.

Let us attend to these different senses in order.

1st, The *σωματικὸς*, i. e. the *literal*, *grammatical*, or *historical*. Ernesti maintains that Origen was the first who used this method; and that whatever good was done by it, especially in the New Testament books, among the ancient Christian writers, is to be attributed to him.† But this accomplished writer overrates Origen’s merit. From the father’s own expressions and expositions, it is abundantly evident, that he did not set so high a value on the literal sense, as Ernesti believes. According to Eusebius, he was addicted to grammatical studies in his youth; but as he advanced in age, the profounder tenets of philosophy occupied his attention, to the neglect of the former. Hence we may reasonably infer, what indeed the tenor of his comments sufficiently confirms, that he pursued the allegorical more than the literal method.‡ He paid much less regard to the literal than to the

* καὶ τάχα διὰ τοῦτο, αἱ ἐπὶ καθαρισμῷ τῶν Ἰουδαίων ὑδρίαί κτῆσθαι λεγόμεναι, ὡς ἐν τῷ κατὰ Ἰωάννην εὐαγγελίῳ ἀνέγνωμεν, χωροῦσιν ἀνὰ μετρητὰς δύο καὶ τρεῖς· αἰνισσομένου τοῦ λόγου περὶ τῶν παρὰ τῷ Ἀποστόλῳ Ἰουδαίων. ὡς ἄρα οὗτοι καθαρίζονται διὰ τοῦ λόγου τῶν γραφῶν, ὅπου μὲν δύο μετρητὰς, τὸν, ἢν οὕτως εἶπω, ψυχικὸν καὶ τὸν πνευματικὸν λόγον χωροῦντων. ὅπου δὲ τρεῖς, ἵπεί τινες ἔχουσι πρὸς τοῖς προειρημένοις καὶ τὸν σωματικὸν οἰκοδομῆσαι δυνάμενον· ἕξ δὲ ὑδρίαὶ ἐν λόγῳ εἰσι τοῖς ἐν τῷ κόσμῳ καθαριζομένοις, γενομένῳ ἐν ἕξ ἡμέραις ἀριθμῷ τελείῳ· ἀπὸ μὲν οὖν τῆς πρώτης ἐκδοχῆς καὶ κατὰ τοῦτο ὀφειλούσης, ὅτι ἰστὶν ὄνασθαι, μαρτυρεῖ τὰ πλήθη τῶν γνησίως καὶ ἀπλούστερον πιστευκότων. Lib. iv. cap. 12, pp. 169, 70, or Philoc. p. 9.

† In his *Commentatio de Origene, interpretationis librorum sacrorum grammaticæ auctore*, translated by Patton in Hodge’s *Biblical Repertory*, vol. iii. New York, 1837, 8vo. Compare also Ernesti’s *Principles of Biblical Interpretation*, translated by Terrot, vol. ii. p. 191.

‡ Ammon, misled no doubt by Ernesti, states just the reverse of the truth in his note to Ernesti’s *Institutes*, vol. ii. p. 191, translated in the *Biblical Cabinet*.

moral and mystical sense, as the comparison of the former to the *body* necessarily implies. The body, he asserts, often leads even the pious into sin; so an adherence to the historic sense, betrays unguarded readers into error and falsehood. The following passage will serve to shew the estimation in which he held the grammatical sense, and the reasons he alleges for frequently forsaking it.

“What person in his senses will imagine that the first, second, and third day, and the evening and the morning, were without sun, moon, and stars, and that the first day too was without a sky? (or firmament.) Who is there so foolish and destitute of common sense as to believe that God planted a garden eastward in Eden, like a husbandman, and created in it the tree of life, perceptible to the eyes and senses? But what need is there for many words, since those who are not altogether stocks, may collect innumerable instances of this kind, written indeed as the transactions occurred, though the things were not done as they appear from the letter of Scripture? The gospels, also, abound in expressions of this kind; as when the Devil is said to have taken Jesus to a high mountain that he might shew him from thence all the kingdoms of the world and the glory of them. For who could believe, if he read such things with the least degree of attention, that the kingdoms of the Persians, Scythians, Indians, and Parthians, were seen with the bodily eye, and with as great honour as kings are looked upon among men? Any one who reads the gospels attentively may observe, that innumerable other particulars like these—things that did not take place—are interwoven with real narratives of events which happened according to the letter. And if we come to the laws of Moses, many of the precepts, were they observed in their literal sense, would either be repugnant to reason, or impossible to be done.”

This assertion he endeavours to prove by Levit. xi. 13, 14; Gen. xvii. 14; Deut. xiv. 5, 12; Exodus xvi. 29.

“If we come to the gospel and seek for like examples, what can be more abhorrent to reason than this? ‘Salute no man by the way,’ which the simple think the Saviour to have enjoined his disciples,”* &c. &c.

* τίς γοῦν νοῦν ἔχων οἰήσεται πρώτην, καὶ δευτέραν, καὶ τρίτην ἡμέραν, ἰσπέραν τε καὶ πρωΐαν, χωρὶς ἡλίου γεγονέναι, καὶ σελήνης, καὶ ἀστρῶν; τὴν δὲ οἰονεὶ πρώτην καὶ χωρὶς οὐρανοῦ; τίς δὲ οὕτως ἡλίους, ὡς οἰηθῆναι τρόπον ἀνθρώπου γεωργοῦ τὸν Θεὸν πεφυτευκέναι παραδίδουσιν ἐν Ἑδὲμ κατὰ ἀνατολὰς; καὶ ξύλον ζωῆς ἐν αὐτῷ πιποικηνέναι ὁρατὸν καὶ αἰσθητόν. Καὶ τὶ δι’ πλείω λέγειν, τῶν μὴ πάνυ ἀμβλίων μυρία

The reason, then, alleged by Origen for forsaking the grammatical, and having recourse to the allegorical is, because many narratives both of the Old and New Testaments, as also many precepts, are irrational or impossible when taken in their obvious sense. When they are absurd or unworthy of God, they must be spiritually understood.

Lest we should believe that there was no other higher meaning in the Scriptures, "the wisdom of God provided that certain offences, and stumbling blocks, and impossibilities, should be interspersed throughout the law, and history, . . . in order that individuals devoting themselves to the labour of examining into the things written, may be assuredly persuaded of the necessity of seeking sentiments worthy of God, in regard to such matters."*

As farther examples of things impossible and irrational, where there is a plain necessity for finding a mystical sense concealed beneath the letter of Scripture, Origen mentions the account of Lot's incest, of Abraham's two wives, and of Jacob's marriage to two sisters. "These," says he "are mysteries" (*μυστήρια ταῦτα*.) So also, the construction of the tabernacle, the different wars and histories in the Old Testament, are represented as figures (*τύποι*) of spiritual things.†

In the same manner he states, that it is impossible to observe according to the letter the prescriptions of Moses respecting the Sabbath.‡ To this head too he refers chronological and historical discrepancies between the different gospels.||

ἔσα τοιαῦτα δυνάμεων συναγαγεῖν, γιγραμμένα μὲν ὡς γεγονότα, οὐ γιγεννημένα δὲ κατὰ τὴν λήξιν; Ἀλλὰ καὶ τὰ Εὐαγγέλια δὲ τοῦ αὐτοῦ εἶδους τῶν λόγων πεπλήρωται εἰς ὑψηλὸν ὅρος τὸν Ἰησοῦν ἀναβιβάζοντες τοῦ Διαβόλου, ἢ ἐκείθεν αὐτῷ δείξῃ τοῦ παντὸς κόσμου τὰς βασιλείας καὶ τὴν δόξαν αὐτῶν. τίς γὰρ οὐκ ἂν τῶν μὴ παρέργως ἀναγνωσκόντων τὰ τοιαῦτα, καταγινώσκοι τῶν οἰομένων τῷ τῆς σαρκὸς ὀφθαλμῷ ἰωρᾶσθαι τὴν Περσῶν, καὶ Σκυθῶν, καὶ Ἰνδῶν, καὶ Παρθυαίων βασιλείαν, καὶ ὡς δοξάζονται παρὰ ἀνθρώποις οἱ βασιλεύοντες; Παραπλησίως δὲ τουτοῖς καὶ ἄλλα μυρία ἀπὸ τῶν Εὐαγγελίων ἔστι τὸν ἀκριβοῦντα τηρεῖν, ὑπὲρ τοῦ συγκαταβῆσαι συνυφαίνεσθαι ταῖς κατὰ τὸ ῥητὸν γιγεννημέναις ἱστορίαις ἵτερά μὴ συμβεβηκότα. Ἐὰν δὲ καὶ ἐπὶ τὴν νομοθεσίαν ἔλθωμεν τὴν Μωσείως, πόλλοι τῶν νομῶν, τῶν ὅσον ἐπὶ τῷ καθ' ἑαυτοῦς τηρεῖσθαι, τὸ ἄλογον ἰμφοῖνουσιν, ἵτεροι δὲ τὸ ἀδύνατον. εἰ δὲ καὶ ἐπὶ τὸ Εὐαγγέλιον ἐλθόντες τὰ ὅμοια ζητήσοιμεν, τί ἂν εἴη ἄλογώτερον τοῦ, Μηδένα κατὰ τὴν ὁδὸν ἀσπάσασθαι. ὅπερ ἐντέλλεσθαι νομίζουσιν οἱ ἀκέραιοι τὸν Σωτῆρα τοῖς Ἀποστόλοις; Lib. iv. περὶ ἀρχῶν, p. 175 et seq., and Philoc. pp. 12, 13, 14.

* ὁ κοινότησιν τινα οἰονεὶ σκάνδαλα καὶ προσκόμματα καὶ ἀδύνατα διὰ μίσου ἰγκαταχθῆναι τῷ νόμῳ καὶ τῇ ἱστορίᾳ ὁ τοῦ Θεοῦ λόγος. ἵνα τῇ βασάνῳ τῆς ἐξετάσεως τῶν γιγραμμένων ἐπιδιδόντες ἑαυτοὺς πείσμα ἀξιόλογον λάβωσι περὶ τοῦ διὲν τοῦ Θεοῦ ἄξιον οὖν εἰς τὰ τοιαῦτα ζητεῖν. Do. Lib. iv. c. 15, pp. 173, 174.

† Do. cap. 9, p. 166.

‡ Do. cap. 17, p. 176.

|| Do. cap. 18, pp. 179, 80. Numerous specimens of grammatical interpretation have been selected by Rosenmüller. Historia Interpretat. pars iii. pp. 61-91.

2dly, 'The ψυχικός.

Origen has not explained the idea he attached to this epithet, but we are able to infer it from the examples given. In all parts of Scripture a sense is concealed which respects the improvement of the morals, and promotes edification. It is not very obscure, but yet its apprehension requires more than ordinary skill. Those who have learned to look beneath the surface, and not to rest in the σωματικός, may find it. It is not however so deeply hid as the πνευματικός.

The following is an example of the ψυχικός. Gen. i. 20.

"According to the letter, creeping things and fowls are produced from the waters by the command of God, and thus we know by whom these things which we see were made. But let us also see, how these same things may be done in our firmament of heaven, *i. e.* the solidity of our mind or heart. In my opinion, if our mind be illuminated by Christ our sun, it is thenceforth ordered to produce out of the waters which are in it, creeping things and winged fowls, *i. e.* to bring forth good or bad thoughts, that the good may be separated from the bad, both having proceeded from the heart. . . . For from our heart, as from the waters, are produced both good and bad thoughts. But let us, by the word and precept of God, bring forth both to the view and judgment of God, that with his illumination we may be able to distinguish what is bad from the good, *i. e.* that we may separate from us those things which creep upon the earth and bear earthly anxieties; and allow such as are better, *i. e.* winged, to fly, not only above the earth, but along the firmament of heaven,"* &c.

From this illustration it appears, that the sense called ψυχικός

* "Porro dixit Deus : (Gen. i. 20) *Producant aquæ repentia animarum vivarum, et volatilia volantia super terram secundum firmamentum cæli. Et factum est sic.* Secundum literam, jussu Dei producantur ab aquis repentia et volatilia, et hæc quæ videmus, a quo sint facta, cognoscimus. Sed videamus, quomodo etiam secundum nostrum firmamentum cæli, id est, mentis nostræ vel cordis soliditatem, hæc eadem fiant. Arbitror, quod si mens nostra illuminata fuerit a nostro sole Christo, jubetur postmodum ex his, quæ in ea sunt aquis, producere repentia et volatilia volantia, *i. e.* cogitationes bonas vel malas proferre in medium, ut discretio fiat bonorum a malis, quæ utique utraque ex corde procedunt. . . . De corde namque nostro velut de aquis proferuntur, et bonæ cogitationes et malæ. Sed nos verbo ac præcepto Dei, utraque proferamus ad conspectum et judicium Dei, ut cum ipsius illuminatione discernere possimus a bono quod malum est; id est, ut ea quæ super terram repunt, et terrenas sollicitudines gerunt separemus a nobis; illa vero, quæ meliora sunt, *i. e.* volatilia, sinamus volare non solum super terram, sed etiam secundum firmamentum cæli," &c. Vol. ii. p. 55, Homil. prim. in Gen.

is not properly a meaning belonging to the words of Scripture, but the application of a passage to practical purposes. It is the process of extracting lessons for the amelioration of the heart, and the regulation of the life, which cannot be rightly termed a distinct sense.

3d, The *πνευματικὸς* or *mystical*.

This is the sense concealed beneath the words of the inspired writers expressive of the most elevated truths which the Gnostic Christian can receive—of the history and laws belonging to the spiritual world that lies beyond the apprehension of the great mass of believers. More refined and abstruse than the *ψυχικὸς*, it is adapted to sustain and nourish the noblest part of man's nature, and to promote the exercise of the speculative powers. According to some, Origen divided this sense into three parts or forms; viz. *allegorical*, *tropological*, and *anagogical*. So Huet supposed.* Mosheim, on the other hand, thought that the *πνευματικὸς* or mystical sense, was, in the view of Origen, either *allegorical* or *anagogical*, the former pertaining to the church or lower world; the latter to the heavenly world.† I am inclined, however, to agree with Rosenmüller in believing, that the terms *πνευματικὸς*, *ἀναγωγὴ*, *θεωρία*, *ἀλληγορία*, *τροπολογία*, and *mysticus*, *allegoricus*, *spiritualis*, *anagogicus*, *tropologia*, were used synonymously in the vocabulary of this father. As an example of the sense called *πνευματικὸς*, we take the following from his tenth homily on Genesis, § 2. Gen. xxiv. 15.

“Rebecca came daily to the wells, and therefore she could readily be found by the servant of Abraham, and joined in marriage with Isaac. Do you think that these circumstances are fables, and that the Holy Spirit narrates stories in the Scriptures? That is the erudition and *spiritual* doctrine of souls, which teaches thee to come daily to the wells of Scripture, that thou mayest always draw the waters of the Holy Spirit, and carry home a full vessel. . . . All the things written are mysteries: Christ wishes to betroth thee to himself, for to thee he speaks, saying by the prophet (Hosea ii. 19, 20.) Because, therefore, Christ wishes to betroth thee also to himself, he sends before to thee, that servant, who symbolises the

* See his note on Origen's Commentary on Matthew, at p. 458, vol. iii. of Delarue's edition.

† *Commentarii de Rebus Christianorum ante Constantinum Magnum*, Helmstadii, 4to, 1741, p. 640 et seq. The passage in question is quoted by Rosenmüller, pp. 110, 111, 112, 113, *Hist. Interpretat.*

prophetic word ; and unless you first receive him, you cannot marry Christ." *

If these observations be correct, it follows that Origen had three modes of interpretation ; viz. the *grammatical* ; the ψυχικός, intermediate between the highest and lowest ; and the πνευματικός, or spiritual ;—to the last of which he gave the various names θεωρία, ἀναγωγή, μυστήριον, τροπολογία, ἀλληγορία, etc. There is no reason for concluding, that he held four kinds of interpretation, *grammatical, allegorical, tropological, and anagogical*, as the majority of writers belonging to the Latin church have been led to imagine. The *allegorical, anagogical, and tropological*, are merely different names for the same thing. And yet this fourfold division, founded though it be on mistake, is still perpetuated in the Romish church, according to the well-known lines, —

Littera gesta docet ; quid credas, Allegoria ;
Moralis quid agas ; quo tendas, Anagogia.†

The late Bishop Marsh has well shewn, that τροπολογία and ἀναγωγή are synonymous ; and that the former was applied to the *spiritual* sense, because this sense is obtained by the use of *tropes*, not because it tends “ ad informandos mores,” as Huetius explains it, understanding τρέπος in the sense of *mos*.‡ It is plain, also, that τροπολογία and ἀλληγορία were used by Origen interchangeably, from his referring to the authority of the apostle Paul in support of τροπολογία ; quoting for this purpose Gal. iv. 21, &c. It is impossible, indeed, for any one to read the fourth book against Celsus (especially pages 193, 4, 7, 8, of Spencer’s edition), and not to believe, that τροπολογία and ἀλληγορία were the same in Origen’s view.

With regard to the ψυχικός, it is certain that he distinguished it from the πνευματικός, although it is not easy to point out the precise difference. The latter was adapted to those who had

* Rebecca quotidie veniebat ad puteos, idcirco inveniri poterat a puero Abrahami, et in matrimonium sociari Isaac. Hæc fabulas putatis esse, et historias narrare in scripturis Spiritum Sanctum ? Animarum est ista eruditio, et *spiritualis* doctrina, quæ te instituit, et docet quotidie venire ad puteos scripturarum, ad aquas Spiritus Sancti, et haurire semper, ac plenum vas domum referre. *Mysteria* sunt cuncta quæ scripta sunt : vult te Christus sibi desponsare, ad te enim loquitur, per prophetam dicens (Hosea ii. 19, 20.) Quia ergo vult et te sibi Christus despondere, id est, desponsare, præmittit ad te istum puerum. Puer iste sermo propheticus est, quem nisi prius susceperis, nubere Christo non poteris. Homil. x. vol. ii. p. 87.

† See Löhns’s Grundzüge der Biblischen Hermeneutik, &c. p. 25.

‡ Lectures on the Criticism and Interpretation of the Bible, 8vo, Cambridge, 1828, pp. 483, 4.

arrived at the highest state of spiritual perception, by virtue of which they were able to strip off the mythical dress in which divine wisdom is clothed; while the former, being an instructive application of such passages of Scripture as relate to individual cases, was neither so profound, nor so commonly concealed from the majority of believers. Between the *σωματικὸς* and *πνευματικὸς*, the *ψυχικὸς* held a middle place.

The rule according to which Origen had recourse to the spiritual sense has been already stated, viz. where the literal yields a sense *irrational* or *impossible*. This amounts to little more than the affirmation, that philosophy is the ultimate standard by which all Scripture exposition should be regulated. The position is dangerous, and productive of the most pernicious effects. It is worthy of notice, that this writer did not allegorise *every* part of the Scriptures, or set aside the literal history as *always* useless or irrational. On the contrary, he affirms, “The things which are true according to the letter and history, are far more numerous, than the merely spiritual things interwoven with them.” And again, “Who would not say that the commandment, *Honour thy father and thy mother*, &c. is useful, and should be observed without any higher sense?”* Portions containing precepts universally binding on all, were excepted by Origen from the number of such as bear a mystical meaning, as also narratives in the Old and New Testaments, whose truth is so obvious as to afford no room for doubt. In conformity with this, he did not allegorise the decalogue; nor should we have expected him to spiritualise the history of our blessed Lord. And yet he has been guilty of the latter. He found in the actions, movements, and discourses of our Saviour, something more than the simple truth; some far-fetched allusion to the spiritual kingdom of Christ, for which there is no ground in the New Testament itself. “This principle of interpretation,” says the philosophical and pious Neander, “gave an opportunity for the exercise of every kind of caprice, and was liable to make historical Christianity a thing of nought; as every one could thus place whatever did not suit his subjective ideas and feelings in the class of those things which were not to be taken literally. Origen felt with much force, what danger

* πολλῶν πλείονά ἐστι τὰ κατὰ τὴν ἱστορίαν ἀληθεύοντα τῶν προσυφανθέντων γυμνῶν πνευματικῶν· πάλιν τε αὖ τις οὐκ ἂν εἴποι τὴν λέγουσαν ἐντολὴν, Τίμα τὸν πατέρα, κ. τ. λ. χωρὶς πάσης ἀναγωγῆς χρησίμην τυγχάνειν καὶ τηρεῖται γε; κ. τ. λ. Vol. i. p. 108, and Philoc. p. 15.

might arise from this to objective Christianity; and he therefore always declared, that for the most part, the spirit and the letter were both alike to be maintained; and that the letter was to be abandoned, only after careful examination. But where were there any certain limits?"*

We need not look for consistency in this father. With all his piety and learning he did not adhere to fixed principles, or to sobriety of interpretation. His ingenuity and love of speculation frequently tempted him to deviate from what he had elsewhere recommended. His theological opinions underwent several changes; and the pervading principle of his allegorising appears to have been equally fluctuating.

There is another rule connected with Biblical interpretation which Origen professes to follow. We allude to an ecclesiastical tradition or canon. In this respect his sentiments coincide with those of Clement his predecessor. This exegetical tradition was transmitted from the apostles, through the bishops of the church; and nothing could be Christian truth, that did not harmonise with it. On this head it is only necessary to refer to the following passage.

"Let that ecclesiastical preaching which has been transmitted by the order of succession from the apostles, and which continues to the present time in the churches, be preserved entire: for that only is to be believed as truth, which disagrees in no respect with the ecclesiastical and apostolical tradition."†

Cyprian (†258.)—In the third century, Cyprian was the most distinguished father of the Latin church, as Origen was of the Greek. He seems to have followed the same mode of interpretation as Tertullian, of whom he was a great admirer and imitator.‡ His writings, indeed, do not contain much that is definite

* Neander's History of the Christian Religion and Church, &c., translated by H. J. Rose, B.D., vol. ii. p. 233, 8vo, London, 1841; or Band i. Abtheil 3, pp. 954, 5.

† *Servetur ecclesiastica prædicatio per successionis ordinem ab apostolis tradita, et usque ad præsens in ecclesiis permanens; illa sola credenda est veritas, quæ in nullo ab ecclesiasticâ et apostolicâ discordat traditione.* Præf. *περὶ ἀρχαῶν.* Rufino interpreter, No. 3, p. 47, vol. i. The reader is particularly requested to study the portion of *Neander's Church History* relating to the Alexandrian school; Band i, Abtheil 3, pp. 899–957, and translated by Rose, vol. ii. pp. 195–234; also *Baur's Gnosis*, pp. 488–543, p. 540, note 42.

‡ Jerome, in his catalogue of illustrious men, cap. 53, relates a traditional account, said to have been derived from the secretary of Cyprian, that he never allowed a day to pass without reading some part of Tertullian's writings, and that he was accustomed to call him by the name *Master* (Magister.)

in regard to Biblical interpretation, although they present a great number of passages quoted from the Scriptures, and applied to practical purposes. So far as an explanation is given, it is literal, not allegorical. The influence of Tertullian on his mental and doctrinal development is sufficient to account for this. We know too, that the Latin church rejected and opposed the philosophy which, in the Alexandrine school, led to so much and so dangerous spiritualising of the letter. The only deviation from the strict grammatical interpretation is in those typical allusions to Christ and his church, which were common to all the fathers. Some of these are certainly without authority from Scripture itself;—others are well founded. Hence Cyprian belongs to the class of historico-theological interpreters, and not to the allegorising school.

In regard to the apostolic or ecclesiastical tradition so frequently mentioned by Tertullian, his sentiments coincided with those of his predecessor, as appears from the following passage.

“Were a canal conducting water, which formerly flowed copiously and abundantly, to fail on a sudden; would not recourse be had at once to the fountain-head, that the reason of the failure might be known; that the canal might be refitted and repaired, should there be any defect in it; and the water be again collected, and flow in the same abundance and purity, in which it springs from the fountain-head? The same thing ought we the priests of God to do now; preserving the divine precepts, so that if the truth has suffered the least vacillation or change, we may return to the original fountain of our Lord and of the gospels, and to apostolic tradition.”*

We have now arrived at a step in the history of Biblical interpretation, from which we may conveniently take a glance at the nature of that tradition which occurs in the writings of the Alexandrian and the Latin fathers under various appellations, and in different connexions.

According to the Alexandrian theology, the prominent and essential attribute belonging to *γνῶσις* is its *absoluteness*. It con-

* Si canalis aquam duceus, qui copiose prius et largiter profluebat, subito deficiat; nonne ad fontem pergitur, ut illuc defectionis ratio noseatur, ut si vitio interrupti aut bibuli canalis effectum est quo minus aqua continua perseveranter ac jugiter fluere; refecto et confirmato canali ad usum atque ad potum civitatis, aqua collecta eadem ubertate atque integritate representetur, quâ de fonte proficiscitur. Quod et nunc facere oportet Dei sacerdotes, præcepta divina servantes, ut si in aliquo mutaverit et vacillaverit veritas; ad originem Dominicam et evangelicam; et apostolicam traditionem revertamur. Cypriani Opera, Fell's edition, Oxford, 1782. ep. 74, pp. 215, 6.

sists in *knowledge* in the highest sense of the term—in *absolute cognition*, such as agrees in all respects with the reality of existing objects, whilst it lays hold of and contemplates them according to their true nature. This *γνῶσις* presupposes *faith*, without which it cannot exist. Faith is the basis on which it rests; the Holy Scriptures forming the objective source of both. The truths received by faith into the inward life, are raised by *γνῶσις* to full consciousness. Now this *gnosis*, of which Clement affirms that it was delivered by the apostles to a few, and had come down to him as an unwritten tradition, is not a written document in the form of an authoritative church-creed different from the Scriptures; for the Gnostic Christian is described as one, who has grown gray in the study of the Scriptures themselves.

Truth may be represented either in its relation to *faith*, or to *gnosis*. Those possessed of *faith*, hold fast the main truths of Christianity communicated to them by instruction, or directly drawn from the Scriptures in accordance with the prevailing belief of the church. Those again, who have attained to *gnosis*, have not been contented with a stage of the spiritual life so inferior as the former, although it implies a living reception by faith, of the fundamental doctrines of revelation. They now prove doctrinal truths by a comparison of Scripture with itself, develop them in their whole extent, reduce them to system, supply what is necessary, and defend them against all the objections and gainsaying of adversaries. The capacity and the knowledge, by virtue of which the Gnostic Christian can effect this, present his distinguishing characteristic, *gnosis*, in an exalted aspect. When, therefore, the ecclesiastical rule is defined to be the harmony of the law and the prophets with the covenant delivered by our Lord during his presence on earth, we must attend to the means by which this identity of the two covenants is effected and exhibited. It is by the allegorical method of interpretation. Indeed, the chief object of allegorical interpretation is to point out the complete identity of both; and thus it forms an essential part of *gnosis*. To *gnosis* belonged the power of explaining all Scripture in its harmonious accordance with reason, and with itself. It contained within itself the true meaning of revelation. The common mass of believers are satisfied to abide by the fundamental doctrines in which they were early instructed, without being able to give a reason for their reception; whereas the Gnostic Christian, not departing from these acknowledged doc-

trines, but proceeding upon their basis farther and deeper, is able to expound them philosophically and rationally; to point out their bearings; and to establish their truth. All that belongs to *faith*, is also the object of *gnosis*; but to the former it is historically presented. The doctrines and institutions recognised by *faith*, are taken up by *gnosis* out of the various historic religions which lie before it, referred to the idea of an absolute religion, judged according to their internal value, and separated, the essential from the non-essential. Thus the rule of truth, or the ecclesiastical canon, does not correspond to a written document such as a church-creed. It is founded on Scripture. It is not an independent source of knowledge apart from the Bible. It takes its stand upon the Bible. It is a spiritual possession common to all Gnostic Christians. It is Christian truth, not only as it exists in the written word, but as transferred from it to living consciousness. It sounds within as one loud accordant note, struck from the spiritual harps of numerous souls.

We have thus seen, that the ecclesiastical canon is connected with the Gnostic believer, being the chief or essential part of the *γνώσις* by which he is characterised. It is viewed either as a process, or the concentrated result of a process. In the former case, it brings forth by a spiritual method known but to a few, the right meaning of the Scriptures concealed beneath the outward guise. It is the key which unlocks the treasures of divine wisdom and knowledge. In the latter, it contains a body of doctrines in all their relations and developments—a system of revealed truth embracing every thing spoken by the Lord, and worthy of his supreme dignity.

Our Redeemer is said to have spoken unto the multitude in parables, and not to have spoken without a parable to them (Matt. xiii. 34;) whilst he explained to his disciples in private, the spiritual import of his discourses. This spiritual interpretation is the *gnosis*. The apostles, again, taught it to those who succeeded them in founding and presiding over churches. Thus it was continued and transmitted. The *πιστιχοί* do not possess it; it is the inheritance of the *γνώστικοί*, not descending to them by birth, but coming to them by education, faith, and reason, through the inworking of God's Holy Spirit. Should it be inquired, whether this traditional *gnosis* professed to have truths not found in Christianity, the answer is, that it never put forward such a pretension. Christianity, on the contrary, was viewed as *the ab-*

solute religion—the one perfect and complete religion, differing from, and in a measure opposed to, both Heathenism and Judaism. Nothing therefore was farther from the mind of the Alexandrians than to make such an assertion. *The canon of truth* possessed, and developed explanations of the Old Testament prophecies and the law, which Christ had given to his apostles; it embraced the solution of all mysteries recorded in Scripture, and took right views of every transaction narrated by the Spirit. And yet it is plain, that whilst the Gnostic Christian asserted his adherence to apostolic tradition alone, and thus obviated the objection of subjective caprice, the ultimate principle by which he determined the real contents and the divine meaning of the Holy Scriptures, was *speculation*. The γνῶσις was a mixture of Platonic eclecticism and spiritualising interpretation, which professed to assign the reasons, and unfold the comprehensive relations of Christian truth.

It remains to be considered, whether the *rule of faith* or of *truth* so frequently mentioned in the works of the Latin fathers, be the same as the traditionary canon of the Alexandrian school. For this purpose it is only necessary to refer to the writings of Irenæus and Tertullian, the oldest in the Latin church, especially as the works of the latter afford copious data for ascertaining its nature. With these representatives of the doctrinal system maintained by the western church, it appears to have been a principle of high authority. They were alarmed at the proceedings of the Gnostic heretics, whose opinions they justly believed to be fraught with danger; and against such adversaries they supposed that truth could not be sufficiently protected by means of Scripture itself. Probably they were not able successfully to vindicate the main doctrines of the Christian system against the subtleties of its enemies, without the aid of ecclesiastical authority. Hence they appealed to a positive rule of interpretation *without the sphere of the Bible*,—a rule existing in the church from the earliest period,—universally admitted to be authoritative and infallible. This was the *rule of faith*, or a *church-symbol*, the contents of which are given more than once by Irenæus and Tertullian. It consisted of truths, framed chiefly in opposition to the Gnostic views respecting the origin of the world and the nature of Christ, and traced up to Christ through presbyters, bishops, and apostles. An uninterrupted succession of bishops from the apostles downward preserved the symbol in question, as a sacred deposit entrusted

ed to their care ; to whom as its legitimate guardians, Christians were directed to look. It was to be taken for granted, without controversy and without doubt, subject to no enlargement, addition, or correction. Thus an important difference between the theology of the oriental and occidental churches arose ; a difference, which meets us with no little prominence in their subsequent history. And when those who presided over the churches were supposed to possess a rule of faith handed down through their predecessors from the apostles and Christ himself the spiritual head, it is easy to perceive, that human nature, prone to the assumption of superior wisdom and power, would not fail to claim and assert its prerogative. Hence the western church began to decree Christian truths in councils, according to the voice of the majority—its teachers necessarily bringing their interpretations of Scripture into conformity with these decrees—while the Greek church maintained the perspicuity and sufficiency of Scripture, or in other words, the important principle, that its own meaning could be developed by means of itself.* The great defenders of the truth in ancient times took care not to separate tradition from Scripture ; but sought for traditionally received doctrines in the Word of God to which they appealed as the sole standard. But in the Latin church, the doctrine of the unity of the whole church considered externally, the dependence of single churches on their presbyters, of presbyters on their bishops, of bishops upon the apostles ; and the dependence of Biblical exegesis upon tradition, were found to be most useful positions against supposed or real corrupters of the truth. Hence this appeal to a traditional interpretation came in the room of an appeal to the simple rule which should be ever maintained, viz. Scripture itself. Did Irenæus and Tertullian then, it may be asked, believe that this rule of faith, or summary of doctrines resembling the apostles' creed, was opposed to the word of God ? The supposition cannot be entertained for a moment. It is highly probable, that they regarded it as originally founded on and derived from Scripture.

* " In the infancy of councils, the bishops did not scruple to acknowledge that they appeared there merely as the ministers or legates of their respective churches, and that they were, in fact, nothing more than representatives acting from instructions ; but it was not long before this humble language began, by little and little, to be exchanged for a loftier tone ; and they at length took upon them to assert that they were the legitimate successors of the apostles themselves, and might consequently, of their own proper authority, dictate laws to the Christian flock." Mosheim's Commentaries, translated by Vidal, vol. ii. p. 107.

They were neither so ignorant or blind as not to perceive, that it was expressly accordant with the written word. They knew well, however, that if they had endeavoured to prove the truths of the formulary to be contained in the Bible, they would have been met by contrary truths professedly derived from the same source. It was therefore more convenient for the disposing of all objections, to appeal to a creed lying out of the Scriptures, and independent of them; sufficient of itself to regulate all interpretation. This they took for granted; and by it as a test, they tried every doctrine. Whatever did not agree with it, they discarded without hesitation as a heretical thing. But where was this authoritative criterion to be found? It was deposited in the church, or rather in its bishops, who derived it from the apostles themselves.

And yet those who were regarded as possessing the infallible symbol, found it necessary to enlarge it by the enactments of councils. As propounded by Irenæus, it was too short to meet all the heresies which started up in the church. Accordingly its sacred depositaries spread it out more at length.

It is impossible to calculate the mischief which this appeal to ecclesiastical authority occasioned in after times. The sufficiency of the holy word was virtually impugned and denied; the overseers of the church claimed to be authorised interpreters by virtue of a commission handed down from the apostles; and doctrines were promulgated, not by the aid of the Scriptures, but by the aid of a tradition existing in the church.

Gregory Thaumaturgus (+265.)—Gregory, surnamed *Thaumaturgus* or the wonder-worker, was bishop of Neo-Cæsarea in Pontus. In an oration still extant, containing a panegyric on Origen, he says of this father's exposition:—"I think he spoke this in no other way than by the communication of the Holy Spirit. . . . This man received the greatest gift of God, to be interpreter, for men, of the words of God,"* &c. This language evidently implies, that he approved of the allegorical method. A paraphrase of Ecclesiastes, and a confession of faith by Gregory, still remain.

Hippolytus.—Hippolytus was probably bishop of Porto (Portus Romanus, Ostia), at the mouth of the Tiber, near Rome,

* λίγει ταῦτα οὐκ ἄλλως, οἶμαι, ἢ κοινωνίᾳ τοῦ θείου πνεύματος
 δῶρον τὸ μέγιστον τοῦτο θεόθεν ἔχει λαβών, ἑρμηνεύς εἶναι τῶν τοῦ Θεοῦ λόγων πρὸς ἀνθρώ-
 πους. p. 73, ed. Paris, 1622.

although others place his see in Arabia.* From different parts of Eusebius's and Jerome's writings, collated with the account of Photius in his *Bibliotheca*, and the inscription on the marble statue to his memory, dug up at Rome on the road to Tivoli A. D. 1551, we obtain a catalogue of his writings. Most of them were exegetical; but only a few fragments are preserved. According to Photius,† he was a disciple of Irenæus, and must have been contemporary with Origen, for Jerome quotes a homily in praise of our Saviour, delivered by Hippolytus in presence of the great Alexandrian teacher.‡ His mode of interpretation seems to have been highly allegorical. In the history of Isaac and Jacob, he makes Isaac represent God—Rebecca, the Holy Spirit—Esau, the Jewish nation—and Jacob, Christ. Isaac's old age denotes the fulness of time; his blindness, spiritual darkness. The two kids brought by Jacob out of the flock, are sins selected from those of the Jews and the heathen; and the food made of them represents sacrifice well-pleasing to God. Again, Esau's raiment is the faith of the Jews, and their sacred books; whilst the skins put upon Jacob's hands represent the sins of men which were fastened to the cross, as the hands of Christ, &c. His interpretation of Susanna's history is of the same character, far exceeding the exegetical caprice of Origen, whom he exceedingly admired.

Eusebius (†340.)—Eusebius was bishop of Cæsarea in Palestine. Besides his Ecclesiastical History, he wrote various treatises from which his mode of expounding Scripture may be discovered. He was a great imitator of Origen, and even wrote a defence of his character in conjunction with Pamphilus against those who malevolently accused the Alexandrian father. Following his favourite expositor, he naturally fell in with the allegorising method. In his grammatical expositions, it has been generally supposed that he manifested an inclination to Arianism; though Socrates, Valesius, and Cave, endeavour to vindicate him from the charge. His belief concerning the Son was certainly not the same as that of Arius. Neither did it coincide with the Athanasian or Nicene faith. He seems to have agreed with Origen

* Neander thinks that all is uncertainty respecting the town in which he was bishop, i. 3, p. 1148.

† Cod. 121.

‡ Neander's Church History, translated by Rose, vol. ii. pp. 359-62; or Band i. 3, p. 1148 et seq., in the original.

in holding, that the Son was in some way subordinate to the Father and not absolutely eternal. And yet he would not place him among the *κτίσματα* or *creatures*.*

Athanasius (+372.)—Athanasius, archbishop of Alexandria, was the great defender of the Nicene faith in opposition to Arius. Hence he is styled “the father of orthodoxy.” In consequence of his polemic zeal, and the doctrinal disputations in which he was engaged during the greater part of his life, his writings are controversial rather than exegetical. Of the latter aspect they partake, only in so far as it is subservient to the former. Yet the principles of interpretation which he followed are not obscure. They are stated with a precision consonant with the acuteness of mind and dialectic talents for which he was distinguished. We need not, however, expect to find them developed, since the influence of his doctrinal system did not afford a favourable opportunity for their exemplification. Had his object been to expound Scripture, without especial reference to a heretical theology, we should then have looked for the copious unfolding of his mode of interpretation; but polemic purposes led him to reason and dispute, rather than interpret. The principles by which he was chiefly guided may be seen from the following extracts.

In regard to the Holy Scriptures and their explanation, the following just sentiments are delivered.

“The holy and divinely inspired Scriptures are sufficient of themselves for the declaration of truth,”† &c.

“Whoever expounds them falsely, kills the forsaken soul which had been won over to the truth.”‡

When it is said in Scripture that men sin always, and that there is none that doeth good, no, not one, “these expressions are not hyperbolical; for nothing in the word of God is hyperbolical, but every thing is spoken *in truth*.”||

Of heretics, in another place, he says, “They pretend to be meditating upon and uttering expressions, like their father the Devil, that they may seem to have the right meaning, and may

* Compare Neander, Band ii. Abtheil ii. p. 784 (note), and p. 803 (note.)

† αὐτάρεκται μὲν γὰρ εἰσιν αἱ ἀγίαι καὶ θεόπνευστοι γραφαὶ πρὸς τὴν τῆς ἀληθείας ἀπαγγελίαν. Orat. contra Gentes, p. 1, vol. i. (Opera. Bened., ed. Paris, 1698, 3 vols. fol.)

‡ χήραν ψυχὴν καὶ προσήλυτον νοῦν ἀποκτείνει ὁ κακῶς τὰς θείας γραφὰς ἐξηγούμενος. Expos. in Psalm 93, verse 6, vol. ii. p. 1170.

|| οὐχ’ ὑπερβολικῶς ταῦτα εἴρηται, οὐδὲν γὰρ ὑπερβολικῶς, μὲν’ ἀληθείας δὲ πάντα παραστῆ γραφῇ εἴρηται. Expos. in Psalm 52, vol. ii. p. 1091.

afterwards persuade wretched men to entertain sentiments contrary to the Scriptures.”*

Commenting on the first chapter of the Epistle to the Hebrews, he states, “As it is necessary in every place of Scripture faithfully to consider the occasion on which the apostle wrote, as also the person and the thing on account of which he undertook to write; so is it in the present case, that the reader may not be ignorant of these particulars, or go in opposition to them, and miss the true sense.”†

“When the same expressions are applied in the Holy Scriptures to God and to men, it is the business of perspicacious men, as the apostle Paul declared (1 Cor. ii. 15), to attend to the reading; and thus to distinguish and decide according to the nature of each object pointed out, and not confound the meaning by understanding what is attributed to God in a sense characteristic of men; or, on the contrary, by assigning to God what is spoken of humanity in general.”‡

Thus Athanasius was a *historico-theological*, and not an *allegorical* interpreter. In a few instances only is he betrayed into allegorising, as when, in expounding Matthew v. 29, he takes the *body* to mean the *church*; the *eyes* and *hands*, the *bishops* and *deacons*, who ought to be cut off, if they commit any crime that might be hurtful to the church.

Ephraem the Syrian (+378.) — Ephraem, the most distinguished of the fathers belonging to the Syrian church, was born at Nisibis, and died at Edessa A. D. 378. He is highly allegorical in his mode of interpretation. He mentions different kinds of spiritual exposition, and shews that he had little apprehension of sound exegetical principles. His treatment of Scripture is arti-

* σχηματίζονται μελετᾶν καὶ λέγειν τὰς λέξεις, ὡς ὁ πατὴρ αὐτῶν διάβολος, ἵνα ἐκ τῶν λέξεων δόξωσιν ὀρθὸν ἔχειν καὶ τὸ φρόνημα, καὶ λοιπὸν πείσωσι παρὰ τὰς γραφὰς φρονεῖν τοὺς ταλαιπώρους ἀνθρώπους. Epistola ad Episcopos Ægypti et Libyæ, vol. i. p. 274.

† Ἄ δὲ δὲ ὡς ἐπὶ πάσης τῆς θείας γραφῆς προσήκει ποιεῖν, καὶ ἀναγκαῖόν ἐστι οὕτω καὶ ἑταῦθα, καθ’ ὃν εἶπεν ὁ ἀπόστολος καιρὸν, καὶ τὸ πρόσωπον καὶ τὸ πρᾶγμα, διότι ἐγραψεν, πιστῶς ἐκλαμβάνειν, ἵνα μὴ παρὰ ταῦτα ἢ καὶ παρ’ ἑτέρον τι τούτων ἀγνοῶν ὁ ἀναγινώσκων, ἔξω τῆς ἀληθινῆς διανοίας γίνηται. Oratio I. contra Arianos, 54, vol. i. p. 458.

‡ εἰ δὲ αἱ αὐταὶ λέξεις ἐπὶ θεοῦ καὶ ἀνθρώπων ἐν ταῖς θείαις ποτὲ κεῖνται γραφαῖς, ἀλλ’ ἀνθρώπων ἐστὶ διορατικῶν, ὡς παρήγγειλεν ὁ Παῦλος (1 Cor. ii. 15), προσέχουσιν τῇ ἀναγνώσει καὶ οὕτω διακρίνουν καὶ κατὰ τὴν ἐκάστου τῶν σημαινομένων φύσιν τὰ γεγραμμένα διαγινώσκουν, καὶ μὴ συγχέουσιν τὴν διάνοιαν, ὥστε τὰ τοῦ Θεοῦ μὴ ἀνθρωπίνως νοεῖν, μηδὲ τὰ τῶν ἀνθρώπων ὡς περὶ Θεοῦ ποτὲ λογίζεσθαι. De Decretis Nicænæ Synodi, 10, vol. i. p. 217. See Mühler's Athanasius der Grosse, und die Kirche seiner Zeit, Mainz, 8vo, 1827.

ficial and extravagant, exhibiting neither sobriety of mind, nor proper enlightenment. It is true that he occasionally warns against the allegorising of the Pentateuch practised by the Gnostics; but his cautions do not refer so much to the method itself, as to its application in a particular direction. Klausen supposes, with much probability, that this spiritualising exposition which prevailed in Mesopotamia was chiefly owing to the extreme of literality into which the anthropomorphites blasphemously went, and to the forced exegesis of the Marcionites, who endeavoured to bring the Old Testament into a state of opposition to the New, by adherence to the grossly literal, unfigurative interpretation. Both sects are more than once mentioned by Ephraem with disapprobation; and several sound remarks made respecting the language of Scripture in attributing human infirmities or passions to the Supreme Being. These, however, are exceptions to his general method, having no perceptible or extensive influence upon it. Ephraem, as an interpreter, must be classed with the most zealous allegorisers of Scripture.*

Basil the Great (+379.)—Basil, bishop of Cæsarea in Capadocia, was surnamed *the Great*, from his profound erudition, superior eloquence, exalted piety, and great skill in interpretation. Extracts which he made, in conjunction with Gregory of Nazianzum, from various works of Origen, and usually called *Philocalia*, are well known to the patristic scholar. This circumstance shews an esteem for the Alexandrian father, which might lead us to expect, that Basil would follow the same kind of interpretation as that of the author whose writings he so highly valued. The reverse, however, is the fact. In his *Hexaëmeron*, consisting of nine homilies on the history of creation in Genesis; and in his homilies on the Psalms, he manifests no attachment to the allegorical mode, although it had been recommended by the authority of Origen. The following extracts from his homilies shew his sentiments relative to Scripture exegesis.

“Those who do not accept the obvious sense of what is written say, that water is not water, but some other thing; and explain a plant and a fish, according to their own opinions. . . .
 . . . But for my part, when I hear grass mentioned, I think

* For a copious and excellent account of Ephraem as an interpreter, the reader is referred to C. A. Lengerke's treatise *de Ephraemi Syri arte Hermeneuticâ*. Regiom. 1831, 8vo, pp. 23-44 and 55-92, where numerous extracts and examples from Ephraem's writings are given.

of grass. I take a plant, and a fish, and a wild beast, and a tame one, all as they are mentioned. For I am not ashamed of the gospel. . . . Others have attempted by certain perverted derivations, and by tropologies, to impart a dignity to what is written, out of their own fancy." This is done by the person who, according to Basil, "makes himself wiser than the oracles of the Holy Spirit, and under the pretext of interpretation, introduces his own fictions."* On another occasion, he censures the expositors "who have recourse to allegories, under the pretence of mystery and higher sentiments."†

It has been justly observed by Klausen, that the preceding observations should be kept in view when we judge of those that are expressed with less precision. To Basil must be assigned a knowledge of the true principles which form the basis of right exposition. Although spiritualising was quite common in the fourth century, his acute genius and extensive acquaintance with the Greek language, preserved him from such an excess. As far as his writings shew, he does not appear to have essentially deviated from historico-theological interpretation, although there are not wanting instances in which he has fallen into allegorising. These, however, are exceptions to his usual exegesis, or departures from the general principles which he followed.‡

Gregory of Nazianzum (+390.)—The writings of Gregory Nazianzen called the theologian, contain little information as to the manner in which he interpreted Scripture; for, as Rosenmüller truly observes, he appears in the light of a sacred rhetorician rather than that of an expositor.|| In his declamations against Arians and other heretics, he defends the Nicene faith by rhetorical arguments, instead of by quotations from Scripture with his own explications annexed. The relation between the Old and New

* 'Ας οἱ μὴ καταδεχόμενοι τὰς κοινὰς τῶν γεγραμμένων ἐννοίας τὸ ὕδωρ οὐχ' ὕδωρ λέγουσιν, ἀλλὰ τινα ἄλλην φύσιν, καὶ φυτὸν, καὶ ἰχθύν πρὸς τὸ ἑαυτοῖς δοκοῦν ἐρμηνεύουσι. . . . Ἐγὼ δὲ χόρετον ἀκούσας, χόρετον νοῶ, καὶ φυτὸν καὶ ἰχθύν καὶ ἐθρίον καὶ κτῆνος, πάντα ὡς εἴρηται οὕτως ἐκδέχομαι. Καὶ γὰρ οὐκ ἐπαισχύνομαι τὸ εὐαγγέλιον . . . others, παραγωγῆς τισι καὶ τροπολογιαῖς σιμνότητά τινα ἐκ τῆς οἰκείας αὐτῶν διανοίας ἐπιχείρησαν τοῖς γεγραμμένοις ἐπιφηνίσαι, κ. τ. λ. Vol. i. p. 113 (Opera, 3 vols. 8vo, Paris, 1839, ed Garnier.)

† οἱ προφάσει ἀνωγαγῆς καὶ νοημάτων ὑψηλοτέρων εἰς ἀλληγορίας κατέφυγον, κ. τ. λ. Vol. i. pp. 43, 44.

‡ See *Dr. Klose's* work entitled, *Basilus der Grosse, nach seinem Leben und seiner Lehre dargestellt*, Stralsund, 8vo, 1835.

|| This was owing to the nature of his education. See *Neander*, ii. Abtheil i. pp. 320, 1.

Testament furnishes him with an occasion of expressing the principles on which he expounded the word of God. After quoting Exodus xxv. 40, &c. (Coloss. ii. 17), he says, "I am persuaded that none of these things has been instituted in vain, or without reason, or with a mean object; though it be difficult for him who descends to particulars to discover a separate spiritual sense corresponding to each one of the shadows."*. Immediately after he thus speaks of his own mode of proceeding: "We take a middle path betwixt those who are gross in their ideas (following the carnal letter), and those who are influenced by a zeal for spiritual exposition; that we may neither continue altogether idle and unmoved, nor become unduly curious, and thus miss what is obvious, whilst meddling with what is foreign. The former is Jewish and low; the latter savours of dream-interpreting. Both are censurable."† How far he followed this intermediate path it is impossible to ascertain from his works; but the declaration itself, places him among historico-theological interpreters.

Gregory of Nyssa (†394.) — Gregory Nyssene, so called from his being bishop of Nyssa in Cappadocia, was a younger brother of Basil the Great. The principal treatise connected with the exposition of Scripture which he has left, is his *Apologetic explanation of the six days' work*, intended to be an appendix to the composition of his brother Basil upon the same subject, and a vindication both of Moses, and of Basil. His method of interpretation is thus mentioned. "We did not convert into tropical allegory the diction of Scripture; but, as far as it was possible, we allowed the text to retain its own proper sense."‡

In his proem to the homilies on Solomon's Song, he separates the letter from the spirit of Scripture; and finds fault with those who adhere to the bare letter, whilst they neglect to perceive, or

* Καὶ πείθομαι μηδὲν εὐκῇ, μηδὲ ἀλογίστως, μηδὲ χαμερπῶς, τούτων διατετάχθαι εἰ καὶ χαλεπὸν ἐκάστη τῶν σκιῶν, ἐκάστην ἐφευρεῖν θεωρίαν εἰς λεπτὸν καταβαίνοντα, κ. τ. λ. Gregorii Opera, 2 vols. fol. Paris, 1778, xi. Orat. 45, vol. i. p. 853.

† Ὅμως δὲ μέισιν χωροῦντες ἡμεῖς τῶν τὲ πάντα παχυτέρων τὴν διανοίαν, καὶ τῶν ἄγαν θεωρητικῶν τὲ καὶ ἀνηγμένων, ἵνα μήτε παντελῶς ἄργοι καὶ ἀκίνητοι μενᾶμεν, μήτε περιεργότεροι τοῦ δέοντος ᾤμεν, καὶ τῶν προκειμένων ἔκπτωτοι καὶ ἀλλότριοι· τὸ μὲν γὰρ Ἰουδαϊκὸν πῶς καὶ ταπεινόν, τὸ δὲ ὀνειροκριτικόν, καὶ ὁμοίως ἀμφότερα κατεγνωσμένα. Orat. 45, xii. p. 854.

‡ "These answers have we given to the questions proposed by you, O man of God, μήτε τι τῆς γραφικῆς λήξεως εἰς τροπικὴν ἀλληγορίαν μεταποιήσαντες ἀλλ' ὥς ἦν δυνατόν μειούσης τῆς λήξεως ἐπὶ τῆς ἰδίας ἐμφάσεως, κ. τ. λ. Gregorii Nysseni Opera, 2 vols. fol. Paris, 1615, vol. i. in Hexæmeron, p. 42.

deny that any thing is expressed in the way of enigmas or senses lying beneath the surface (*δι' αἰνιγμάτων καὶ ὑπονοιῶν.*) Such, according to Gregory, resemble persons who would give men corn in the raw, unprepared state, for food; inasmuch as they bring nothing out of Scripture but the meaning which is most obvious, neglecting all higher or spiritual significancy.* Between these statements there is no contradiction, although the latter may appear to represent Gregory as maintaining what he had before renounced. (*The body and the spirit of the letter must always be distinguished according to the sense in which he used the expression.* Beneath types and ceremonies, there is a spiritual significancy, which the superficial and slavish adherents of the outward letter may not observe. Spiritual truths are frequently couched beneath the veil of emblems, or propounded in the form of parables. For maintaining this, we do not blame Gregory, as though he were an allegorising, or fanciful interpreter. In accordance with truth and sobriety, he states, "What is done in wisdom, is *the word of God*, not such as is uttered by certain organs of speech, but that which is expressed by the marvellous, among the things that are seen;"† and therefore, that the words of Genesis, "*God said*," should not be understood of an articulated sound; a supposition which were contrary to the nature and unbecoming the majesty of God; *but of an intimation of will.* To the same purpose is the remark, that it "is the manner of Scripture to describe what *appears to be*, instead of what *really is*;"‡ or in other words, the diction of the Bible describes circumstances and physical truths *optically*, according to the popular opinions and customary phraseology of men, without strict scientific accuracy. The remark in question is applied by Gregory to the case of the witch of Endor raising Samuel. It does not appear, that he had correct notions of the limits between the figurative and the literal, or that he was able to separate arbitrary allegorising from the former. Hence, in his homilies on the Song of Solomon, he diverges into fancies and artificial senses. Destitute of ability to expound the book aright, and living at a time when the allegorical method was all but universal, it is not remarkable that he fell into the spiritualising extreme.

* Vol. i. pp. 468-73. Compare also his epistle to Theodosius *διὰ τὴν ἰγγραστρίμυθον*, i. e. de Pythonissa, p. 867 et seq.

† τὸ ἐν σοφίᾳ γινόμενον Θεοῦ λόγος ἐστίν, οὐκ ὀργάνοις τίσι φωνητικοῖς διαρθερούμενος, ἀλλὰ δι' αὐτῶν ἐκφωνούμενος τῶν ἐν τοῖς φαινομένοις θανμαστῶν. in Hexaëm. p. 19, vol. i.

‡ Ep. de Pythonissa, p. 870.

It would be unfair, however, thence to characterise him as an allegorical interpreter. Neither does his treatment of the narrative respecting Joshua's life place him in the class of mystical allegorists, because he merely *takes occasion*, from the history in question, to draw certain lessons of practical morality, or to make certain *applications* of the sacred biography suited to edification. *As* Joshua left the wilderness, and passed over Jordan; *so* should we leave sin, and seek the land of promise. *As* he destroyed Jericho; *so* should we destroy the old man, &c. &c. Such remarks are not proposed as the development of a sense intended by the inspired writer, but as an instructive application of the leading circumstances in the life of an eminent servant of God. On the whole, Gregory Nyssene belongs to the same class of interpreters as Gregory Nazianzen, although he did not always adhere to definite principles.*

Diodorus (+394.)—Diodorus, bishop of Tarsus, is said by Suidas,† to have written a hermeneutical treatise on the difference between *θεωρία* and *ἀλληγορία*,‡ with commentaries on the whole of the Old Testament, and on several books of the New. He is mentioned by Socrates and Sozomen|| as an opponent of allegorical interpretation. It has been conjectured that, in consequence of his suspected orthodoxy, and his opposition to the prevailing mode of exposition, his works were either purposely destroyed, or at least allowed to perish. A few fragments are all that remain.

Chrysostom (+407.)—John Chrysostom was born at Antioch, A. D. 347, and became archbishop of Constantinople in the year 397. He died in exile, A. D. 407. It does not belong to our present purpose to speak of his education, or the events of his life. His mild, practical spirit, had been nurtured under the influence of a deep study of Holy Scripture. Christianity had penetrated into the depths of his soul, and produced the element of divine love in the calm and steady development of continued brightness. His own experience kept him from errors into which less meditative spirits are liable to fall. Without much

* For a full account of Gregory, the reader is referred to the work of *Heyns, Disputatio Historico-theologica de Gregorio Nysseno*, Lugd. 1835, 4to; see pp. 47–51.

† In voce *Διόδωρος*.

‡ This was called, *τίς διαφορὰ θεωρίας καὶ ἀλληγορίας*.

|| *Ψιλῶ τῇ γράμματι τῶν θείων προσέχων γραφῶν, τὰς θεωρίας αὐτῶν ἐκτρεπόμενος*. Socrates. Hist. Eccles. lib. vi. cap. 3. — *περὶ τὰ ῥητὸν τῶν ἱερῶν λόγων τὰς ἐξηγήσεις ποιήσασθαι, τὰς θεωρίας ἀποφύγοντα*. Sozomen, Hist. Eccles. lib. viii. cap. 2.

logical ability, or metaphysical acumen, he recognised and maintained the great truths of revelation respecting God and man. When we consider his talents, learning, character, and deep devotional feeling, it is not surprising that he exerted so wide an influence in the church. Many subsequent writers contented themselves with making excerpts from his numerous comments. No father in the Greek church, with the exception perhaps of Origen, was so much admired; and as we reflect upon the elevated tone of his devotion breathing forth in strains of fervid eloquence, or the varied talents he displayed as a sacred interpreter, we may well forgive the excessive reverence of posterity towards him. We are concerned with him as an expositor, not as an orator. Here we shall find him intelligent and judicious. In opposition to the arbitrary allegorising of his contemporaries, he was actuated by a simple desire to ascertain the true sense of Scripture, and to unfold it to the observation of men, in all its richness and depth. Instead of bringing into the word foreign senses, and thus trifling with the holy character of revelation, his regard to it prompted him to adopt a different procedure—to discover the mind of the Spirit speaking in the supernatural communications of heaven.

His homilies are numerous, extending over a great part of the Old and New Testaments, and affording ample data for judging of the character of his exegesis, and the principles on which it is founded.

He generally adheres to the literal sense; in accordance with which are the following declarations.

“There is nothing in divine Scripture put superfluously and without reason; even the word which appears fortuitous, has a great treasure concealed in it.”*

“There is not a syllable, or a tittle belonging to Scripture, in whose depth much treasure is not laid up.”†

These sentiments are quite compatible with the following in regard to anthropomorphic expressions. After quoting Gen. i. 5, he says, “Do you see what condescension (accommodation to our weakness) this blessed prophet (Moses) has used; or rather the benevolent God by the tongue of the prophet instructs man-

* Οὐδὲν ἔστι τῶν ἐν τῇ θείᾳ γραφῇ ἀπλῶς καὶ εἰκῇ κείμενον, ἀλλὰ καὶ τὰ τυχόν ῥῆμα πολλὸν ἔχει ἵναποκείμενον τὸν θησαυρόν. Homil. x. in Genesin. Chrysostomi Opera Græce, 8 vols. fol. Etonæ, 1613, Savile's edition, p. 59, vol. i.

† Οὐδὲ γὰρ συλλαβὴ, οὐδὲ κριαία μία ἔστιν ἐγκειμένη παρὰ τῇ γραφῇ, ἥ μὴ πολλὸς ἵναποκίται θησαυρὸς ἐν τῷ βᾶθει. Homil. in Gen. vol. i. p. 144.

kind for since mankind were yet imperfect, and could not understand or comprehend things of a sublimer kind, the Holy Spirit moved the tongue of the prophet in adaptation to the weakness of the hearers, and thus expressed all things to us in an intelligible manner.” *

“ This blessed prophet (Moses) utters every thing in conformity with the manner of men.” †

Some have inferred from the following passage that he occasionally diverged into allegories.

“ Some things in Scripture must be understood as they are related ; others, in a manner contrary to that which lies on the surface : as when Scripture says, *the wolves and the lambs shall feed together* ; some things must be understood in a twofold sense, so that we may both perceive the sensuous, and apprehend the spiritual.” ‡

There is no reason for charging allegory upon Chrysostom because of this sentiment. It is both reasonable and just. Many portions of the Old Testament must be referred to two connected objects or events. The apostle Paul himself has given us an example in the epistle to the Galatians.

In another place he refers to the complete harmony of Scripture with itself, although we may have difficulty in understanding it, || and affirms, that it was not the purpose of God to make all things in Scripture plain and obvious at first sight, “ in order that he might stimulate our indolence, and lead us to use great watchfulness, that thus we might derive full benefit from the words.” § In respect to the qualifications required for understanding the sacred word, Chrysostom speaks thus. “ Divine Scripture does not need human wisdom to understand the things that are written ; but the revelation of the Spirit, &c. Let us only be sober,

* εἶδες πόση τῇ συγκαταβάσει ὁ μακάριος οὗτος προφήτης ἐχρήσατο ; μᾶλλον δὲ ὁ φι-
λάνθρωπος θεὸς διὰ τῆς τοῦ προφήτου γλώττης παιδεύων τὸ τῶν ἀνθρώπων γένος
ἰπεί δὴ γὰρ ἔτι ἀτελείστερον δέκνυτο τὸ τῶν ἀνθρώπων γένος, καὶ οὐκ ἠδύνατο τῶν τελειοτέρων
συνιέναι τὴν κατανόησιν, διὰ τοῦτο πρὸς τὴν τῶν ἀκούοντων ἀσθένειαν τὸ πνεῦμα τὸ ἅγιον
τὴν τοῦ προφήτου γλῶτταν κινήσαν οὕτως ἅπαντα ἡμῖν διαλέγεται. Homil. in Gen. p.
12, vol. i.

† πρὸς τὴν συνήθειαν τὴν ἀνθρωπίνην συγκαταβαίνων ἅπαντα φέγγεται ὁ μακάριος οὗτος
προφήτης. Do. p. 13.

‡ τὰ μὲν ὡς εἴρηται ἐκληπτίον ἐστὶ τὰ δὲ ἀπειναντίας τοῖς κειμένοις, ὡς ὅταν λέγῃ, Λύ-
κοι καὶ ἄρνες ἅμα βοσκηθήσονται τὰ δὲ κατὰ διπλὴν ἐκδοχὴν ἐκληψόμεθα,
τὰ τὲ αἰσθητὰ νοοῦντες καὶ τὰ νοητὰ ἐκδεχόμενοι. Hom. in Psalm xlvi. p. 652, vol. i.

|| ἐναντιοῦται ἑαυτῇ ἡ θεία γραφή ; μὴ γίνετο. Hom. in Gen. vol. i. p. 247.

§ ἵνα τὴν νοθείαν ἡμῶν διεγείρῃ καὶ πολλὴν τὴν ἀγρυπνίαν ἐπιδείξομενοι οὕτω τὴν ἐξ αὐ-
τῶν ὠφελίαν καρπωσόμεθα. Homil. 32 in Gen. vol. i. p. 253.

and not proceed rashly or hastily; but, fixing with earnestness our thoughts, let us examine every thing with diligence," &c.*

The following hermeneutical observations are found in different parts of his homilies.

1st. "As a building without a foundation is rotten, so Scripture is of no use without finding its scope."† "Let us follow the scope of divine Scripture, which explains itself."‡ "The heretics go astray, when they neither inquire into the scope of him who speaks, nor the condition of the hearer. Unless we attend to these, and other things, such as times, places, and the sentiments of the hearers, many absurd things will follow."§

"2d. Nothing in Scripture, not even a short expression or a syllable, should be overlooked. All must be interpreted with accuracy. For they are not words at random, but the words of the Holy Spirit."§

3d. Respecting allegorical or figurative interpretation (for he allows that the Scripture sometimes uses such a method), he affirms, "this is the law of Scripture on every occasion, that when it employs allegory, it also adds the interpretation of the allegory, lest the unbridled desire of those who wish to allegorise, might be tossed about, and go astray at random."¶

The Homilies of Chrysostom on Matthew's gospel, are generally considered the best. So thought Thomas Aquinas, and a more competent judge in modern times, the celebrated Ernes-

* οὐδὲ γὰρ σοφίας ἀνθρώπινης δεῖται ἡ θεία γραφή πρὸς τὴν κατανόησιν τῶν γεγραμμένων, ἀλλὰ τῆς τοῦ πνεύματος ἀποκαλύψεως, κ. τ. λ. μόνον ἐὰν νήφωμεν καὶ μὴ ἀπλῶς παρατρέχωμεν ἀλλὰ συντείνοντες ἡμῶν τὸν λογισμὸν κατοπττεύσωμεν ἅπαντα μετ' ἀκριβείας, κ.τ.λ. Homil. 31 in Genes. vol. i. p. 144. Compare also Homil. 35 in Genes. p. 280.

† ὡς ἂνευ θεμελίου σαθρὰ ἡ οἰκοδομὴ οὕτως ἂνευ τῆς εὐρέσεως τοῦ σκοποῦ οὐκ ὠφελεῖ ἡ γραφή. Homil. in Psalm iii. vol. viii. p. 1.

‡ κατακολουθήσωμεν τῷ σκοπῷ τῆς θείας γραφῆς ἑαυτὴν ἐρμηνεύουσης, κ. τ. λ. Homil. 13 in Genes. p. 79, vol. i.

§ οὕτω γὰρ οἱ αἰρετικοὶ πλανῶνται ὅταν μὴτε τὸν σκοπὸν ἐξετάζωσι τοῦ λέγοντος, μὴτε τὴν ἔξιν τῶν ἀκούοντων. ἂν γὰρ ταῦτα μὴ προσθῶμεν, καὶ ἕτερα δὲ οἷα καιρῶς καὶ τόπου καὶ γνώμης ἀκρατοῦ, πολλὰ ἔψεται τὰ ἄτοπα. Homil. in Joh. vol. ii. p. 720.

§ ἵνα μετ' ἀκριβείας ὑμῖν ἅπαντα ἐρμηνεύοντες παιδεύσωμεν ὑμᾶς μὴδὲ βραχεῖαν εἰς μὴδὲ συλλαβὴν μίαν παρατρέχειν τῶν ἐν ταῖς θείαις γραφαῖς κειμένων· οὐ γὰρ ῥήματα ἴστιν ἀπλῶς ἀλλὰ τοῦ πνεύματος τοῦ ἁγίου ῥήματα. Homil. 15 in Gen. pp. 90, 91, vol. i. So also Homil. 36 in Joh. ἐν ταῖς θείαις γραφαῖς ἰῶτα ἢ ἡ μίαν κεραίαν οὐκ ἀζήμιον παραδραμῖν ἀλλὰ πάντα διερευνᾶσθαι χρὴ, κ. τ. λ. Vol. ii. p. 699.

¶ καὶ πανταχοῦ τῆς γραφῆς οὗτος ὁ νόμος, ἐπειδὴν ἀλληγορεῖ, λέγειν καὶ τῆς ἀλληγορίας τὴν ἐρμηνείαν, ὥστε μὴ ἀπλῶς, μὴδὲ ὡς ἔτυχε, τὴν ἀκόλαστον ἐπιθυμίαν τῶν ἀλληγορεῖν βουλομένων στανᾶσθαι καὶ πανταχοῦ φέρεσθαι. Homil. in Gen. cap. 5, p. 1056, vol. i.

ti.* The Homilies on the New Testament are, as a whole, superior to those on the Old. This may be explained in part, from his excellent knowledge of the Greek language. The best lexicons and critical commentaries will shew, how much Chrysostom has contributed to a right understanding of the words and phrases occurring in the New Testament. No other of the fathers could have supplied the same valuable assistance. The reason why he has not explained the *Hebraisms* of the diction must be attributed to his ignorance of the Hebrew tongue, in respect to which, he was necessitated to lean upon the information and testimony of others.

But although the exegetical merits of this father be high,† yet we can scarcely refrain from alluding to his extraordinary credulity, his great superstition, and his monastic notions. Some of these are apparently so inconsistent with true, enlightened devotion, that, when viewed by themselves, they tarnish the brighter principles of the holy father. The absurdities of his creed, such as, belief in the merits of saints and martyrs, in the veneration due to relics, and in numerous miracles supposed to be wrought in his day, detract from the high estimation in which the enlightened Protestant should otherwise hold him. But we must remember, that he was not singular in these superstitious fancies. They were the prevailing belief of the great majority of his contemporaries, which his pious feelings withheld him from questioning in the first instance, or examining with sceptical misgivings in the next. Let us learn from the erroneous, delusive tenets scattered throughout the best writings of ancient Christianity, to take our stand upon a higher basis than the opinions and practices of men, however venerable for antiquity, or amiable for piety, or distinguished for attainments; and to follow the *word of God alone*, as our unerring, all-sufficient rule. We need neither fathers, nor œcumenical councils, nor synodical decrees, to interpret the Scriptures for us. By the illumination of God's Spirit,

* "In epistolas quidem Pauli nil melius aut par, tota antiquitas habet; et quicumque de Græcis post in has epistolas scripsere, ex Chrysostomo pendent. In historicos libros optimus est et plenissimus Commentarius in Matthæum, imprimisque lectu dignus." Ernesti's *Institutio Interpretis*.

† "In illo sane viro fuerunt omnia quæ a grammatico interprete expectantur; ejus homilie haud dubie primum exhibent specimen continuæ explicationis litteralis, quæ in Novum Testamentum extat." Morus. *Hermeneutica*, ed Eichstädt, vol. ii. p. 240. See the admirable work of Neander, *Der heilige J. Chrysostomus, und die Kirche*, &c. Berlin, 1832-6, 8vo, 2 vols.

each may understand for himself, the great truths of divine revelation.*

Hilary (+368.)—Having considered the chief fathers belonging to the Greek church in the fourth century, we proceed to the examination of their Latin contemporaries, and first to Hilary, bishop of Poitou in Gaul. This prelate is mentioned by Jerome as having translated a commentary of Origen on Job. His method of interpretation may be seen in his Commentaries on the Psalms and the gospel of Matthew. In the former he is said by Jerome† to have merely imitated Origen, adding several things of his own.

The following specimens, taken from his exegetical writings, point out the manner in which he interpreted Scripture.

In commenting on the 58th Psalm he speaks of those who are wise according to the *letter* (*secundum literam sapiunt*), but states, that he would join to it the *spirit*, and interpret the Psalm chiefly of Christ's passion.‡

“In the heavenly Scriptures every discourse has been so modelled, as to correspond both with such things as have been already done, and such as are yet to be done. This young man therefore represents the Jewish people,” &c. ||

“Most interpreters create obscurity, by wishing to judge of the prophetic Scriptures solely by the ear, and find no other meaning in them than what the words used in describing each object outwardly convey. In this they leave us nothing to understand, and conclude that the prophets did not speak rationally of earthly, much less of heavenly objects.” §

On Psalm cl. 1, he speaks of “the sacred volume being arranged according to the sense of a higher intelligence, beyond the opinion of the letter.” ¶

* See *Taylor's Ancient Christianity*, a work of sterling value and great research, London, 1838, &c.

† In his catalogue of celebrated ecclesiastical writers, cap. c.

‡ *Hilarii Opera*, Benedictine edition, fol. Paris, 1693, pp. 127, 8.

|| Ita semper in Scripturis cœlestibus sermonem omnem temperatum fuisse, ut non minus his quæ gerebantur, quam eorum quæ gerenda essent, similitudini conveniret. Juvenis hic itaque formam Judaici populi habet, &c. Comment. on Matthew xix. 4, p. 703.

§ “Faciunt nobis plerique obscuritatem, volentes Scripturas propheticas solo aurium judicio æstimare, et non aliud in his intelligere quam quod sub singulis rerum earumque vocabulis audiatur. Quod cum volunt, neque nobis quod intelligamus relinquunt, neque prophetas, non dico cœlestia, sed neque terrena quidem rationabiliter dixisse constituunt.” Comment. on Psalm cxxiv. 1, p. 401.

¶ Cum ergo ultra literæ opinionem celsioris intelligentiæ sensu volumen digestum sit, &c., p. 594. He here refers chiefly, if not wholly, to the Psalms.

By finding a spiritual sense, he will not allow that historical truth is weakened or destroyed.

“ In the beginning of our treatise we warned others against supposing, that we detracted ought from the belief in transactions by teaching that the things themselves contained within them the outgoings of subsequent realities.”*

“ Although such things are generally found in them (the Psalms) as ought to be referred to the person of patriarchs, prophets, apostles, and martyrs, both of the first generation and the following one ; yet because all things are *in* and *by* Christ, whatever is spoken in the Psalms in the persons of different prophets, relates to Christ also.”†

The only rule, or what approaches to the nature of a rule, to be found in his writings, respecting the extent of typical interpretation, is found in his commentary on the 138th Psalm, where he says, that there must be something peculiar in the description which applies expressly to the person of our Lord and no other.

“ Many venture to believe, that nothing in the Psalms is spoken in a spiritual sense ; just as if we should adapt to our own thoughts, the things that are written, rather than elicit the belief of a diligent and attentive understanding from what is written.”‡ This is a just observation ; but Hilary did not follow it in practice.

His exegesis is highly allegorical. Thus in his Commentary on Matthew (v. 5), where our Saviour promises the inheritance of the earth to the *meek*, the earth means “ the body which our Lord himself took for a habitation.”|| The fowls of the air denote the unclean spirits, to whom God has given the support of life (*vivendi substantia*), without the trouble of acquiring or collecting it. The lilies again, are the angels ; the grass, the hea-

* In exordio sermonis admonuimus ne quis forte existimaret aliquid rerum gestarum fidei detrahendum, si res ipsas profectus rerum consequentium continere in se doceremus. Nihil enim veritati detrahit, imitationem veritas consecuta.” Comment. on Matth. vii. 1, p. 640.

† Tametsi plerumque in his talia sunt ut ad personam patriarcharum, prophetarum, apostolorum, martyrum, generationis quoque primæ et generationis sequentis referri oporteat ; tamen quia omnia in Christo et per Christum sunt, quidquid illud in Psalmis est sub diversorum personis prophetarum, omne de ipso est, &c. Comment. in Psalm cxxxviii. 1, pp. 504, 5.

‡ Profecto auderent multi nihil in Psalmis spiritaliter dictum existimare ——— perinde quasi nos sensui nostro ea quæ scripta sunt coaptemus, et non magis ex his quæ scripta sunt, sensum diligentis et sollicitæ intelligentiæ consequamur. Comment. on Psalm cxxv. p. 407.

|| Mitibus terræ hereditatem pollicetur, id est, ejus corporis, quod ipse Dominus assumsit habitaculum, p. 621.

then.* The mother of Zebedee's children represents the law of Moses; her children themselves are the believing Jews.† In short, Hilary belonged to the class of allegorising interpreters.

Ambrose (+397.)—Ambrose, bishop of Milan, was devoted to the study of the Greek fathers, especially of Origen, on whom he chiefly depended. He maintains accordingly, that there are several senses in the same passage of Scripture. His exegetical writings upon Genesis, Psalms, and the Gospel of Luke, are full of allegorising. He despises the historical sense as mean and abject, and has recourse to mysteries to heighten the majesty of the diction. Origen indeed is left far behind by Ambrose; for the latter gives the utmost license to an artificial and strained exegesis. Thus the four rivers of Paradise, are the four cardinal virtues, the head or source of which is Christ.‡ The ark of Noah is a mystical representation of the human body.¶ The five kings represent the five senses of the body; the four kings, corporal and worldly enticements (*illecebræ corporales atque mundanæ*.) Abraham, who rolls back the destruction of Sodom, is Christ, who subdues the sinful desires.§

Of the history of David in relation to Bathsheba, several expositions considerably different are given. The following is one of them. David is the prophetic body; Bathsheba, the Jewish synagogue. The first child that died in infancy, is the Jewish people, who could not arrive at maturity by the law of Moses; the second son, Solomon, represents the Christians.¶

The following is his interpretation of Matthew xvii. 24 et seq. “The fish is the first martyr; our didrachma is Christ. That first martyr, viz. Stephen, had the treasure in his mouth, when in his passion he addressed Christ.”**

Luke vii. 37 et seq. are thus explained. Bethany is the world; the house of Simon, the earth, a part of the world (*terra quæ mundi portio est*.) The woman is the church. She anoints the head of Christ, viz. God, with ointment, *i. e.* with the odour of her merits or good works.†† In the account of our Lord's

* Pp. 633, 4, 5.

† P. 709 et seq.

‡ Opera, 2 vols. fol. Paris, 1686. De Paradiso, cap. 3, p. 150, vol. i.

¶ See capp. 6–9, pp. 232–8.

§ De Abrah. lib. ii. 41, 42, pp. 330, 1.

¶ Apolog. David. altera. cap. 7, pp. 719–21.

** Primus hic piscis, primus est martyr. Didrachma nostrum Christus est. Habebat igitur primus ille martyr, Stephanus scilicet, in ore thesaurum, cum Christum in passione loqueretur.” Expos. Evang. sec. Luc. lib. iv. 75, p. 1354.

†† Expos. Evang. sec. Luc. lib. vi. n. 13–21, pp. 1386–88.

entry into Jerusalem, the ass bound, represents the human family in its captive state, which was loosed by Christ. The apostles put their garments beneath Christ, which denotes, that they valued their own works less than the honour of being preachers of the gospel. The people strewed branches by the way, *i. e.* cut off their unfruitful works.*

These specimens place Ambrose before us as a highly artificial interpreter, and almost justify the severe judgment of Jerome respecting him, “in verbis ludens, in sententiis dormitans.”†

Jerome (+420.)—The name of Jerome is so prominent in the Latin church, that it is superfluous to describe the erudition and acquirements which form the foundation of his fame. He was born at Stridon in Dalmatia, and died in the vicinity of Bethlehem, A. D. 420. Of his labours in the criticism of the Bible, we have already spoken at large in another place.‡ At present he comes before us as an interpreter of the sacred volume. His commentaries upon the poetic and prophetic books of the Old Testament, and the greater portion of the New, are still extant, forming, in connexion with his translations, a surprising monument of his unwearied industry, extensive learning, and indomitable zeal. In many instances, however, he wrote hastily and without reflection, transcribing from preceding writers, and adding a few remarks of his own.¶ Had this fact been always kept in mind by such as have undertaken to canvass his merits, their judgments respecting him would have exhibited less diversity. Like many of the fathers he wrote too much; and therefore we need not look for strict consistency, or uniform excellence. But, after all the deduction that must be made from the extravagant encomiums heaped upon him by some;§ and notwithstanding the

* Expos. Evang. sec. Luc. lib. ix. n. 3-15, pp. 1495-8.

† Prolog. in Homil. Orig. in Luc. ‡ Lectures on Biblical Criticism, p. 74 et seq.

¶ “Certe nôsti, et mendacii mei erubescerem te testem vocare, quod præsens opusculum tanta celeritate dictaverim, ut aliena magis legere, quam mea condere me putares. Nec hoc de arrogantia et fiducia ingenii dictum putes; sed quod ostendere tibi cupiam quantum apud me valeas; qui periclitari magis apud doctos voluerim, quam tibi sedule postulanti quicquam negare.” From the end of his proem to the commentaries on Matthew’s Gospel, in the ninth volume of the edition of Jerome’s works printed at Paris 1533. — “Illud quoque in præfatione commoneo; ut sciatis Originem tria volumina in hanc epistolam conscripsisse; quem et nos ex parte secuti sumus. Apollinarem etiam et Didymum quosdam commentariolos ædidisse: e quibus licet pauca decerpsimus et nonnulla (quæ nobis videbantur) adjecimus, sive subtraximus, ut studiosus statim in principio lector agnoscat, hoc opus vel alienum esse, vel nostrum.” End of proem to his Commentary on the Epistle to Ephesians.

§ “Quis angulus divinæ Scripturæ, quid tam abditum, quid tam varium, quod ille

numerous absurdities found in his works, he must be characterised as an author possessing great attainments, considerable skill in Scripture exegesis, and no mean judgment. Whilst, on the one hand, he has been unduly praised, he has been unjustly decried on the other.*

In various places he gives utterance to sentiments respecting the Holy Scriptures, which shew that he had a right apprehension of their value, unity, and entire consistency. Nor did he fail to reprehend, with merited severity, the practice of many who proceeded to expound them without previous preparation — who thought it an easy and obvious thing to elicit their meaning, without learning, science, or any qualification, except a presumption too proud to learn, too ignorant to stoop to instruction.† His own life formed a remarkable contrast to the practice of these conceited and self-sufficient interpreters, whose perversions of Scripture were necessarily numerous in proportion to the amount of careless freedom with which they approached its pages. He travelled in quest of knowledge to distant places, perused numerous volumes, neglected no source of information that came within his reach, and freely drew from the springs already opened in the Greek and Latin churches.‡

non velut in numerato habuerit? Quis sic universam divinam Scripturam edidicit, imbibit, concoxit, versavit, meditatus est," &c. Erasmus, in his preface to the Works of Jerome, printed at Basil.

* "Jerome," says Luther, "should not be reckoned or numbered among the doctors of the church, for he was a heretic; yet I believe that he is now in the state of the blessed through faith in Christ. He says nothing more about Christ than the mere name. I know none among the doctors to whom I am such an enemy as Jerome, for he writes only of fasting, meats, and virginity." Translated from Luther's *Sammtliche Schriften*. Th. xxii. p. 2070 et seq. ed. Walch.

† See his epistle to Paulinus.

‡ "Imbecillitatem virium mearum sentiens, Origenis commentarios sum secutus. Scripsit enim ille vir in epistolam Pauli ad Galatas quinque propria volumina, et decimum Stromatum suorum librum, commatico super explanatione ejus sermone complevit: tractatus quoque varios, et excerpta quæ vel sola possint sufficere, composuit. Prætermitto Didymum videntem meum, et Laodicenum (*i. e.* Apollinarem), de ecclesia nuper egressum, et Alexandrum veterem hæreticum: Eusebium quoque Emesenum, et Theodorum Heracliotem, qui et ipsi nonnullos super hac re commentariolos reliquerunt. E quibus si vel pauca decerperem, fieret aliquid, quod non penitus contemneretur. Itaque ut simpliciter fatear, legi hæc omnia, et in mente mea plurima coacervans, accito notario, vel mea, vel aliena notavi, nec ordinis, nec verborum interdum, nec sensuum memoriam retentans." Proem to Commentary on the Epistle to the Galatians. — "Legisse me fateor ante annos plurimos in Matthæum Origenis viginti quinque volumina, et totidem ejus homilias, commaticumque interpretationis genus; et Theophili Antiochenæ urbis episcopi commentarios: Hippolyti quoque martyris, et Theodori Heracleotæ, Apollinariique Laodicensi, ac Didymi Alexandrini;

The following extracts shew his opinions respecting the interpretation of Scripture.

The necessity of abiding by the *literal, historic* sense, is implied in the language used of the allegorist, "The allegorical interpreter is insane." * "The Jews transfer a spiritual meaning into the flesh of the Idumæan king. They thus enervate, enfeeble, and reduce to powder, by certain genealogies and superfluous traditions, the royal sense found in the letter, which sense is most substantial and firm." † His very next words, however, shew, that the grossly literal, and wholly unfigurative sense, is no less to be avoided. "Not only are the Jews guilty of this, but all the heretics who represent God as sitting on a high and elevated throne, after the manner of a human figure, and putting his feet on the earth, lest they might be suspended," &c. ‡ In accordance with this latter sentiment, viz. that the naked letter should not be insisted on so much as the spirit, and that the figurative sense should not be neglected, he says, "Let us not think that the gospel is in the *words* of Scripture, but in the *sense* — not in the *surface*, but the *marrow* — not in the *leaves of the words*, but in the *root of the thought*." ||

In answer to an objection, that this would be diverging into the entanglements of allegory, he says, "The figurative interpretation of a history is not always equivalent to allegory; for frequently history itself is metaphorically expressed." §

His ideas, however, of spiritual interpretation, as distinct from the literal, were by no means definite; for we find him running

et Latinorum Hilarii, Victorini, Fortunatiani opuscula, e quibus etiam si parva caperem, dignum aliquid memoria scriberetur." Proem to his Commentary on Matthew's Gospel.

* "Delirat allegoricus interpres." Comment. in Jerem. cap. 27, sub init.

† Judei transferunt intelligentiam spiritalem in carnes Idumæas; sensumque regium qui versatur in littera, et est solidissimus atque firmissimus, genealogiis quibusdam et traditionibus superfluis enervant atque comminuunt, et in pulverem redigunt. Comment. in Amos, cap. ii. v. 1, vol. vi.

‡ Et non solum illi hoc faciunt, sed omnes hæretici, qui volunt in modum humanæ similitudinis sedere Deum in solio excelso et elevato, et pedes ponere super terram, ne scilicet pendeant. Do.

|| Nec putemus in verbis Scripturarum esse evangelium, sed in sensu, non in superficie, sed in medulla, non in sermonum foliis, sed in radice rationis. Comment. in ep. ad Galat. c. 1, v. 11.

§ "Quod si quis dixerit; ecce, in historiæ expositione, dum nescis, allegoriæ clausus es retibus; et tropologiam historiæ misenisti. Audiat, non semper metaphoram historiæ allegoriam sonare: quia frequenter historia ipsa metaphorice textitur, etc." Comm. in Habacuc. cap. 3, v. 14.

into allegorising, especially in the exposition of the New Testament. In several parts of his Commentaries on the prophets, he gives both the historical, and metaphorical (tropological) senses of the same passage; but in others, he has recourse to the usual threefold division, viz. the *literal*, the *spiritual* or *tropological*, and the *mystic* or *allegorical*.* Occasionally he seems to prescribe limits to allegorical interpretation. Thus, he says, “in precepts that belong to the life, and are perspicuous, we should not seek for allegory, for this would be like the proverb, seeking a knot on a bulrush.”† Again, his own practice has no bounds. Thus, “those who follow the spiritual sense are indeed in the flesh, for they have the same letter as the Jews; but they do not war after the flesh, when they proceed from the flesh to the spirit. When you see one of the Gentiles who believes and puts his hand to the plough of Christ, proceed, in consequence of some former teacher, through the passage of the law to the gospel, in such a manner as to understand all things written in the law concerning the Sabbath, unleavened bread, circumcision, sacrifices, &c. in a sense worthy of God; should the same person, after reading the gospel, be subsequently persuaded by some Jew, or associate of the Jews, to forsake the shadows and clouds of allegory, and interpret the Scriptures just as they are written, it might be well said of him, ‘having begun in the spirit, are you now making an end in the flesh?’”‡ “The whole body (of Canticles) is made up of mystical utterances . . . things invisible and eternal, are taught to the spiritual senses, in certain concealed figures borrowed from

* Debemus Scripturam sanctam, primum, secundum litteram intelligere, facientes in ethica quæcunque præcepta sunt. Secundo, juxta allegoriam, id est, intelligentiam spiritualem. Tertio, secundum futurorum beatitudinem. Comment. in Amos, cap. 4. (Opera, Benedictine edition, Paris, 1693, 5 vols. fol. vol. iii. p. 1400.)

† In præceptis quæ ad vitam pertinent, et sunt perspicua, non debemus quærere allegoriam; juxta Comicum, nodum quæramus in scirpo. Comment. in Zech. cap. 8, 17. Compare Zechar. 13, 1.

‡ Qui vero sequuntur intelligentiam spiritualem, sint quidem in carne, quia eandem habeant litteram quam Judæi: sed non juxta carnem militent, a carne ad spiritum transcendent. Quando videritis eum qui primum credit ex gentibus; et ad Christi aratrum mittit manum, prævio aliquo doctore prudente, sic per legis iter ad evangelium pergere: ut omnia illa quæ ibi scripta sunt de sabbato, de azymis, de circumcisione, de victimis, digne Deo intelligat: et deinceps post evangelii lectionem a Judæo aliquo, aut Judæorum socio persuaderi: ut umbras et allegoriæ nubila derelinquens, sic Scripturas interpretaretur, ut scriptæ sunt: de hoc potestis dicere: sic stultus es, ut cum spiritu cøperis, nunc carne consummaris. Comment. in Gal. iii. 3, vol. iv. Bened. ed. pp. 250-1.

loves.”* Alluding to the history of Judah and Tamar, he speaks of “the offensive indecency of the letter, when the expositor does not ascend to a becoming spiritual sense.”† In the New Testament, he frequently allegorises. Thus in commenting upon the gospel of St. Matthew, chap. xvii. 27, he understands by the fish which was first caught by Peter, the liberation of the *first* Adam by the *second*; and the piece found in its mouth to be the confession of Christ.‡ In the same artificial manner is Matthew xxi. 7 commented upon. “When, therefore, the sacred history has either an impossibility, or an indecency in itself, we have recourse to higher sentiments. The ass which had been tamed and taught to bear the yoke of the law, must be understood to mean the synagogue; — the wanton and free colt denotes the Gentiles; upon whom Christ *sat*, when he sent to them two of his disciples, one to the circumcision, the other to the Gentiles.”|| When expounding Ephesians iv. 24, he argues against the literal meaning of the apostle’s words, and gives the following sense: “Let us not, overcome by anger, do such things as might cause our sun to set, and the soul to be enwrapped in darkness.”§

From the above passages it is obvious, that Jerome was guided by no fixed principles of interpretation. Sometimes he appears in the light of a grammatical interpreter, seeking out the sense by the words of Scripture; again, he runs into allegories and fanciful senses, to which the letter gives no countenance or support. He blames the allegorisers, such as Origen, Hippolytus, and Didymus; and yet frequently follows Origen in the artificial meaning imposed upon the text. As on many occasions he wrote

* Totum corpus ejus mysticis formatur eloquiis Invisibilia et æterna spiritualibus quidem sensibus, sed ad opertis amorum quibusdam figuris docentur. Præfat. in Cant. Cantic. vol. v. pp. 603-15.

† Qui legit introisse Judam ad Thamar meretricem, et ex eâ duos filios procreâsse; si turpitudinem sequatur litteræ, et non ascendat ad decorem intelligentiæ spiritualis, &c. Comment. in Amos, cap. 2, vol. iii. p. 1380.

‡ Videtur autem mihi secundum mysticos intellectus, iste esse piscis qui primus captus est . . . ut per secundum Adam liberaretur primus Adam: et id quod in ore ejus, hoc est, in confessione fuerat inventum, pro Petro et Domino redderetur. Vol. iv. p. 81.

|| Ergo quum historia vel impossibilitatem habeat vel turpitudinem, ad altiora transmittitur; ut asina ista quæ subjugalis fuit et edomita et jugum legis traxerat, synagoga intelligatur: pullus asinæ lascivus et liber, gentium populus, quibus sederit Jesus, missis ad eos duobus discipulis suis, uno in circumcisionem, et altero in gentes. Vol. iv. p. 95.

§ Præcipit apostolus ne talia faciamus furore superati, per quæ nobis sol occidat, et principale cordis tenebris involvatur. Vol. iv. p. 373.

hastily, so he forgot particular sentiments which he had already uttered. One excess of allegorising he seems to have avoided, viz. that of subverting the literal history whilst spiritualising it. For this he should be commended. "We should expound," says he "the figures of the Old Testament, preserving the truth of the history."*

Jerome could not draw the proper distinction between spiritual and grammatical interpretation in those parts of the Scripture to which they are applicable, viz. the typical, and the prophetic. He had not sufficient judgment to rest satisfied with the simple, literal sense, without seeking another. Hence he diverges into subtleties and refinements highly artificial, and which have no foundation in the word of God. Had he written less, and reflected much more upon what he wrote, he would doubtless have appeared to greater advantage in his exegetical works; but his learning and talents were frequently sacrificed to the importunity of injudicious friends. He had not the comprehensive mind which would have enabled him to form or grasp a doctrinal system; nor had he a propensity like Augustine to system-making. His view was directed rather to single topics separately, than to the broad features of a system in their mutual bearings and legitimate consequences. Besides, there were great defects in his religious character. In self-knowledge and self-government he was certainly wanting. Little passions, vanity, love of power and contention, and hidden pride beneath the appearance of humility tarnish his theological creed, and lessen his Biblical merits. Perhaps his allegorising propensities ought to be put to the account of the writers whom he followed rather than his own; for although he disclaimed in some of his epistles attachment to Origen, it is certain that he was not a little influenced by the perusal of his writings. When the current of opinion ran against Origen, he thought it prudent to renounce the name of an *Origenist*.† On the whole, Jerome should not be placed among the allegorising, but the historico-theological interpreters. His commentaries are of considerable use to the accomplished expounder of the Bible even now; though they are interspersed with trifling, erroneous, visionary statements, in the form of exegetical elucidations.‡

* *Manente historiæ veritate, figuras Veteris Testamenti exponamus.*

† See his epistle to Tranquillus: ep. 125, ad Damas.: ep. 65.

‡ For a copious examination of Jerome's merits and labours, we refer the reader to

Augustine (+430.)—Augustine's authority in the Latin church is superior to Jerome's. He was born at Tagesta in Numidia, A. D. 354, and died 430. The variety of his attainments, the depth of his piety, the extent of Christian experience embodied in his Confessions, and the dogmas of his religious creed, are prominently exhibited in his writings, and have exerted much influence on the theology of the Christian church down to the present time. It does not belong to us, however, to notice his history, or to describe his theological opinions; we have simply to depict his mode of Biblical interpretation. Although he was not the first to lay down rules of exposition, yet the attempt which he made to establish Hermeneutics on a sure and systematic basis, was far more important than any that had previously appeared. It forms indeed a remarkable æra in the history of Hermeneutics; and must ever claim special notice. His four books "of Christian doctrine" contain precepts for the interpretation of Scripture embodying much that is still valuable. Throughout most of his writings, there are scattered remarks bearing upon exegesis, which commend themselves to universal approbation as sound and judicious; but the treatise *de Doctrinâ Christianâ* is especially occupied with rules relating to the interpretation of Scripture.

The following is a condensed statement of Hermeneutical principles found in his writings as given by Klausen,* who has extracted them chiefly from the work on "Christian Doctrine," and arranged them in the present form. It must be remembered, however, that they are presented by the Danish Professor in a manner adapted to leave a very favourable impression of Augustine's perspicacity and comprehensiveness of intellect—more favourable, we conceive, than the perusal of the original passages fully justifies.

1st. The object of all interpretation is to express as accurately as possible the thoughts and meaning of an author. The contrary is doing strange violence to words, by attributing to them a sense quite foreign.†

2d. In the case of the Holy Scriptures, this is not attained by strictly insisting on each single expression by itself; for much

L. Engelstoft's work, *Hieronymus Stridoniensis, Interpres, Criticus, Exegeta, Apologeta, Historicus, Doctor, Monachus, &c., Havniæ, 1797, 8vo.*

* Hermeneutik, pp. 162-5.

† Quisquis in Scripturis aliud sentit quam ille qui scripsit, illis non mentientibus fallitur. De Doct. Christ. lib. ii. cap. xxxvi. vol. iii. p. 9; ii. 6; Confess. xii. 32.

that is expressed in the same words has a different signification in different places; much is dark and indefinitely expressed; and much is brought by the literal acceptance into a state of opposition to other expressions.*

3*d.* On the contrary, we should endeavour to clear up the obscurity of such passages, and to remove their ambiguity—first, by close attention to the connexion before and after; next, by comparison with kindred places where the sense is more clearly and definitely given; and lastly, by a reference to the essential contents of Christian doctrine.†

4*th.* The interpreter of Holy Scripture must bring with him a Christian reverence for the divine word, and an humble disposition which subordinates preconceived opinions to whatever it perceives to be contained in the Word of God.‡ This presupposes the belief, that the Holy Scripture consists of truth raised above human error, || that it contains Christian doctrine so perfectly§ and plainly exhibited, that the knowledge of every thing necessary to the happiness of man is attainable by all, in the proper application of their reason.¶

5*th.* Where the interpretation is insecure, notwithstanding the preceding measures, it must be assumed, that the matter lies beyond the circle of the essential truths belonging to the Christian faith.**

6*th.* It is irrational and dangerous for any one, whilst trusting in faith, and in the promises respecting the operations of the Holy Spirit on the mind, to despise the guidance and aid of science in the interpretation of Scripture.†† Rather does Biblical interpretation presuppose a knowledge of the original languages of the Old and New Testaments;‡‡ an acquaintance with the objects of nature, of historical relations, and civil institutions; ||| in short, a

* Contra Adimantum, xiv. 2; De Fide et Operibus, n. 5; De Doctrina Christ. iii. 25, 35; De Cons. Evv. n. 72; Ser. 32, n. 6; Enarr. in Psalm. 45, 8.

† De Doctr. Christ. iii. 4; ii. 14; De Fide, Spe, et Charit. n. 67, 68; De Unit. Eccl. n. 8, 9; De Civ. Dei, xx. 5, 4; De Peccatorum Meritis et Remissione, iii. 7, 8, Ep. 147; De Quæst. Dulcitii, n. 5, 11; De Doctr. Christ. iii. 38; Contra Faustum, xxxiii. 3.

‡ Ser. 51, n. 6; Ep. 147, n. 4.

|| De Consensu Evan. ii. 9; Ep. 83, n. 3; In Evang. Joh. tract. 112, n. 1.

§ De Civitate Dei, xi. 3; De Genesi ad Literam, v. 23.

¶ De Doctr. Christ. ii. 7, 8, n. 14.

** De Pecc. Mer. et Rem. ii. 59; Ad Orosium contra Priscillianistas, &c. n. 14.

†† De Doctr. Christ. Prolog. n. 4-8.

‡‡ Do. ii. 14, 16, 17, 19, 21; De Civ. Dei, xv. 14, 2.

||| De Doctr. Christ. ii. 24, 28, 40, 42.

philosophical power of analysing and combining, so as to pierce, by this means, through the shell into the kernel.*

The following beautiful and comprehensive, yet brief description of the accomplished interpreter, is given by Augustine. It would be difficult to find a better portraiture. "He should not be a lover of contention, but possess meekness in his piety; he should be furnished beforehand with a knowledge of the original languages, lest he be at a loss in unknown words and expressions. He should possess a knowledge of certain necessary things (Biblical archæology), lest he be ignorant of the efficacy and nature of objects used in the way of similitude. He should likewise be aided by the truth of MSS., which a skilful and diligent emendation has effected. Thus equipped, let him come to discuss and solve the ambiguities of Scripture."†

The exegesis of Augustine is far from being conformable to the precepts he laid down. There is a wide distinction between the mode of interpretation which he followed, and the excellent rules propounded in his "Christian Doctrine." On the contrary, he was a most zealous allegorist. All his exegetical works contain numerous specimens of allegorising. He has endeavoured to recommend it by imparting to it a kind of scientific basis; so that it might be employed with effect against various heretics, particularly the Manicheans. We find the following rule propounded regarding figurative senses in general. "Whatever in the divine word cannot be referred either to propriety of morality, or to the truth of faith, is figuratively expressed;" *i. e.* we must have recourse to a figurative sense of the words of Scripture, where the literal is opposed either to the true faith, or moral propriety.‡ It

* De Doctr. Christ. ii. 48 (35, 36, 37.) These references are taken from Klausen, by whom some of them are quoted fully. They form the basis and the ground of the rules given in the text. I have corrected those under †, p. 133, according to the edition before me; and I suspect that many others are incorrect, at least according to the Paris edition of 1616. Perhaps the chapters are different in different editions. Thus the reference under *, p. 135, is not to be found in the edition before me, since the second book has only 41 chapters. The words quoted by Klausen as contained in the treatise *Contra Adimantum*, xiv. 2 (see *, p. 134), I cannot find, though I have read over the whole of it.

† Ne amet certamina, pietate mansuetus; præmunitus etiam scientia linguarum, ne in verbis locutionibusque ignotus hæreat; præmunitus etiam cognitione quarundam rerum necessariarum, ne vim naturamve earum, quæ propter similitudinem adhibentur, ignoret; adjuvante etiam codicum veritate, quam sollers emendationis diligentia procuravit; veniat ita instructus ad ambigua Scripturarum discutienda atque solvenda. De Doctrina Christiana, lib. iii. cap. i. vol. 3, p. 18.

‡ "Demonstrandus est igitur prius modus inveniendæ locutionis, propriæ an figu-

is easy, however, to perceive the utter inutility of such a canon, even though Augustine cautions his readers against transferring later ideas respecting truth and morality to distant times, and substituting them for the things themselves. The judgment of the interpreter must finally determine what is true and moral, and so infer the grammatical or figurative sense. *Scripture itself* is not appealed to as a criterion to determine truth and morality, according to their intrinsic nature. We are not directed to seek out intimations in it, by which our judgments should be guided; nor are the principles and practices of the Old and New Testaments, different as they are in themselves, mentioned by this father as diverse in their nature. The rule in question is by no means definite. It ultimately resolves itself into the setting up of our own reason as the final arbiter of the application of literal or figurative exposition; and forms no safeguard against the utmost license of figure, metaphor, enigma, or allegory. On the contrary, it leads to a disregard of the historic sense, and a consequent neglect of historic interpretation. Accordingly we find that the precept in question had no salutary influence on Augustine's own practice, for in commenting upon the Old Testament, he gives the chief place to spiritual interpretation. The latter is with him the first object, whilst the primary sense is little regarded. We deny not, that in some of the historic facts narrated in the Old Testament, there was couched a higher significance than that which meets the eye—an ulterior reference to the kingdom and cause of Christ; but we hold, that the Old Testament is not a continued series of allegories expressed partly in words, partly in historic events. We must have the authority of Scripture itself for assuming another sense than the grammatical and obvious one. All occurrences in the history of the Israelites may be spiritualised; but we need a divine warrant for affirming, that in *each* of them was shadowed forth a spiritual event connected with Christianity or with the life of the believer. In allegorising, therefore, the whole of the Old Testament, Au-

rata sit. Et iste omnino modus est ut quicquid in sermone divino neque ad morum honestatem neque ad fidei veritatem referri possit, figurate dictum esse." De Doctr. Christ. lib. iii. cap. x. vol. iii. p. 20. So also in his work De Genesi contra Manichæos, lib. ii. cap. 2, "Si autem nullus exitus datur ut pie et digne de Deo quæ scripta sunt, intelligantur, nisi figurate atque in ænigmatæ proposita ista credamus, habentes auctoritatem apostolicam, a quibus tam multa de libris Veteris Testamenti solvuntur ænigmata: modum quem intendimus, teneamus, . . . ut omnes istas figuras rerum secundum catholicam fidem explicemus. Opera ed. Colonie Agrippinæ, 10 vols. fol., vol. i. p. 316.

gustine is neither judicious nor correct, for he has thrown the historic sense into the background, as a thing comparatively worthless. In his estimation it is the shell that encircles the kernel. But the supposed kernel is frequently a fiction, without foundation in the text, and never intended by the inspired writer himself, or by the Holy Spirit who superintended the diction.

Augustine divides interpretation into four distinct kinds, viz. *historical*, *ætiological*, *analogical*, and *allegorical*.* The *second* of these examines the cause of a fact or expression; the *third* demonstrates the agreement of the Old and New Testament. These four, however, may be reduced to two, viz. the *first* and the *last*, which he generally follows, without mention of the others. It is only in his imperfect work entitled “*De Genesi ad Literam*,” which he left off because he found himself unequal to the task, that he attempts to carry out the four methods. In the finished treatise upon Genesis, in twelve books, “*De Genesi ad Literam*,” he usually investigates the *literal* and *allegorical* senses alone.†

Of Augustine’s exegetical writings on the Old Testament it may be said in general, that their value is not great. His commentaries on Genesis are full of trifling disquisitions and curious questions; whilst artificial allegorising every where appears. His annotations on Job are of little use, himself being judge.‡ His commentary on the Psalms contains many sound and sensible remarks, in the midst of much mysticism. In short, he was not competent to the exposition of the Old Testament. He possessed neither the attainments, nor the learning, sufficient to open up its true meaning. He had no acquaintance with the Hebrew language. As an interpreter of the Old Testament he cannot once be put in comparison with Jerome. But in the New he appears to much greater advantage; although the same spirit of allego-

* “*Omnis igitur Scriptura quæ Testamentum Vetus vocatur diligenter eam nosse cupientibus, quadrifaria traditur secundum historiam, secundum ætiologiam, secundum analogiam, secundum allegoriam.*” *De Utilitate Credendi*, capp. 2, 3, vol. 6, p. 32. After explaining the meaning of the terms, he expressly extends the four methods to the New Testament. “*His omnibus modis Dominus noster Jesus Christus et Apostoli usi sunt.*” In his “*De Genesi ad Literam liber imperfectus*,” the same fourfold division is propounded. It is quite plain that he adopted it from others, for he affirms that these “*quatuor modi a quibusdam Scripturarum tractatoribus traduntur.*” *De Gen. ad Lit. lib. imperf. vol. 3, p. 166.*

† “*Si ergo utroque modo illa Scriptura scrutanda est, queramus quomodo dictum est per allegoricam significationem,*” &c. *De Gen. ad Lit. lib. i. cap. i. vol. 6, p. 174.*

‡ See his *Retractationum*, lib. secund. cap. xiii. vol. i. p. 19.

rising is conspicuous there also. It was the fashion of the age; and he was not the interpreter to resist it. We shall give one example only from his "*Quæstiones Evangelicæ*," founded upon Luke x. 30. "By the man that went down from Jerusalem to Jericho is understood Adam himself in the human race. Jerusalem is that heavenly city of peace, from whose happiness he has fallen. Jericho is, being interpreted, *the moon*; and signifies our mortality, on which account it rises, increases, waxes old, and sets. The robbers signify the devil and his angels, who robbed him of immortality, and after inflicting stripes by persuading to sin, left him *half dead*; for man is alive in as far as he is capable of apprehending and knowing God; but in as far as he pines and is oppressed by sins, he is dead. Hence he is said to be *half alive*. The priest and the Levite, who when they saw him, passed by, signify the priesthood and ministry of the Old Testament, which could not effect salvation. The term Samaritan is by interpretation *guardian*; wherefore the Lord himself is represented under that name. The binding up of the wounds, is the restraining of sins. The oil, is the consolation of good hope on account of the pardon and reconciliation granted. The wine, is the exhorting to work with fervent spirit. The beast is his flesh, in which he condescended to come to us. To be set upon the beast, is to believe in the incarnation of Christ. The inn is the church, where travellers are refreshed on their pilgrimage as they return to an eternal country. The *morrow*, is after the resurrection of our Lord. The two pence, are either the two precepts of love, or the promise of the present and of the future life," &c.* This is worse than trifling, and proves beyond all doubt, that he ex-

* "*Homo quidam descendebat ab Hierusalem in Hiericho; ipse Adam intelligitur in genere humano. Hierusalem civitas pacis illa cœlestis, a cujus beatitudine lapsus est. Hiericho Luna interpretatur, et significat mortalitatem nostram, propter quod nascitur, crescit, senescit, et occidit. Et incidit in latrones, diabolum et angelos ejus qui eum spoliaverunt immortalitate, et plagis impositis peccata suadendo, reliquerunt semivivum: quia ex parte qua potest intelligere et cognoscere Deum, vivus est homo; ex parte qua peccatis contabescit et premitur, mortuus est, et ideo semivivus dicitur. Sacerdos autem et Levita, qui eo viso præterierunt, sacerdotium et ministerium Veteris Testamenti significant, quæ non poterant prodesse ad salutem. Samaritanus custos interpretatur, et ideo ipse Dominus significatur hoc nomine. Alligatio vulnerum est cohibitio peccatorum. Oleum, consolatio spei bonæ, propter indulgentiam datam ad reconciliationem pacis. Vinum, exhortatio ad operandum ferventissimo spiritu. Jumentum ejus est caro, in qua ad nos venire dignatus est. Imponi jumento, est in ipsam incarnationem Christi credere. Stabulum est ecclesia ubi reficiuntur viatores de peregrinatione redeuntes in æternam patriam. Altera dies est post resurrectionem Domini. Duo denarii sunt vel duo præcepta caritatis, vel promissio vitæ præsentis et futuræ.*" Quæst. Evangel. lib. ii. quæst. xix. vol. iv. p. 132.

exercised his imagination more than his judgment. In expounding the didactic portions of the New Testament he succeeded best. This was owing in no small degree to a profound acquaintance with the workings of his own heart, an habitual experience of its deceitfulness and weakness, and the ever-felt necessity of divine grace to renew, sustain, and strengthen. He brought to the exposition of the New Testament a mind prepared by the Holy Spirit to enter into the portrait there given of human depravity. The feelings of the Christian, as described by inspiration, he recognised in his own; whilst his reverence for the word, and profound submission to its declarations, brought him to acquiesce with faith in the electing, sovereign mercy of God. Out of the depths of his religious experience, he drew an invaluable apparatus for the elucidation of divine truth. It was not by the power of a scientific or learned furniture that he seized upon the Christian verities, and drew them forth from the written page; but by the apprehension of a spirit enlightened from above.

His four books "*De Consensu Evangelistarum*" shew sagacity and talent in unravelling difficulties and solving apparent contradictions in the gospels. His polemic writings against the Manichæans, Donatists, and Pelagians, exhibit a superior acquaintance with the doctrines of grace, and a laudable desire to defend them against perversion. It cannot, however, be denied, that his doctrinal system had a prejudicial influence on his general mode of interpretation; or that he has often missed the true sense, in consequence of his partial speculations and deficiency in linguistic knowledge. He wanted a learned education. His dialectic, systematic, speculative spirit—the striving after strict unity and consistency of thought,—sometimes gave a partial direction to his theological dogmas, and Christian feeling. He looked at one side of a doctrine; and, by the power of speculation, carried certain peculiarities of his creed on which he dwelt most, to a revolting exaggeration. His life was spent amid frequent agitations and disputes, whence his writings occasionally exhibit a tincture of violence unfavourable to sound exegesis. Above all, his excessive allegorising must ever detract from his merits as an interpreter. It has tarnished and defiled all his works. Had he possessed less depth and acuteness of understanding, or a spirit less impregnated with Christian feeling, he would have been an indifferent interpreter; but in consequence of his great sagacity, he has penetrated into the meaning of Scripture, by the energy of a sanctified

mind. He has laid down too the best maxims of Hermeneutics, without adhering to them himself.*

Tichonius.—Tichonius, a contemporary of Jerome and Augustine, lived about A. D. 370. According to Augustine, he wrote violent invectives against the Donatists, although he himself belonged to that sect.† He is known as the author of a book containing seven rules for the elucidation of Scripture. The full title of it is, “*Regulæ ad investigandam et inveniendam intelligentiam Scripturarum septem.*” The author says, “I thought it necessary above every other thing, for me to write a little book of rules; to make as it were the keys to unlock, and the lamps to enlighten, the secrets of the law. For there are certain mystic rules, which pervade the recesses of the entire law, making visible the treasures of truth which are to some invisible. Now, if regard be had to these rules, without envy, as we communicate them, whatever is shut will be opened, and the obscure will be elucidated, so that any one passing through the immense forest of prophecy, and guided by the following canons as by vistas of light, may be preserved from error.”‡

The *first* rule, *De domino et corpore ejus*, inculcates the principle, that many things applied to Christ in the Scriptures may also be referred to the members of his spiritual body; and *vice versâ*, what is said of the church, is true of her head.

The *second* rule is entitled, *De domini corpore bipartito*, i.e. what is spoken of the Christian church in general, is often to be understood only of a part of it; sometimes of the believing, at other times of the unbelieving section.||

* For a copious and able account of Augustine as an interpreter, the reader is referred to *Klausen's* treatise, “*Aurelius Augustinus Hipponensis, Sacræ Scripturæ Interpres,*” Hauniae, 1827, 8vo. I cannot but think, that the learned Professor overrates the merits of this father. See also *Wiggers' Augustinism and Pelagianism*, translated by Professor Emerson of Andover, 8vo, 1840, a book of fundamental research, which the able translator has enriched with valuable notes; and Neander, Band ii. Abtheil. 2, pp. 753-767; Abtheil. 3, pp. 1205-14.

† “Tichonius quidam qui contra Donatistas invectissime scripsit, cum fuerit Donatista.” *De Doctr. Christ. lib. iii. cap. 30, vol. iii. p. 23.*

‡ “Necessarium duxi ante omnia, quæ mihi videntur, libellum regularum scribere, et secretorum legis velut claves et luminaria fabricare. Sunt enim quædam regulæ mysticæ, quæ universæ legis recessus obtinent, et veritatis thesauros, aliquibus invisibiles, visibiles faciunt. Quarum si ratio regularum sine invidia, ut communicamus, accepta fuerit, clausa quæque patefient, et obscura dilucidabuntur, ut quis prophetiæ immensam silvam perambulans, his regulis quodammodo lucis tranitibus deductus, ab errore defendatur.” From the edition of Tichonius in the *Bibliotheca Veterum Patrum*, vol. vi. pp. 49-67, Lugduni, 1677, 28 vols. fol.

|| See Neander, ii. 1, p. 447.

The *third* rule, *De promissis et lege*, treats of the apparent discrepancy between portions of the New Testament in which justification is attributed solely to grace through faith, and those in which a righteousness is assigned to men in the sight of God. Here the writer expounds the great argument of the Epistles to the Romans and Galatians, and also the 48th chapter of Isaiah.

In the *fourth* rule, *De specie et genere*, attention is directed to the fact, that Scripture often silently passes from a general to a particular, and *vice versâ*. Hence the relation of the subject to the predicate must be observed. This rule throws light on Ezekiel, chapters 27, 32, 36, 37; Isaiah, 13th and 24th chapters; and on Jeremiah, chapter 25th; as Tichonius points out.

The *fifth* rule begins thus: "Temporum quantitas in Scripturis frequenter mystica est tropo synecdoche; aut legitimis numeris qui multis modis positi sunt, et pro loco intelligendi," &c.

The *sixth* rule, *De recapitulatione*, refers to the manner in which Scripture puts together that which belongs to a different time and place, thus connecting with the present sometimes the past, and at other times the future.

The *seventh* rule, *De diabolo et corpore ejus*, teaches, that what is applied to the Devil, must often be referred to his subjects also, and *vice versâ*.

These rules are miscellaneous observations on several peculiarities of Scripture, possessed of little value in themselves, and devoid of scientific form. The mode in which they are applied by Tichonius to particular passages is not the best; and in their development he occasionally betrays an allegorising propensity. They present, however, the first attempt at laying down a number of hermeneutical principles to guide the sacred interpreter.*

Theodoret (†458.)—Having considered the modes of biblical interpretation pursued by the Greek and Latin fathers of the fourth century, we come to the fifth, the names belonging to which, are neither so numerous nor so distinguished. Theodoret, bishop of Cyrus in Syria, was of kindred spirit with Chrysostom. He had studied under him and Theodore of Mopsuestia, and was the intimate friend of Nestorius. His works are chiefly exegetical, consisting of *questions* and *interpretations* explanatory of most books in the Old Testament, with commentaries on St.

* For some remarks upon them, see Augustine's third book "of Christian doctrine," from chapter xxx. p. 24, vol. iii., and *Retract.* lib. ii. cap. 18, vol. i. p. 20.

Paul's epistles. In the preface to his commentary upon the Psalms, he thus speaks of his manner of interpretation.

"When I happened upon various commentaries, and found some expositors pursuing allegories with great superabundance; others, adapting prophecy to certain histories, so as to produce an interpretation accommodated to the Jews rather than to the nurselings of faith; I considered it the part of a wise man to avoid the excess of both; to connect even now with ancient histories, whatever things belonged to them We shall study to avoid, as much as we can, prolixity of expression, and to exhibit the useful, in a compendious form, to such as wish for it."*

To this plan he seems to have generally adhered. The literal, historic sense is clearly set forth, without allegorical fancies or digressions. The latter, indeed, he seldom takes occasion to censure or refute; although he knew them to be exceedingly prevalent. The following sentiments exhibit him in the light of a sound interpreter.

"Some allegorists say, that the skins denote mortal flesh; others, that they were prepared from the barks of trees. I approve of neither opinion. The one is curious, the other exceedingly fabulous."† "Divine Scripture speaks in a manner suited to men, and has various forms of address, as men are able to hear."‡

Theodoret has been accused of inconsistency in becoming an allegorist himself on various occasions; but many passages on which this charge is grounded, are not such as to substantiate it. He is not, in our view, an allegoriser, because he alludes to a deeper sense lying under the letter; or because he finds in many parts of the Old Testament a twofold reference. In the book of Psalms, he has generally assumed a double form of exegesis; and

* Διαφόροις γὰρ ἰντυχὼν ὑπομνήμασι, καὶ τοὺς μὲν εἰς ἀλληγορίαν μετὰ πολλῆς χωρῆσαντας ἀπληστίας εὐρὼν, τοὺς δὲ τισιν ἱστορίαις τὴν προφητείαν ἀρμόσαντας, ὡς Ἰουδαίοις μᾶλλον τὴν ἐρμηνείαν συνηγορεῖν, ἢ τοῖς τροφίμοις τῆς πίστεως. πανούργου νενόμικα καὶ τούτων κᾶκείνων τὴν ἀμετρίαν φυγεῖν ὅσα μὲν ταῖς παλαιαῖς προσῆκον ἱστορίαις, ταύταις ταῦτα προσαρμόσαι καὶ νῦν σπουδάσομεν δὲ ὡς οἶά τε φυγεῖν μὲν τοῦ λόγου τὸ μῆκος, σύντακτον δὲ προβεῖναι τοῖς βουλομένοις τὴν ὠφέλειαν, κ. τ. λ. Prefatio in Psalmos. Theodoret Opera, ed. Sirmond, Paris, 1642, 4 vols. fol. vol. i. pp. 394, 5.

† Οἱ μὲν ἀλληγοροῦνται τὴν θνητὴν σάρκα φασὶ τὰ δέρματα· ἄλλοι δὲ τινες ἀπὸ φλοιῶν δένδρων ταῦτα κατεσκευᾶσθαι εἰρήκασιν· ἐγὼ δὲ γε οὐδέτερον τούτων προσείμαι. τὸ μὲν γὰρ περίεργον, τὸ δὲ ἄγαν μυθῶδες. Quæst. in Genesin xxxix. p. 34, vol. i.

‡ προσφῶρος τοῖς ἀνθρώποις ἡ βεῖα γραφὴ διαλέγεται· καὶ ὡς ἀκούειν δυνάμνται μετασχηματίζουσι τοὺς λόγους. Quæst. in Gen. lii. p. 43, vol. i.

by this means enhanced the value of his comments. To use the ill-chosen phraseology of some, he has given a double sense to a passage; when it should rather be said, that he has found an allusion to two persons or events intimately connected in the divine arrangements. He has certainly pushed typical interpretation to excess. He has arbitrarily set forth as types, objects in the Old Testament which have no Scripture warrant to be so reckoned. In this respect alone is he an allegorist. Thus, in explaining the 29th chapter of Exodus, where it is enjoined that the fat upon certain parts of the victim shall be burnt upon the altar, "these are emblems or figures," says he, "of passions within us." The fat signifies the disease of the palate (gluttony); the reins, carnal voluptuous desires; and the lobe of the liver, anger.* Again, when Isaac prays that Esau may have the dew of heaven from above and the fatness of the earth (Gen. xxvii. 39), Theodoret says, "These things according to the obvious superficial sense of the letter denote grace from above and abundance of blessings from the earth; but according to the higher interpretation they depict the *divinity* of the Lord Christ by means of the expression *dew*; and by the fatness of the earth, his *humanity* received from us."† In another place, he thinks that the Scripture denominates such as have been thought worthy of divine grace, "clouds."‡ In expounding the 110th Psalm, he calls the Jews, *the brook in the way* "who had obtained divine grace, but were not always to enjoy it."|| These are exceptions to his general method of interpretation, and must not be taken as a fair representation of his usual exegesis.

Ernesti set so high a value upon Theodoret's writings, as to prefer his commentaries on the Psalms to all other remains of the ancient church, and to recommend them in the strongest terms to those concerned in sacred exegesis. Nor do we believe his opinion to be unfounded or erroneous. The comments of Theodoret are brief, clear, concise, characterised by good judgment, general sobriety, and enlightened piety. No intricacy pervades

* αἰνίγματα δὲ ταῦτα τῶν ἐν ἡμῖν παθημάτων, κ. τ. λ. Quæst. in Exod. lxi. p. 109, vol. i.

† ἃ κατὰ μὲν τὸ πρόχειρον καὶ ἐπιτόλαιον τοῦ γράμματος νόημα, δηλοῖ τὴν ἄνωθεν χάριν, καὶ τῶν ἀπὸ γῆς ἀγαθῶν τὴν ἀφθονίαν. κατὰ δὲ τὴν τοῦ ἀγροῦ ἐρμηνείαν, αἰνίσσεται τοῦ δεσπότου Χριστοῦ, διὰ τῆς δρόσου μὲν τὴν θείτητα, διὰ δὲ τῆς πιότητος τῆς γῆς, τὴν ἐξ ἡμῶν ἀνθρωπότητα. Quæst. lxxxii. in Gen. p. 60, vol. i.

‡ νεφέλας δὲ τοὺς τῆς θείας χάριτος ἡζιωμένους ἢ θεία καλεῖ γραφή. Interpret. in Psalmi. 56, p. 617, vol. i.

|| P. 853, vol. i.

his statements; nor do tedious digressions interrupt the thread of exposition. It is true that he had the advantage of Chrysostom's homilies, of which he has made considerable use; but he exhibits his usual excellence even where the illustrious Archbishop of Constantinople had not led the way. No exegetical works of antiquity may be read with greater advantage than those of Theodoret. He displays the chief qualities of an accomplished interpreter. His learning, perhaps, was not great, nor his acquirements extensive; yet, in following the path of his preceptor, he has produced specimens of commentary which place him among the best patristic divines. At the risk of being thought tedious, we shall give a few examples of his exegesis, taken from the historical, devotional, and prophetic books of the Old Testament, and also from the New.

“ Benjamin is called a *ravening wolf*, on account of the disaster that happened to his tribe; wherefore it is subjoined, ‘ in the morning he shall devour the prey, and at night he shall divide the spoil,’ because those who had been victorious in the first and second conflict, were afterwards utterly destroyed, with the exception of a very few whom the conquerors compassionated; and to whom they were afraid to give wives because of the oath. They prepared nuptials for them, however, in a different manner. It should be known, that some have applied this prediction to the apostle Paul; for he wasted the church like a wolf, entering into men's houses; and afterwards distributed spiritual food to the world.” Gen. xlix. 27.*

“ If David, the pious king, who was also gifted with the grace of prophecy, calls Christ his Lord, Christ is not only man, as the Jews madly affirm, but also God, as being the creator and Lord of David. The community of names denotes sameness of substance; for the Lord speaks to the Lord, and not to a creature, or to a thing made, ‘ Sit thou on my right hand.’ This also is an exalted prerogative, not only above human nature, but above every creature. The language is conformed to the custom of men, for the Son of God has an eternal throne,” &c.† Psalm cix. (110) v. 1.

After quoting Jeremiah viii. 22, he thus comments upon the verse. “ The prophet calls the priests *physicians*; and spiritual doctrine he expresses tropically by *balm*. Gilead was a city be-

* Translated from the 110th question upon Genesis, vol. i. p. 77.

† Interpr. in Psalmos, p. 849, vol. i.

longing to the priests. He complains, therefore, that the city persevered in wickedness, and did not repent; although there were in it priests, and the precepts of the law.”*

In his exposition of the epistle to the Ephesians, chapter ii. verses 4 and 5, he has the following. “Even when we were thus affected, the Lord God, who has an abyss of goodness, has made us partakers of the immortal life of our Lord. Hence the apostle says, ‘quickened us together with Christ.’ For since *he* rose, *we also* hope to rise again. In *him* our condition is rectified. The writer then teaches more clearly the greatness of the gift, ‘by grace ye are saved.’ We are not called on account of our excellent life, but on account of the love of him who has saved us.”†

Cyril of Alexandria (+444.)—The patriarch Cyril, of Alexandria, was an ambitious, haughty, and cunning man, whose fiery zeal against others, proceeding, not from a sincere love for truth, but an innate and unchristian turbulence of spirit, led him to the adoption of perverse and persecuting measures. To Theodoret and Nestorius, he was a great enemy. His exegetical works are numerous. Commentaries upon the Pentateuch, Isaiah, the twelve minor prophets, and the gospel according to St. John, have survived the lapse of ages. His method of interpretation is to give the grammatico-historical sense in the first instance, and then the higher or spiritual. In his commentary on Isaiah, he mentions with disapprobation such as neglect “the history contained in the sacred books as though it were insipid; for although the spiritual sense‡ be good and fruitful, || yet what is historical, should be taken as history.”§

The following passage contains his sentiments regarding Biblical interpretation. In his introduction to the commentary on John’s gospel, after quoting Ecclesiastes x. 9, it is added, “The preacher tropically calls the sentiments contained in the inspired Scripture *wood*,¶ thus making the books into which they are put, a certain spiritual paradise bringing forth the fruit of the Holy Spirit. He, therefore, who endeavours to explain the spiritual word, *i. e.* the divine and mystical contemplations of the in-

* Interpr. in Jeremiah, p. 176, vol. ii.

† Vol. iii. p. 299.

‡ Θωρία πνευματική.

|| Καλή καὶ ὀνησιφόρος.

§ Comment. in Esaiam, lib. i. oratio 4, vol. ii. pp. 113, 14. (Cyrilli Opera, ed. Aubert. 7 vols. fol. Paris, 1638.)

¶ ἔξω δὲ τροπικώτερον ἀποκαλεῖ τὰ ἐν τῇ διοπνεύσῃ γραφῇ θεωρήματα, κ. τ. λ. Vol. iv. p. 2.

spired Scripture by searching, and by the most earnest application of mind, will be most in danger when the iron falls, viz. when the mind is not brought to a right perception of the things written; but, leaving as it were the right way, turns aside to another oblique path of doctrine.”*

In conformity with the position, that “the law is useless if it be not spiritually understood,”† he affirms, that “through all the writings of Moses, the mystery of Christ is enigmatically described;”‡ and that the entire Old Testament is a connected series of mysteries relating to Christ, who “though one, is represented by various types and emblems.”||

After such declarations, we need not be surprised at Cyril looking upon the minutest objects connected with the temple and its service to be typical of Christ, or of something connected with his kingdom. It is true, that the Old Testament dispensation was designed to lead us to Christ, and to prefigure the better economy;—that the temple service shadowed forth a spiritual service where there should be an absence of external rites and ceremonies;—but it is worse than trifling, to seek out a counterpart to the several appurtenances and vessels of the temple in specific objects connected with the gospel dispensation.

In his exposition of John’s gospel, 6th chapter, where the miraculous feeding of five thousand people with five barley loaves and two fishes is related, he says, that by the five loaves are signified “the five books of the most wise Moses, *i. e.* the whole law, which brings a coarser nourishment as it were, by the letter, and the history. § . . . for the circumstance of their being made of barley refers to this.” By the fishes is denoted “the finer and more luxurious nutriment contained in the Saviour’s teachings.”¶ The number two, refers to the *apostolic and evangelical preaching*.** The twelve baskets filled with the fragments remaining, represent the honour which should be given to the apostles and bishops of the church after their work was

* Vol. iv. p. 2.

† ἀνωφελὴς ὁ νόμος εἰ μὴ νοῦτο πνευματικῶς. De

Ador. et Cultu in Spirit. et Veritat. p. 459, vol. i.

‡ διὰ πάσης τῆς Μωσέως γραφῆς τὸ τοῦ Χριστοῦ μυστήριον αἰνιγματικῶς σημαίνεται, κ. τ. λ. from his γλαφυρὰ, *i. e.* polished or highly-wrought commentary upon select portions of Genesis. Lib. i. sub. init. vol. i.

|| εἰς μὲν κατὰ φύσιν ὑπάρχων, αἰνίγμασι πολλοῖς καὶ διαφόροις νοούμενος. P. 316, vol. i. De Ador. et Cultu in Spir. et Ver.

§ παχύτεραν ὥσπερ εἰσφέρειν τὴν διὰ τοῦ γράμματος καὶ τῆς ἱστορίας τροφήν, κ. τ. λ.

¶ τὰ τρυφερώτατα τῶν τοῦ σωτῆρος μελημάτων συγγράμματα, κ. τ. λ.

** P. 283, vol. iv.

finished.”* In commenting upon John xviii. 10, where it is related, that Peter cuts off the right ear of Malchus, Cyril says, “By this as a type, is signified, that the people of the Jews should be deprived of *right hearing*,† for they would not understand the things of Christ, but loved *sinister* (left) *obedience*,” &c.‡

These extracts shew, that this father was addicted to allegorical interpretation. He had a faint perception of the true exposition in various parts of the Old Testament; but he carried typical interpretation to excess. In the New, he erred much more from allegorising, for there it has much less semblance of truth in its favour. He had neither judgment nor acumen to discern the proper limits of secondary interpretation. Hence he diverged on all occasions into fanciful senses. In one respect, however, he is to be commended more than some belonging to the Alexandrian school, because he did not throw aside the literal sense, though he certainly valued it less than the other. His *chief* object was to find and set forth the latter. In conclusion, we cannot characterise Cyril of Alexandria as a judicious or able interpreter. Prone to the prevailing exegesis of the school to which he belonged,|| he is neither to be commended for his caution, nor followed as a guide. Perpetually intent upon mystical meanings, he is rightly numbered among the *allegorisers* of antiquity.

Isidore of Pelusium (†449 or 450.)—Isidore was born at Alexandria, and lived a monk in the neighbourhood of Pelusium. According to Nicephorus, he was a disciple of Chrysostom. His works consist of epistles, which are chiefly occupied with the interpretation of the Scriptures. In consequence of his great reputation and influence, acquired no less by erudition than piety, numerous letters were addressed to him, desiring his sentiments on a variety of points; and among others, upon difficult passages of Scripture. To these he replied in the epistles that still remain. We need not quote his expressions respecting the value and sublimity of the Holy Scriptures themselves. They shew an enlightened intellect and sanctified heart.

* Vol. iv. p. 285.

† τῆς δεξιᾶς ἀκοῆς. Vol. iv. p. 1018.

‡ ὑπακοὴν τὴν εὐώνυμον. Do.

|| We refer the reader to *Guerike's* treatise *de Schola, quæ Alexandria floruit catechetica, comment. histor. et theolog.* 8vo, Halæ, 1824, for a development of the principles maintained in the Alexandrian school; and to Neander, B. ii. Abtheil 2, pp. 734–53.

Concerning the preparation of a sacred interpreter, he says, "setting out with pains and prayers, proceed to the investigation of the sense of the sacred Scriptures," &c.*

His exegesis is similar to that of his master Chrysostom. He adopts the *grammatical*, and rejects *allegorical* interpretation. The sound principles which characterised the Antiochian school† are prominent in him. The following extracts will shew his ideas of Scriptural exegesis. "You seem to me not to approve of those who exhort the readers of Scripture to search for the spiritual sense; for they think themselves wiser, as you said, than the Scriptures, whilst they transform the divine oracles into whatever they wish, and deceive the hearers very much. But I would neither blame those, if they profess to find out any thing wise; nor would I compel you to allegorise, against your own wish," &c.‡ "I have frequently wondered at those who falsely interpret the divine Scriptures, and try to set forth their own opinion, rather than what is really contained in the text; for, whilst they mingle the bad and sluggish water of their own dogmas, with the pure, sincere, and soul-delighting sense of Scripture," &c.¶ "Whosoever attempts to expound the sense of the Holy Scriptures, should have a serious and clear tongue, with a soul devout and pure: he ought to *follow*, and not to *go before* them;—nor force them to speak according to his own pleasure."§ "Do not tear asunder and divide Scripture by adducing separately certain expressions found in the holy oracles; (for thus you will be laughed at as uninstructed, and foolish) . . . but you will find the true solution by diligently inquiring into the subject-matter," &c.¶

* ἀλλ' ἐκ πόνων καὶ προσεύχων προσομιμασάμενος ἐπὶ τὴν θήραν τῶν νοημάτων τῆς ἱερᾶς χάρις γραφῆς, κ. τ. λ. Lib. ii. ep. 106. (Opera, Paris, 1638, 1 vol. fol.) p. 169.

† See Neander, B. ii. Abth. 2, pp. 749–52.

‡ ἔοικας οὐκ ἀποδέχισθαι τοὺς ἐπὶ τὰς θεωρίας τοὺς ἀναγινώσκοντας παρακαλοῦντας· σοφωτέρους γὰρ, ὥς ἔφης, τῶν γραφῶν ἑαυτοὺς ἡγούμενοι, εἰς ἅπερ βούλονται μετακαμίζοντες τὰ θεία λόγια, πολλὰ σφάλλουσι τοὺς ἀκούοντας. ἐγὼ δὲ οὐτ' ἰκεῖνους αἰτιασαίμην, εἰ σοφὸν τι ἔξευρεῖν ἱσαγγέλλονται, οὔτε σέ μὴ βουλόμινον, ἀλληγορεῖν ἀναγκάσαιμι, κ. τ. λ. Lib. iv. ep. 117, p. 477.

¶ πολλάκις ἰθαύμασα τῶν τὰς θείας παρερμηνεύοντων γραφᾶς, καὶ τὸ οἰκεῖον μᾶλλον βούλημα ἢ τὸ ἐν αὐταῖς κείμενον παριστᾶν πειρωμένον· τὸ γὰρ ἄκρατον αὐτῶν, καὶ ἰλιγκρὺς, καὶ εὐφραίνει ψυχὴν δυνάμενον βούλημα, τῷ φανυλῷ, ὀξυτηλῷ τῶν οἰκεῖων δογματῶν παρακρινῶντις ὕδατι, κ. τ. λ. P. 306, lib. iii. ep. 125.

§ τὸν νοῦν τῶν ἱερῶν γραφῶν ἐρμηνεύσαις πειρώμενον χρὴ, τὴν μὲν γλῶτταν ἔχειν σεμνὴν τε καὶ τρανὴν, τὴν δὲ γνώμην εὐσεβεῖ τι καὶ εὐαγῇ, ἀκολουθεῖν τε αὐταῖς καὶ μὴ ἡγῆσθαι, μηδὲ πρὸς τὸ οἰκεῖον βούλημα τὸν ἰκεῖνον νοῦν ἐκβιάζεσθαι. Lib. iii. ep. 292, p. 374.

¶ μὴ ἀπλῶς προσφέρειν τινας εἰσεις τῶν ἱερῶν χρησμῶν διὰ στόματος σπάραττε. (ἀπαίδευσις γὰρ ὀφλήσεις καὶ ἄνοις γέλωτα) . . . ἀλλὰ τὰς ὑποθέσεις ἀκριβῶς ζητήσας εἴσεις τὰς λύσεις. Lib. iii. ep. 136, pp. 310, 11.

In another place he justly blames such as “transfer the whole of the Old Testament to Christ, since they give an advantage to the Gentiles and the heretics who are not able to make the right distinctions, in their controversy with us; for whilst they violently apply to him what has no such reference, they render suspected such expressions as plainly allude to the Saviour. My own decided opinion is, that both are true; all should not be transferred to him; and on the other hand, there is not a total silence regarding him.”*

Ernesti† has directed attention to the 203d epistle of the 4th book as containing an excellent rule for the interpretation of prophecy. “The pure and divine mind purposing to signify beforehand any thing future, did not fling forward the prediction in plain terms but, mingling the knowledge of the future with things present, it embellished the prophecy in such a manner, that even the hearers who then lived, reaped some utility; and posterity acquired an accurate knowledge of the events after their completion.”‡

This principle, Isidore illustrates by the seventy-second Psalm, the obvious sense of which pertains to Solomon, though not exclusively; for Christ, prefigured by Solomon, is also set forth. He attributes the less exalted expressions—all such as belong to men, to the son of David, whilst those exceeding humanity are assigned to David’s greater Son. This comes near the truth, though it is not, perhaps, strictly accurate, or well expressed. The hermeneutical observation in question discovers the perspicacity and judgment of Isidore; and Ernesti has done well to notice it with approbation.

But although the writings of this learned monk generally evince an attachment to historico-theological interpretation, and contain explications worthy of attention, he has not always abstained from allegorising. Like Theodoret, he did not understand the

* Οἱ πάσαν τὴν παλαιὰν διαθήκην εἰς τὸν Χριστὸν μεταφέρειν πειράμενοι, οὐκ ἔξω αἰτίας εἰσὶν, ἐπεὶ περ καὶ Ἕλλησι καὶ τοῖς μὴ ἑγκρίνουσιν αὐτὴν αἰρετικοῖς ἰσχύειν ἐν τῇ καθ’ ἡμῶν διδασκίᾳ μαχῆ. τὰ γὰρ μὴ εἰς αὐτὸν εἰρημῶνα ἐκβιαζόμενοι, καὶ τὰ ἀβιάστως εἰρημῶνα ὑποπτεύσθαι παρασκευάζουσι ἐγὼ δὲ ἀναγκαίως φημὶ ἀμφοτέρω γεγενῆσθαι, τὸ, τὲ μὴ πάντα λελέχθαι περὶ αὐτοῦ, καὶ τό μὴ πολυτελεῶς τὰ κατ’ αὐτὸν σεσιγῆσθαι. Lib. ii. ep. 195, p. 215.

† Opuscula Theologica, 8vo, Lipsiæ, 1792, pp. 465, 6.

‡ Ὁ θεὸς καὶ ἀκήρατος νοῦς εἰ ποτέ τι τῶν μελλόντων προμνηῦσαι ἠβούλετο, οὐχ’ ἀπλῶς ἔρριπτε τὴν προφητείαν . . . ἀλλὰ κεράσας τοῖς παροῦσι τὴν τῶν μελλόντων γνῶσιν, οὕτω τὴν προφητείαν ἐπέμνηνεν, ὥπως καὶ οἱ ποτὲ ἀκροάμενοι ἀπολαύσωσι τινὸς ὠφελείας, καὶ οἱ μετὰ ταῦτα ἐκ τῆς περιβολῆς τῶν πραγμάτων τὸ ἀκριβὲς γνοῖν.

limits of typical interpretation. He sought after allegories and types where they do not exist. Hence his epistles sometimes contain visionary and fanciful explanations, inconsistent with the true principles of a grammatical interpreter. This, however, is a fault, from which the best writings of antiquity are not free. It is found in Chrysostom and Theodoret, with whom the able and sagacious Isidore may be fitly classed. We subjoin a few specimens of his allegorising. When Jacob is said to have caught the heel of his brother Esau (Gen. xxv. 26), he represented “the soul that sees God by its purity, and spurns sensual desires.”*

Jacob covered with the skins of kids, signifies our Lord and Saviour, &c.†

The piece of money in the fish’s mouth denotes *human nature covered with vicious passions*, &c.‡

They that are pregnant, and such as give suck (Matth. xxiv. 19), are souls that bear the divine love, as it were, in the uterus; without having the confidence and courage to make an open confession, and earnestly to contend for it.¶

The two thieves crucified with our Lord, denote the Jewish and Gentile nations.§

These are not examples of his usual method, but deviations from it. Notwithstanding their manifest absurdity, they form no equivalent counterpoise to the numerous specimens of sound and satisfactory exegesis conducted agreeably to right hermeneutical maxims.¶¶

Pelagius.—Pelagius wrote commentaries on all the epistles of St. Paul except that to the Hebrews. These are still extant, in the form of scholia or short notes. Formerly they were attributed to Jerome, and inserted in his works; until Vossius proved to the satisfaction of all, that they did not proceed from Jerome, but Pelagius. It is matter of regret that they were revised and altered by Cassiodorus. His exposition of the epistle to the Romans has been most interpolated. Cassiodorus admits, that he purged it from the Pelagian poison. Pelagius took for the basis of his annotations the *Italic version*, because the Greek language

* ὁ νοῦς ὁ βλέπων θεὸν καθαρότητι περιτρίβει τὰ παθητὰ γαστριμοῦρα. Lib. i. ep. 192. This is founded upon an erroneous derivation of the word *Israel*, which he makes to be compounded of אֱלֹהִים אִשְׂרָאֵל, to see God.

† Lib. i. ep. 193, p. 57.

‡ Lib. i. ep. 206, pp. 60, 1.

¶ Lib. i. ep. 211, p. 62.

§ Lib. i. ep. 255, p. 70.

¶¶ See the treatise of H. A. Niemeyer, de Isidori Pelusiotæ vita, scriptis, et doctrina, comment. &c. Halle, 1825, 8vo.

was not generally known. But there is little doubt of his being acquainted with the original, since he sometimes, though rarely, quotes it. The commentaries in question furnish a specimen of short, simple exposition, unentangled by allegorising, or by digressions. The literal sense is uniformly investigated without parade, and presented without ostentation. The writer calmly and carefully inquires into the meaning of the written words, avoiding divergence into extraneous matters.

The doctrinal system of Pelagius is closely connected with his mode of interpretation; and it is interesting to trace the different results to which the Augustinian and Pelagian interpretation, under the influence of particular theological creeds, conducted these opponents. Pelagius wanted the speculative, systematic, logical ability of Augustine. He wanted, too, the deep-toned piety of the latter, and hence he frequently missed the true sense. The experience of the Christian recorded and described by the great apostle of the Gentiles, found not the same response in his bosom, as in that of his adversary. He attributed, therefore, to the working of man, what the other ascribed to the sovereign grace of God. His mind was directed to the practical utility of Scripture, with a partial view; for he sought to remove many things which might give offence. He wished to give prominence to a truth as useful and edifying in its application to the life, more than in its relation to the glory of God, and the demerit of man. Sometimes we can detect an endeavour to escape, as it were, from the full sense of Scripture, and to soften down expressions apparently harsh and strong.*

The following specimens have been selected for the purpose of shewing the nature of his exegesis.

In his commentary on the epistle to the Romans, v. 18, "*Therefore as by the offence of one, upon all men to condemnation; so also by the justice of one, upon all men to justification of life.*" 'Death reigned,' is understood to the former clause; to the latter, 'grace reigned.' The apostle asks above, *Is God unrighteous who taketh vengeance?* and he adds, *God forbid* (iii. 5, 6 :) how can he condemn all men on account of the sin of one man, viz. Adam, when all are not justified even by the righteousness of one, viz. Christ? By *all*, the writer does not mean *all gene-*

* The prominent mental traits of Pelagius and Augustine, which were closely united with their different creeds, are touched with a masterly hand by Neander, Band ii. 3, pp. 1194-1216.

rally, but a multitude of every part. If this be not the sense, then all are found to be justified in Christ, just as they are condemned in Adam; and there will be no need of punishing them farther. *For as by the disobedience of one man, many were constituted sinners: so also by the obedience of one, many shall be constituted just.* As, after the example of Adam's disobedience, many sinned: so also by the obedience of Christ, are many justified; for great is the crime of disobedience which kills so many."* The reader will perceive that Pelagius had obscure, imperfect, and erroneous views of the apostle's meaning in these two verses. It is necessary, however, to read the exposition given of the whole section, chap. v. 12-21.†

In commenting upon 1 Cor. ii. 14, we find these words. "*But the animal man does not perceive the things that belong to the Spirit of God.* He who has not the Spirit of God is an animal man; because he lives after the fashion of animals, thinking that there is nothing after death. As an animal, therefore, he gives himself up to the indulgence of his carnal desires. Such an one will perish everlastingly. *For it is foolishness to him, and he cannot understand: because it is spiritually examined.* It appears foolishness to him, first, that he who suffered, died, and rose again, is now preached as the Lord of the whole creation. Secondly, it appears folly in his eyes to despise his own possessions, to give the cheek to him that smites, and to obey other like commands of Christ."‡

* Igitur sicut per unius delictum, in omnes homines in condemnationem; sic et per unius justitiam in omnes homines in justificationem vitæ.) Mors regnavit; subauditur, ita et per justificationem gratia regnavit. Itemque superius dicit; numquid iniquus deus qui infert iram; et adjecit: absit: quomodo potest unius delicto Adæ, omnes homines condemnare, cum nec unius Christi justitia, omnes homines justificati sunt? Omnes autem dicens, non generaliter dicit, sed uniuscujusque partis significat multitudinem. Alioquin inveniuntur omnes homines justificati in Christo, sicut et in Adam condemnati; et non erit ultra qui puniatur. — Sicut enim per inobedientiam unius hominis, peccatores constituti sunt multi; ita et per unius obedientiam justitiam constituentur multi.) Sicut exemplo inobedientiæ Adæ, peccaverunt multi; ita et Christi obedientia justificantur multi. Grande enim crimen inobedientiæ est, quod tantos occidit. (Printed in the Paris edition of Jerome's works, 1533, vol. ix. p. 122.)

† See *Wiggers's* Historical Presentation of Augustinism and Pelagianism; translated from the German, with notes and additions by Rev. R. Emerson, Prof. of Eccl. Hist. Andover, 8vo, 1810, pp. 299-301. Whoever desires to enter deeply into the nature of these opposing systems, should by all means read this treatise, which almost exhausts the subject. The writer has a Pelagian leaning.

‡ Animalis autem homo non percipit ea quæ sunt spiritus Dei.) Qui spiritum Dei non habet, animalis est; quia animalium ritu versatur, qui putat nihil esse post mortem. Et ideo ut animal, ventri libidinique committit se, æternâ morte periturus.

Julian.—Julian was bishop of Eclanum in Apulia; but when the Pelagians were condemned by Pope Zosimus, A. D. 418, he was deprived of his episcopal dignity, and expelled Italy. His theological system was the same as that of Pelagius; his mode of interpretation the grammatico-historical. Very copious fragments of his controversial treatises against Augustine are preserved in the unfinished work of the latter against Julian.* He has been censured for *loquacity*.† His verbosity and tediousness present, indeed, a remarkable contrast to the condensation and brevity of Pelagius. Still he was no mean interpreter.‡ Genadius|| mentions him as one of the chief expositors of Scripture; and were his writings in a complete state, they would be found to contain much that is sound and valuable. His doctrinal system, as in the case of Pelagius, had a prejudicial influence on the character of his exegesis. His theology was often erroneous; and his hermeneutical procedure proportionately perverse.

Vincentius Lirinensis (+450.) — Vincentius Lirinensis, so called from his having belonged to a monastery in the isle of Lerins, is the well-known writer of a treatise entitled *Commonitorium*. “The design of this little treatise,” says Mr. Reeves,

Stultitia est enim illi et non potest intelligere, quia spiritualiter examinatur.) Stultitia illi videtur, primo, quod ille qui et passus et mortuus est et resurrexit, totius creaturæ nunc dominus prædicetur. Secundo, contemnere propria bona, alteri præbere maxillam; et cætera his similia Christi mandata. (Jerome’s Works, Paris edition, vol. ix. p. 133.)

* Julian wrote four books against Augustine’s first book *De Nuptiis et Concupiscentiâ*. These Augustine undertook to refute in *six books against Julian the Pelagian*, printed in the 7th vol. of the Paris edition (1616) of Augustine’s works. Julian again wrote *eight books* against Augustine’s second book on marriage and concupiscence, which the latter undertook to refute, but death put a stop to the refutation before it was finished. Hence it is called *opus imperfectum*. This unfinished treatise against Julian, consisting of *two books*, is printed at the end of the 10th vol. of the Paris edition already referred to. It is somewhat in the form of a dialogue. First, Julian’s words are given; next Augustine’s reply. “His” (octo libris Juliani), says Augustine, “nunc respondeo, ejus verba proponens, eisque subjungens responsionem meam ad loca singula,” &c. Free will, original sin, predestination, &c. &c. are the topics chiefly discussed. Rosenmüller (Hist. Interpret. pars. iii. p. 537 et seq.) has given copious extracts.

† Julianus alios octo (libros) nimia loquacitate conscripsit. August. adversus Julianum, lib. i. sub. init.

‡ “Julian was an acute, philosophic genius, an adroit dialectician, and therefore by far the most formidable antagonist of Augustine. In the knowledge of languages and in classical cultivation, he far surpassed the bishop of Hippo. Besides this, he was not destitute of eloquence, but was also just as often a sophist.” *Wiggers’s* Augustinism and Pelagianism, translated by Emerson, p. 50. Compare also Neander, Band ii. Abtheil 3, p. 1245.

|| De Scriptoris Ecclesiasticis, cap. xlv.

“is to deliver well-disposed Christians from the false and perplexing glosses of *Heretics*; and to shew them how, and when, they may rest satisfied in their *Creed*, without any farther doubt or scruple about it; notwithstanding all the loud and dazzling pretences to *Infallibility*, or such as set up for a discovery of *New* matters of faith. The rules he prescribes for coming to this *indubitable* certainty, are these two,—First, that we settle our faith upon the *authority of Scripture*. Secondly, upon the *tradition* of the *Catholic church*. But since men will be putting the question—*If the canon of Scripture be perfect, and abundantly sufficient in all respects, what need can there be of ecclesiastical tradition?* he answers—For finding out *the true sense of Scripture*, which is differently interpreted by *Novatianus*, *Photinus*, *Sabellius*, and other heretics. After which he tells us what he means by *ecclesiastical tradition*: *Quod ubique, quod semper, quod ab omnibus creditum est. That which hath antiquity, universality, and the consent of all joining in the belief of it.*”* The object of the treatise is briefly to shew, how the true Catholic faith, which has been preserved by the Bible and by tradition, is to be distinguished from the doctrine of heretics. In it is embodied the prevailing belief of the Latin church from *Irenæus* and *Tertullian* downward, respecting the relation which tradition bears to the holy Scriptures. It may be regarded as the text-book of ecclesiastico-traditional interpretation. Hence it has ever been highly prized by those who attribute great authority to the church, or rather to its bishops and presbyters.†

The following extracts shew the sentiments advanced by this writer. “I have been at great pains, and often made it my particular business to consult very many persons of the highest rank for piety and learning, about a certain general rule to distinguish the true Catholic faith from the depravations of heresy; and after repeated inquiries, the sum of all their answers amounted to this, that if I, or any other Christian would discover the artifice of growing heretics, and keep out of their snares, and continue perfectly sound in the right faith; the way by God’s grace is to

* The Apologies of *Justin Martyr*, *Tertullian*, and *Minucius Felix*, in defence of the Christian religion, with the *Commonitory of Vincentius Lerinensis*, concerning the primitive rule of faith, translated from their originals, &c. &c. by *William Reeves*, M.A. Rector of *Craneford*, in *Middlesex*, 2 vols. 8vo, London, 1709. See the preliminary discourse to *Vincentius*, vol. ii. p. 182.

† It was called forth by the *Semipelagian* controversy. Compare *Neander*, ii. 3, pp. 1326, 7.

secure it upon these two foundations. First, *Upon the authority of the Holy Scripture*; and after that, *upon the tradition of the Catholic church.*"* "Not as if the *canon of Scripture* was not in itself a sufficient and adequate rule in all things; but because so many have made bold to interpret the sacred text according to their own caprice, and thereby have pestered the world with such swarms of opinions that men hardly know what to believe. For this reason, therefore, it is necessary, that we should make the sense of the church our only rule to go by, for understanding the sense of divine Scripture."†

"And for us who are in the bosom of the Catholic church, it ought to be our principal care to choose such doctrines as we find to have been believed *in all places, at all times, and by all the faithful*;"‡ "First, whatever was anciently decreed by the authority of all the bishops of the Catholic church met together in a general council. Secondly, in case any new question arise not determined by such a council, there we are to have recourse to the opinions of the holy fathers; of those only I mean, who at different times, and in different places, have continued stedfast in the unity of the faith and in the communion of the church, and were looked upon as the most approved doctors of their age."||

Before proceeding to the history of Biblical interpretation in the sixth century, we shall refer to a practice which took its rise

* Sæpe igitur magno studio et summa attentione perquirens a quamplurimis sanctitate et doctrina præstantibus viris, quonam modo possim certa quadam et quasi generali et regulari via Catholicæ fidei veritatem ab hæreticæ pravitate falsitate discernere, hujusmodi semper responsum ab omnibus fere retuli, quod sive ego, sive quis vellet exsurgentium hæreticorum fraudes deprehendere, laqueosque vitare, et in fide sana sanus atque integer permanere, duplici modo munire fidem suam Domino adjuvante debere: primum, scilicet, divinæ legis auctoritate, tum deinde ecclesiæ Catholice traditione. Cap. i. p. 250. (From the edition printed in the Biblioth. Vet. patr. Lugduni, 1677, vol. vii.) The English translations are from Reeves, with a very few verbal omissions.

† Non quia canon solus non sibi ad universa sufficiat, sed quia verba divina pro suo plerique arbitratu interpretantes, varias opiniones erroresque concipiant. Atque ideo necesse sit, ut ad unam ecclesiastici sensus regulam Scripture celestis intelligentia dirigatur. Cap. 41, p. 262.

‡ In ipsa item Catholica ecclesia magnopere curandum est, ut id teneamus quod ubique, quod semper, quod ab omnibus, creditum est. Cap. 3, p. 250.

|| Primum, si quid esset antiquitus ab omnibus ecclesiæ Catholice sacerdotibus universalis concilii auctoritate decretum. Deinde, si qua nova exurgeret quæstio ubi id minime reperiretur, recurrendum ad sanctorum patrum sententias, eorum duntaxat qui suis quique temporibus et locis, in unitate communionis, et fidei permanentes, magistri probabiles extitissent. Cap. 41, p. 262.

about this time in the Greek church, viz. that of making extracts from the commentaries of preceding fathers. These were called *συναγ*, and in Latin *catenæ*, *chains*. When the annotations of several writers upon one book of Scripture were collected and arranged in succession, all of them together received the appellation of a *chain* upon that book. The annotators *taken separately*, were the links; *as an entire connected series*, they were the chain itself. The *catenæ* are of various kinds. In some, the words of the fathers from whom they were compiled are presented in a mutilated state, and not as they were originally written. Sometimes the bare exposition is given, without the reasons by which it is supported. Sometimes we find that the opinions of different writers are confounded; that being assigned to one, which properly belongs to another. By far the greater number appear to have been hastily and negligently made, with so many omissions, corruptions, and errors, that they cannot be relied upon. Still they are not without utility. They have preserved many remarks which would otherwise have been lost; and have assisted the critic by supplying him with various readings. Their relation to the history of Biblical interpretation is obvious. The compilers, intent upon the sole business of making excerpts, have seldom given their own sentiments or judgment, but contented themselves with the mechanical labour of arrangement. And had they performed even this with care and accuracy, they had deserved commendation. Had they exhibited the words of the fathers fairly and fully, without corruption or depravation, giving to each his own, their labours would have been valuable. But such a course they did not follow. Ignorant as they frequently were, they added negligence to their ignorance.

The first individual who adopted the practice of making *catenæ* is supposed by some to have been Olympiodorus in the sixth century; but the basis of this opinion is certainly unsound. Others make Procopius of Gaza to have been the first compiler, although Andreas of Cæsarea preceded him.

The custom soon became general, especially as sacred literature rapidly declined in the sixth century. When the thick darkness which afterwards enveloped the western church set in, the study of the Bible was discouraged by the bishops of Rome. Knowledge was withdrawn from the people, that they might learn to look up to the spiritual lords of their consciences with superstitious admiration; and to be entirely submissive beneath their

ghostly thralldom. The very compilation of *catenæ* shews the degeneracy of the age. Every thing connected with the interpretation of the Scriptures was supposed to be anticipated and exhausted. The preceding fathers were thought to leave little or nothing for their successors to do in the same department. It was enough to read and digest their comments. The source of the *catenæ* was, for the most part, either Origen or Chrysostom; and each was named after the original writer. Of these works many are still in manuscript; some have been printed.*

Andreas.—Andreas, bishop of Cæsarea in Cappadocia, belonged to the latter part of the fifth century and the beginning of the sixth. He is known as the author of a commentary on the Apocalypse. In the preface he states, that he made use of the writings of Cyril of Alexandria, Gregory the theologian, Hippolytus, Irenæus, Methodius, and Papias; so that it is rather a *catena* than an original work. According to Andreas, the sense of Scripture is threefold, viz. *literal*, *tropological*, and *mystical* or *anagogical*. In explaining the Apocalypse, he chiefly insists upon the last. He is therefore to be classed among the *allegorising* interpreters. Rosenmüller has justly remarked, that the chief use of this commentary is in the *criticism* of the text, because the original Greek is given. It may be regarded as equal in value to a MS. of the same age.

Cassiodorus or *Cassiodorius* (+562.)—Magnus Aurelius Cassiodorus, usually called the *Senator*, was born at Syllacium, a city of Lower Italy, about the year 470 A. D., and lived to a great age. In the preface to his work *De Institutione Divinarum Scripturarum*, he mentions his desire to establish a school at Rome similar to those of Alexandria and Nisibis, where there should be masters to give instructions in the Christian religion. In consequence, however, of the wars and contentions in Italy, he was unable to carry his purpose into execution. To supply in some measure the place of a *master*, he wrote “those introductory books,” as he calls them.† The work so styled consists of two parts, in the first of which, he enumerates the books of the Bible, and the principal commentators on each. The fathers are recommended as the chief helps to the understanding of the Scriptures; and whilst he praises those belonging to both the Greek

* See a copious list of *catenæ* upon the books of Scripture, in Fabricii Bibliotheca Græca, ed Harles, vol. viii. pp. 637–700.

† See the preface to his *Institutio Divinarum Scripturarum*, pp. 847–851. (Opera, Aureliæ Allobrogorum, 1622, 8vo.)

and Latin church, he professes his intention to follow the latter. As far as we can judge, he was an advocate for the literal method of interpretation. He refers particularly to the criticism of the text, recommending a careful collation of MSS. for the purpose of emendation. On the whole it would appear, that he was not addicted to allegorising. Hence he does not recommend *allegorical* interpreters, but rather such as evinced attachment to the plain, obvious sense. Thus he prefers Jerome as "*planus, doctus, dulcis*," as also Augustine.* Hilary, though commended, is characterised as "*nimiâ profunditate subtilis et cautissimus disputator*;"† whilst "Origen must be read cautiously and prudently, lest we take in the poison as well as the wholesome juice."‡ In his commentary on the Psalms, he usually follows Augustine. His "complexions" on the Epistles, Acts, and Apocalypse, are the best of his works. They are a sort of paraphrase, giving the meaning of the text without a close adherence to the words. Without exhibiting acuteness or power of intellect, they shew good sense and piety. Their chief defect is jejuneness.

Gregory.—Gregory the Great, who filled the see of Rome at the commencement of the sixth century, obtained great reputation as an expositor, and had many imitators in the Latin church. Extracts were made from his works; translations of them into various languages, such as the German and Swedish, are even said to have appeared. In the increasing darkness of the west, he was admired as an oracle. And yet he was not possessed either of erudition, or acuteness. His skill as an interpreter was not great; nor was he peculiarly fitted for the work of a commentator. His piety, however, seems to have been sincere, and his modesty in expounding remarkable, when we consider the high station he occupied, and the ambition of his public character. Thus he confesses, that at first he despaired of his competency to open up the meaning of Job.

His chief exegetical works are his *Moralia* on Job; his *homilies* on the prophet Ezekiel; and forty *homilies* on the gospels. In these we meet with several just and beautiful sentiments respecting the Holy Scriptures, which shew a right perception of their nature, consistency, and value. The method of interpretation which he followed is thus stated by himself.

"It is to be observed, that we survey some things in the way

* Cap. 22.

† Cap. 18.

‡ Cautè sapienterque legendus est, ut sic inde succos saluberrimos assumamus, nec pariter ejus venena perfidiæ vitæ nostræ contraria sorbeamus. Cap. 1.

of historical exposition ; others we examine *allegorically*, by typical investigation ; others we discuss by the sole instruments of allegorical morality ; whilst we anxiously search out some in the three methods together. First we lay the foundations of the history ; then by a typical signification we raise up the fabric of the mind into the citadel of faith ; and lastly, by the grace of morality we cover the edifice, superinducing as it were a colour over it."*

Although Gregory follows the example of his predecessors in this threefold division, other statements would lead us to expect less extravagance in its application. He did not cast aside the truth of the history, or the literal sense. Thus we find him assert, " In the words of Scripture the truth of the history must first be preserved, and afterwards the spiritual sense of allegory must be sought. For the fruit of allegory is sweetly plucked, when it is previously made firm by history in the root of truth."†

" The interpretation of holy Scripture must be so carefully balanced between the text and mystery, that, by adjusting the scales equally on both sides, it be neither weighed down by a load of too much discussion, nor lose its significancy and become empty by indolent torpor."‡ " We especially desire that the person who raises his mind to the spiritual sense of Scripture should not cease to respect the history."||

But notwithstanding the valuable remarks interspersed throughout the works of Gregory, and the just principles of exposition of which he had an occasional though faint perception, his exegesis is essentially allegorical. He did not follow sound hermeneutical

* Sciendum vero est, quod quædam historica expositione transcurrimus ; et per allegoriam quædam typicâ investigatione perscrutamur, quædam per sola allegoricæ moralitatis instrumenta discutimus, nonnulla autem per cuncta simul sollicitius exquirentes tripliciter indagamus. Nam primum quidem, fundamenta historiæ ponimus : deinde per significationem typicam, in arcem fidei fabricam mentis erigimus ; ad extremum quoque, per moralitatis gratiam quasi superducto ædificium colore vestimus. Epistola in expositionem beati Job ad Leandrum episcopum, caput iii. vol. i. (Opera Omnia, Lugduni, 1551, 2 vols. fol.)

† In verbis sacri eloquii prius servanda est veritas historiæ, et postmodum requirenda spiritalis intelligentia allegoriæ. Tunc namque allegoriæ fructus suaviter carpitur, cum prius per historiam in veritatis radice solidatur. In Evangelia hom. xl. vol. ii. p. 133.

‡ Intellectus sacri eloquii inter textum et mysterium tanta est libratione pensandus, ut utriusque partes lance moderata, hunc neque nimis discussionis pondus deprimat, neque rursus torpor incuriæ vacuum relinquat. Moralia in Job, lib. xxi. cap. i. vol. i. p. 124.

|| Hoc tamen magnopere petimus, ut qui ad spiritalem intelligentiam mentem sublevat, a veneratione historiæ non recedat. Moralia, lib. i. 56.

maxims, but mistook the very nature of interpretation. This is manifest from such specimens as these. In explaining Job i. 2 *allegorically*, the seven sons of Job denote the apostles, endowed with the perfection of grace by the Holy Spirit. The three daughters of Job signify the body of believers, who, though somewhat weak, do yet hold the faith of the holy Trinity. By the seven sons, therefore, the order of preachers is designated; by the three daughters the multitude of hearers.* According to the *moral* interpretation, the seven sons are the gifts of the Holy Spirit; the three daughters, faith, hope, and charity.† The sheep, camels, and oxen mentioned in the third verse of the first chapter, are *allegorically* interpreted in the following manner. The sheep represent “the perfect innocence of some, which comes to the perception of grace from the pastures of the law;”‡ the camels are the vicious Gentiles, or the Samaritans;§ the asses are the foolish, stupid Gentiles.¶ By the three friends of Job are signified “heretics who under the appearance of giving good advice, lead astray.”¶¶

His homilies on Ezekiel have little intrinsic value, for although he endeavours to set forth the *historic* sense, he seeks out the *mystical* and *moral* with allegorising propensity.

The homilies on the gospels have more of a practical and hortatory, than of a strictly exegetical aspect. They exhibit less fancy than those upon the Old Testament.

The preceding observations and excerpts will shew, that Gregory cannot claim a high place among the expounders of Scripture. He was deficient in learning, judgment, and perspicacity. It is true that he appears before us as a pious prelate; but his piety was of that superstitious cast which marked the early age of the Christian church. It was neither enlightened, nor comprehensive.

Having glanced at the chief of the fathers separately, we are now prepared to take a general survey of their merits and defects. We have alluded to them as Biblical interpreters, and examined the nature of their exegesis. That they were laborious, zealous, and diligent, cannot be denied. Their feelings were warm on

* *Moralia*, lib. i. capp. xi. xii. vol. i. p. 2.

† *Ibid.* cap. xxviii. pp. 3, 4.

‡ . . . perfectam quorundam innocentiam exprimit, quæ ad perceptionem gratiæ ex legis pascuis venit. *Id.* cap. xiii. p. 2.

§ *Capp.* xiv. xv. p. 2.

¶ *Cap.* xvi. p. 2.

¶¶ “. . . qui sub specie consulendi, agunt negotium seducendi.” *Præf. in Expos. Job.* cap. xii.

behalf of the religion they professed ; their eagerness to maintain its principles, prominent and praiseworthy. If we judge of their learning by the standard of the present times, it was by no means great ; nor do their attainments appear remarkable, when tried by the same test. It were unfair, however, to take such a position from which to survey their intellectual character. They had acuteness, penetration, logical subtilty ; and a few were unquestionably learned. But as a body, they were deficient in knowledge of the original languages of the Bible. They followed no definite maxims of interpretation. They were too prone to allegorising. Influenced doubtless by the example of the Jews, and the prevailing philosophy of the times, they carried typical interpretation to excess. Hence their acquaintance with the Scriptures was neither scientific nor systematic. They did not possess the accomplishments or apparatus necessary to constitute able or skilful interpreters. Besides, their superstition, credulity, and folly, were notorious. Monkish notions and mystical pietism formed an essential part of their religious creed. Not only did they believe, but sanction, the working of miracles. In truth, many of the fathers present a marvellous compound of evangelical opinions and blind devotion. We would therefore neither extol them without discrimination, nor depreciate their true excellencies. Their attachment to Christianity was strong, and nobly did they stand up in defence of their religion ; but with it they mingled heathen philosophy, and tarnished the lustre of its purity. As guides, they cannot be followed by the independent inquirer. We possess means and advantages incomparably superior to theirs, and have consequently arrived at results, which they either did not see, or at least saw but afar off. When we have better helps at hand, why should it be thought necessary to rely upon them ? Their voluminous works scarcely repay the time and toil required to peruse them. He who is prepared to investigate the Holy Scriptures, need not expect, in patristic literature, such expositions as shall stand the test of enlightened criticism. In some cases, it is useful to know the fathers' sentiments — to be acquainted with their lives and writings — with the spirit by which they are pervaded, and the utility they are likely to afford ; but as Biblical interpreters, they are far surpassed by the moderns. With the Scriptures themselves in our hands, we should not confine ourselves to the comments of the fathers, nor suppose that they were placed in more favourable circumstances

for ascertaining the true sense of the Word of God. Whilst we fully allow the intellectual acumen and logical subtilty by which many of them were distinguished, their knowledge of philosophy, their ingenuity, their skill in disputation, we must at the same time recollect their extravagant and fanciful opinions, their asceticism, their unscriptural notions of celibacy, and their trifling disputes respecting baptism.* They possessed many excellencies and virtues; but their errors were neither few nor trivial. We cannot venerate them as spiritual guides, nor implicitly adopt their sentiments. It is pleasant and profitable to peruse the beautiful homilies of Chrysostom; but even in them, many things are offensive to an enlightened mind. The *Philocalia* of Origen, with his treatise against Celsus, and several of his homilies, are the productions of a highly cultivated mind imbued with the varied science and subtle philosophy of the times; but much *allegorising* is interspersed throughout. Jerome had a knowledge of the original languages uncommon at the period in which he lived; but his judgment was far inferior to his linguistic attainments, and his skill in interpretation was not great. Thousands of passages might be readily selected in which he has missed the true sense whilst pursuing a devious path. Augustine, too, was well acquainted with Greek, and in logical ability stood preëminent among his contemporaries; but the hermeneutical maxims which he himself laid down he did not follow. He was both mystical and sensuous—profound and fanciful; and it may be questioned, whether the vast influence his theological system has had upon the creeds of the West, has not tended to repress independent investigation, and by the darkness of its unscriptural shades to give plausibility to a superficial Arminianism. Theodoret, again, is a judicious, sober, calm writer, without unusual perspicacity or uncommon skill in developing the meaning of the Spirit. In short, the fathers were not interpreters who exhausted the sense. They left much to be investigated by succeeding writers. They did not pour a flood of light upon any book of Scripture. We have to begin afresh the study of the word, as if they had never written; and investigate the pages of inspiration by all legitimate appliances. The reign of their influence over modern exegesis has been long and unpropitious;—let us trust and hope, that it is approaching a termination.

* On this subject the reader is referred to the masterly work of Mr. Taylor—“*Ancient Christianity*,”—where he will find abundant evidence of the weakness and false notions of the fathers.

CHAPTER VI.

HISTORY OF BIBLICAL INTERPRETATION IN THE HIERARCHICAL PERIOD, OR FROM THE BEGINNING OF THE SEVENTH CENTURY TO THE REFORMATION.

IN the seventh century no writer of note appears in the church. The names of Maximus the Confessor, Sophronius of Damascus, and John Philoponus, do not deserve particular mention in a history of Biblical interpretation.

In the eighth century the names of Bede and Alcuin present themselves to our view.

Bede (+735.)—Bede, usually styled the *venerable*, was a native of Wearmouth in Durham, and received his education in a monastery of St. Peter at that place. He was born in the year 673. His exegetical works are numerous, extending over a great part of the Old Testament, some of the Apocryphal books, and the entire New Testament. Although succeeding compilers regard him as one of the fathers, and put his expositions in *catenæ*, yet as his commentaries are chiefly extracted from preceding interpreters, he should rather be reckoned among the *catenæ*-writers themselves than the true fathers. His book on the Hexaëmeron is professedly taken from Basil, Ambrose, and Augustine. His exposition of the books of Samuel, Ezra, Nehemiah, and Tobit, is called an *allegorical exposition*. In the prologue to Samuel, after referring to Rom. xv. 4, and 1 Cor. x. 6, he asks, of what use is the Jewish mode of interpretation, “if we cannot bring forth the allegorical sense also, which, by reproof, instructing, and comforting the soul, refreshes and revives it.”* In the preface to Ezra he has the following: “Trusting in the Lord Jesus Christ as helper and comforter, that he would propitiously grant us to find something higher and more sacred in the marrow of the spiritual sense, by removing the outward rind of the letter.”† To the same purport is the affirmation in the prologue to Tobit.

* Si non etiam allegoricum noverimus exculpere sensum qui vivaciter interius castigando, erudiendo, consolando, reficit. Prolog. in Allegor. Expos. Sam. p. 160, vol. iv. (Opera, Colonæ Agrippinæ, 1612, 8 vols. fol.)

† Retecto cortice literæ, altius aliud et sacratius in medulla sensus spiritualis invenire. Præf. in Esram, p. 348, vol. iv.

“And if any one can also interpret the same book allegorically, he sees that its internal sense excels the simplicity of the letter as much as apples do the leaves of the trees on which they grow.”* All his expositions of the Old Testament books are highly allegorical. This was doubtless owing to the writers whom he followed, and whose excesses he was not careful to avoid. He took their comments just as he found them, with all their fanciful aspects. Hence, Notker justly affirms, “he wrote things more pleasant than necessary, inasmuch as he endeavoured to convert simple history into allegory.”†

In the New Testament he chiefly confined himself to extracts from Augustine, as is stated in the prefaces to the Acts of the Apostles, and the Epistle to the Romans. Here he followed the grammatical method. The sources from which he drew his comments were not so allegorical as those in the Old Testament, and hence he produced better explications. As an interpreter of sacred Scripture, Bede cannot be placed in a high rank, although he possessed talents and learning remarkable in the age to which he belonged. It was the fashion to be a compiler; and he aspired to no higher employment, although his abilities were probably equal to some of the writers from whom he laboriously gleaned.

Alcuin (†804.) Flaccus Alcuin was a native of Yorkshire, and was born about the year of Bede's death. In his native country he was held in so high esteem as to be intrusted with an embassy to Charlemagne, by Offa king of Mercia. The emperor persuaded him to take up his abode at the court. He died in the monastery of St. Martin at Tours, A. D. 804.

Alcuin, like Bede, was a writer of *catenæ*. His learning was equal or even superior to that of his countryman; and in an age of general ignorance his attainments were extraordinary. But the practice which he adopted, of making extracts from preceding commentaries, puts him in the same position as his distinguished predecessor. The true interpretation of Scripture cannot be advanced by this compilation-system. His knowledge of the Greek language, an attainment exceedingly rare in the eighth or ninth centuries, was probably inferior to that of Bede; but as a general scholar he seems to have been his superior.

* Et si quis eundem (librum Tobie) etiam allegorice novit interpretari, quantum poma foliis, tantum interiorem ejus sensum videt simplicitati literæ præstare. Præf. in *Allegor. Expos. in Tobiam*, pp. 347, 8, vol. iv.

† Scripsit magis jucunda quam necessaria, quippe qui simplicem historiam vertere conatus est in allegoriam.

The “*interrogationes et responsiones*” on the book of Genesis are a compendium of Jerome’s questions and the *Moralia* of Gregory. In Ecclesiastes he follows Jerome.* His seven books of Commentaries on John’s gospel are compiled from Augustine, Ambrose, Gregory, and Bede.† In commenting on the epistles to Titus and Philemon, he took Jerome for his guide; in that to the Hebrews, Chrysostom.

Rhabanus Maurus (†856.)—Rhabanus Maurus was born at Maintz in 776. He was a pupil of Alcuin, and afterwards rose to be archbishop of Maintz. His learning was far superior to that of any commentator in the eighth or ninth century. He was acquainted not only with the Latin and Greek languages, but with the Hebrew and Chaldee. In consequence of his uncommon erudition and attainments, his works obtained greater popularity, and exerted much more influence than those of Bede or Alcuin. The chief exegetical production by which he is known is his *Allegoriæ in Universam Sacram Scripturam*. The following extract will shew the hermeneutical principles adopted in it.

“Whoever desires to arrive at a knowledge of sacred Scripture, should previously consider with attention when the narrative is to be understood *historically*, when *allegorically*, when *anagogically*, when *tropologically*. These four *modos* of understanding it, we call the four daughters of one mother wisdom; and we cannot obtain a full acquaintance with all the secrets of wisdom, without previously knowing the four. By these, the mother wisdom feeds the sons of her adoption, bestowing upon youth and such as are of tender age, drink, in the milk of *history*; on such as have made proficiency in faith, food in the bread of *allegory*. To the good, such as strenuously strive and labour in good works, she gives a satisfying portion in the savoury nourishment of *tropology*. To those, in fine, who have raised themselves above the common level of humanity by a contempt of earthly things,

* In quem librum ex Sanctorum opusculis Patrum, ac maxime de Beati Hieronymi Commentario, parvum composui breviarium. Præf. in Ecclesiast.

† “Primo omnium, Augustini suffragia quærens qui majore studio hujus sancti Evangelii exponere nisus est sacratissima verba. Deinde ex opusculis Sancti Ambrosii sanctissimi Doctoris aliqua trahens, nec non ex Homeliis præcipui Patris Gregorii Pape, vel ex Homeliis beati Bedæ Presbyteri multa assumens, aliorumque Sanctorum Patrum, sicut invenire potui, interpretationes posui, magis horum omnium sensibus et verbis utens quam meæ quicquam presumptioni committens, cautissimo plane stilo prævidens, divina opitulante gratia, ne quid contrarium Sanctorum Patrum sensibus ponerem.” Epist. ad Gislam et Richtrudam, prefixed to the Commentary.

and advanced to the highest by heavenly desires, she gives the *sober intoxication* of theoretic contemplation in the wine of *anagogy*. . . . *History*, which narrates examples of perfect men, excites the reader to imitate their sanctity; *allegory* excites him to know the truth in the revelation of faith; *tropology* encourages him to the love of virtue by improving the morals; and *anagogy* promotes the longing after eternal happiness by revealing everlasting joys. . . . Since then it appears, that these four modes of understanding the Holy Scriptures unveil all the secret things in them, we should consider when they are to be understood according to one of them only, when according to two, when according to three, and when according to all the four together.”*

After reading this passage we need not be surprised, that the historical sense is frequently neglected and undervalued. The writer in quest of a mystical meaning overlooked the obvious.†

His commentary on the gospel by Matthew was taken, according to his own statement, from *fourteen* of the fathers—eleven Latin, and three Greek. Their names are affixed to the extracts made from their works. What is added by himself he has marked with his own name. His compilations contain much that is excellent belonging to a former period. Above all, they served to diffuse a practical, Christian spirit.

Walafrid Strabo (†849).—Strabo was a pupil of Rhaban

* Quisquis ad sacræ Scripturæ notitiam desiderat pervenire, prius diligenter consideret, quando historice, quando allegorice, quando anagogice, quando tropologicæ suam narrationem contextat. Has namque quatuor intelligentias, viz. historiam, allegoriam, tropologiam, anagogiam, quatuor matris sapientiæ filias vocamus, ad ejus inquisitionem plena ipsarum agnitio, totius quod ei inest secreti sic manifestatio, nisi illarum prius inquisita cognitione, pertingere nequimus. Mater quippe sapientia per has, adoptionis filios pascit, conferens incipientibus atque teneris, potum in lacte historiæ; in fide autem proficientibus, cibum in pane allegoriæ; bonis vero et strenue operantibus et operibus bonis insudantibus, satietatem in sapida refectione tropologiæ; illis denique, qui et ab imis per contemptum terrenorum suspensi, et ad summa per cœleste desiderium sunt proveci, sobriam theoricæ contemplationis ebrietatem in vino anagogiæ. . . . Historia namque perfectorum exempla quæ narrat, legentem ad imitationem sanctitatis excitat: allegoria in fidei revelatione ad cognitionem veritatis: tropologia in instructione morum ad amorem virtutis: anagogia in manifestatione sempiternorum gaudiorum ad desiderium æternæ felicitatis. . . . Cum igitur constet has quatuor sacræ Scripturæ intelligentias, omne quod et inest secretum revelare; nobis considerandum est, quando secundum unam solam, quando secundum duas, quando secundum tres, quando etiam secundum omnes simul quatuor, intelligi velit. Tom. 5, p. 749 (Opera, Colonæ Agrippinæ, 1626, 6 vols. fol.)

† Sæpe enim in quibusdam locis et historia servanda est et allegoria, et sæpe in quibusdam, *sola* exquirenda est allegoria, &c.

Maurus, and afterwards abbot of Reichenau near Constance. He obtained great fame from a commentary on the Bible called *Glossa Ordinaria*, which was compiled from the writings of the fathers, especially the commentaries of his preceptor. The epithet *ordinaria* shews its popularity. It was, says Neander, "the ordinary exegetical hand-book of the mediæval age." So great was the value attached to it, that Peter Lombard was wont to call it, by way of eminence, *auctoritas*. Thomas Aquinas explains its text, as if it were the text of Scripture itself. For the period of six centuries it was regarded as nothing less than an oracle. It has been thought, however, not without reason, that the work proceeded in its present form from several persons, by whom it was successively enlarged. Its value is small. Unlike a *true glossary*, it is not limited to an explanation of the letter of the text, but contains distinctions and subtilties of no utility. The origin of these *glossæ* is a proof of the increasing ignorance, degeneracy, and indolence of the age. When the *catenæ* began to be too copious, a demand was made for their abridgment, that they might be more easily used. Thus the *glosses* were compiled from *compilations*. They were *extracts* from *extracts*. The *glossa ordinaria* of Strabo was a *marginal* gloss distinguished from the *interlineary* by its position in regard to the text. The former was written at the side of the text; the latter, between the lines. The first *interlineary* gloss was made by Anselm, at the beginning of the 12th century.

Druthmar (+850.)—Christian Druthmar, surnamed the *grammarian*, was a Benedictine monk belonging to Corbie in Aquitania, and flourished about the middle of the ninth century. As an interpreter of Scripture he forms a rare exception to the times in which he lived. He followed the grammatical method. Not contented, too, with the mechanical task of compilation, he exercised his own independent judgment, and produced a specimen of commentary equalled by none of the Latins in the middle ages. His knowledge of the Greek language was fundamental, as is seen by the frequent adduction and explanation of the original words. When asked why he undertook a commentary on the four gospels after Jerome, he replied, that the latter had omitted many words as unimportant. The following extract from the Prologue gives his reason for following the *historic*, rather than the *spiritual* sense. "I have studied to follow the *historic* more than the spiritual sense, because it seems to me

irrational to seek for spiritual knowledge in any book, and to be utterly ignorant of the historical; since history is the foundation of all knowledge. The latter, therefore, should be first investigated and embraced; for without it, one cannot pass with security to any other explication.”*

His exposition of Matthew xxvi. 26, &c., opposed as it is to the dogma of transubstantiation, gave great offence to the adherents of the Romish church; and they charged the editor Secerius with corrupting the place. It was abundantly proved, however,† that Druthmar’s words were fairly given.‡

Claudius.—The celebrated Claudius bishop of Turin, by birth a Spaniard, is known as the author of a commentary on the epistle to the Galatians. It is chiefly extracted from Jerome and Augustine. A few remarks of his own are subjoined.

It is not necessary to mention the mere writers of *catenæ* in this century, such as Smaragdus, Florus Magister, Haimo, Remigius, Sedulius, and Paschasius Radbert, the last of whom, though objecting to the name of a compiler, is nothing more; as his commentary on Matthew is taken from Chrysostom, Jerome, Ambrose, Augustine, Gregory, and Bede.

Æcumenius.—To the *tenth* century belongs Æcumenius, bishop of Tricca in Thessaly, whose compilation from the exegetical works of the earlier fathers is among the most copious extant. That it proceeded from one author, is proved by the similarity of method and expression apparent throughout. The writer has occasionally given his own opinion. In doing so he has such phrases as, “I think,” “with all these expositions take the following also if you wish.” || The commentaries in question embrace the Acts of the Apostles, the Pauline and all the Catholic epistles. The names of the original writers are not always given, and their words are often epitomised. The commentaries of Chrysostom are the principal source from which the extracts are taken. Cyril of Jerusalem, Basil, the two Gregories, Isidore, Methodius, Photius, Athanasius, and Theodoret have also been

* Studui plus historicum sensum sequi quam spiritalem, quia irrationabile mihi videtur, spiritalem intelligentiam in libro aliquo quærere, et historicam penitus ignorare, quum historia fundamentum omnis intelligentiæ sit, et ipsa primitus quærenda, et amplexanda, et sine ipsa, perfecte ad aliam non posse transiri. Prolog. in Commentar. in Evang. Matthæi. Bibliotheca Vet. Patrum. tom. xv. p. 86.

† By Edmund Albertinus, who published an edition at Strasburg, A. D. 1514.

‡ See Rosenmüller’s *Historia Interpret.* part v. p. 161 et seq.

|| ἐγὼ νομίζω — μετὰ πάντων καὶ ταῦτα δίδξει εἰ βούλῃς.

used. The various explanations are linked together without regard to their agreement or contrariety, by such words as “another,” “otherwise,” “and otherwise;”^{*} and sometimes they amount to ten in one place. The reader is generally left to choose for himself; for Œcumenius seldom prefers one to another. The method of interpretation is grammatical, as might be inferred from the chief source from which the compilation is drawn. Although we have little means of ascertaining the independent exegesis of the compiler himself, yet we may reasonably infer that it coincided with Chrysostom’s. To the industry of Œcumenius we are indebted for a valuable and useful series of commentaries upon the New Testament epistles, forming the fullest catena extant.

Arethas.—To the same century belongs Arethas, bishop of Cæsarea in Cappadocia, author of a commentary on the Apocalypse, which, in printed editions, is generally subjoined to the commentaries of Œcumenius in order to complete them. It consists of extracts put together in the same manner as those of the bishop of Tricca, but drawn from a different source. The commentary of *Andreas*, who was bishop of the same place in the end of the fifth or beginning of the sixth century, forms the basis of this. The other fathers from whom excerpts are taken are Basil, Cyril, Gregory Nazianzen, Hippolytus, &c. The work contains many annotations worthy of attention, and is superior to that of Aristeas.

In the tenth century we also meet with Notker, surnamed Balbulus, a Benedictine monk of St. Gallen, and afterwards bishop of Luttich, who died A. D. 912. His book entitled, *Notatio de illustribus viris, qui ex intentione Sacras scripturas exponebant, aut ex occasione quasdam sententias divinæ auctoritatis explanabant*, contains, among other topics, a list of writers from Origen to Rhaban Maurus, with notices of their merits.

Theophylact.—Theophylact, archbishop of Achrida in Bulgaria, whence he is frequently styled *Vulgarius*, is generally said to be the last of the fathers. He is the author of commentaries on Hosea, Habakkuk, Jonah, Nahum, and Micah in the Old Testament; and on the four gospels, the Acts of the Apostles, the Pauline and other epistles in the New. These are extracted from the earlier fathers, especially Chrysostom, and are so ar-

^{*} “ἄλλο — ἄλλως — καὶ ἄλλως.

ranged as to form a continuous exposition. The author has occasionally given his own sentiments, and exercised more independent thought than the generality of catenæ-writers. On several occasions he ventures to differ from Chrysostom. The commentaries on the five minor prophets are of little use. Those on the New Testament are valuable and important. Here the grammatical method of interpretation is chiefly followed, although some specimens of allegorising occur in the gospels. In expounding the Pauline epistles he seldom deviates from his general method; and there his skill in exegesis is most apparent. His explanations are concise, clear, and apposite, amply deserving of perusal. The circumstance of the extracts being taken from Chrysostom, is rather a commendation than otherwise; for thus the time of the student who desires to know the sentiments of the Constantinopolitan archbishop is saved. The interpretations are here exhibited in shorter compass, than in the voluminous works of the original author. We would therefore recommend the commentaries of Theophylact to the Biblical student. They may be fairly classed with those of Œcumenius. Both follow the grammatical method of exposition; both are founded upon Chrysostom more than any or all of the other fathers. We prefer the simplicity and brevity of Theophylact to the profuseness of Œcumenius.

Lanfranc. — Lanfranc, archbishop of Canterbury, is the author of a commentary on Paul's epistles. It is in the form of a *gloss*, consisting of excerpts from Ambrose and Augustine, occasionally also from Jerome and Gregory, with remarks of his own appended. The citations from Ambrose are not found in the extant works of that father, but are taken from a commentary either lost or unknown. Lanfranc appears to have expended great care in emending, no less than elucidating the text.

Nicetas. — Nicetas, archbishop of Heraclea in Thrace, was the author of a catena on Job, formerly attributed to Olympiodorus; as also of similar commentaries on the gospel by Matthew and the first epistle to the Corinthians. The commentary on Job is chiefly taken from Olympiodorus, though Chrysostom and Polychronius are also used. It is of considerable value. Rosenmüller the younger, in his scholia on Job, has given extracts from it.

We pass over Michael Psellius of Constantinople, who lived in this century.

Peter Lombard (+1164.) — In the twelfth century, Peter

Lombard, usually called *magister sententiarum* from the work he composed, wrote a commentary in the *gloss* form on the Psalms; and *collectanea* on Paul's epistles, extracted from Ambrose, Jerome, Augustine and others. He belongs to the *scholastic* divines.

Euthymius Zigabenus.—Euthymius Zigabenus was a Greek monk of Constantinople, and commented on the Psalms, the four gospels, the Pauline and Catholic epistles. His *catena* on the gospels is the best. Matthæi, editor of the Greek Testament, has lavished many praises upon it, and although it scarcely deserves so unqualified commendation, it possesses real value. The meaning is briefly educed in the grammatical method, and the connexion of the various narratives carefully indicated. Obscure words are explained by such as are unambiguous, and the discrepancies of the evangelists removed. A considerable number of allegorical and mystic interpretations are interspersed; but this was the fashion of the age. Matthæi prefers Euthymius to Œcumenius, for acuteness, order, a knowledge of Greek, &c.; and his opinion seems to be just. Chrysostom was the chief source of this excellent compilation.*

Rupertus (†1135.)—Rupertus was a Benedictine monk in the monastery of Duyts at Cologne. He is the author of numerous commentaries on the Old and New Testament, and also of various theological works. His expositions of the twelve prophets, Canticles, Job, Ecclesiastes, the gospel according to St. John, and the Apocalypse, are still extant. Although he was a *mystic* divine, yet his method of interpretation is distinguished by its opposition to the prevailing system of allegorising. In the various prefaces he expresses himself freely with respect to the duties of an interpreter and the authority of the fathers. He was not a blind devotee of antiquity. He exercised an independent judgment in departing from the current of ecclesiastical tradition.

Passing over Anselm, author of the *glossa interlinearis*, we proceed to the thirteenth century.

Thomas Aquinas (†1274.)—Thomas Aquinas was an Italian by birth, and taught theology publicly in several academies. He is usually called the *Angelic Doctor*. He wrote various exegetical works on the Old and New Testaments. The best known are his *catena aurea* on the four gospels, and his exposition of

* Rosenmüller has given copious extracts from Euthymius, in his *Historia Interpret.* part iv. pp. 328–352.

St. Paul's epistles. The learning of the Angelic Doctor was not great, nor was he much skilled in exegesis. The extracts of which his commentaries are composed are generally taken from Augustine, of whom he was a superstitious admirer, Bede, Alcuin, Haimo, Rhaban, Remigius, &c.; and the name of every father is carefully added to his own words. In order to avoid prolixity he has epitomised their comments. Yet the catena is exceedingly tedious, because numerous digressions, doctrinal, moral, polemic, and philosophical, are introduced. The dialectic peculiarities and metaphysical distinctions of the schoolmen interwoven with the text throughout, render it prolix. Hence there is little interpretation properly so called, in the works of Aquinas. Intent on excerpting from the fathers, and introducing into the text such a sense as they sanctioned, he pursued no independent investigation for himself. He was too firmly wedded to patristic authority ever to dispute or question its validity. An excessive veneration of antiquity, and a blind submission to the Romish church in all her canons, characterised the literature of the age. Thomas seldom indulges in mystic dreams.* The following extract from the preface to the exposition of Paul's epistles will shew the general character of his exegesis. "*Possumus accipere quatuor causas hujus operis sc. epistolarum Pauli, quas præ manibus habemus. Primo quidem, auctorem in vase. Secundo, materiam in nomine Christi quæ est plenitudo vasis; quia tota doctrina hæc, est de doctrinâ Christi. Tertio, modum in usu portationis; traditur enim hæc doctrina per modum epistolarum. . . . Quarto, distinctionem operis in utilitate prædicta. Scripsit enim 14 epistolas, quarum novem instruunt ecclesiam gentium; quatuor prælatos et principes ecclesiæ, id est, reges; una populum Israel, viz. quæ est ad Heb. i. Est enim hæc doctrina tota de gratia Christi quæ quidem potest tripliciter considerari. Uno modo, secundum quod est in ipso capite, scil. Christo, et sic commendatur in epist. ad Heb. Alio modo, secundum quod est in membris principalibus corporis mystici, et sic commendatur in epistolis quæ sunt ad prælatos. Tertio modo, secundum quod in ipso corpore mystico, quod est ecclesia, et sic commendatur in epistolis quæ mittuntur ad gentiles; quarum hæc est distinctio. Nam ipsa gratia Christi tripliciter potest considerari. Uno modo secundum se, et sic commendatur in epist. ad Rom. Alio modo secundum quod est in sacramentis gratiæ, et*

* See Rosenmüller's Hist. Interpret. part v. p. 279.

sic commendatur in duabus epistolis ad Cor. In quarum prima, agitur de ipsis sacramentis, in secunda de dignitate ministrorum. Et in epist. ad Gal. in qua excluduntur superflua sacramenta contra illos qui volebant vetera sacramenta novis adjungere. Tertio consideratur gratia Christi secundum effectum unitatis quam in ecclesia fecit. Agit ergo Apostolus, primo quidem, de institutione ecclesiasticæ unitatis in Epist. ad Ephes. Secundo de ejus confirmatione et profectu in ep. ad Phil. Tertio de ejus defensione, contra errores quidem in ep. ad Coloss., contra persecutores vero præsentis in 1 ad Thessal. contra futuros vero, et præcipue tempore Antichristi, in secundâ. Prælatos vero ecclesiarum instruit et spirituales et temporales. Spirituales quidem de institutione, instructione, et gubernatione ecclesiasticæ unitatis, in prima ad Tim. de firmitate contra persecutores in secunda. Tertio, de defensione contra hæreticos in ep. ad Titum. Dominos vero temporales instruit in ep. ad Philemonem. Et sic patet ratio distinctionis et ordinis omnium epistolarum.” *

Hugo de St. Caro (+1260.)—Hugo de St. Caro was a cardinal belonging to the order of Dominicans. He is well known as the author of a *correctorium Biblicum*; and is said also to have first divided the Vulgate into chapters when making a concordance. His *Postillæ* belong to our present purpose. In them the fourfold sense is followed, viz. the *literal*, *allegorical*, *moral*, and *anagogical*. The subjoined extracts relate to his mode of interpretation.

“*History* relates what is done; *allegory* teaches what is to be understood; *anagogy* what is to be sought; *tropology* what is to be done.” †

In allusion to the colours of the vail of the tabernacle (Exodus xxvi. 21, 36), he says, “By the white linen, which is as it were the covering of the oracle, the truth of history is denoted. By the hyacinth of a brazen colour is shadowed forth the fineness of allegory. By the scarlet twice dyed, which is of flame colour, is signified anagogy, which raises to heaven where the fiery Zion becomes a furnace. By the purple is designated tropology, which, treating of morals, leads to love. These are the four wheels of Ezekiel; the four wings of the two cherubim; the four

* Prologus in Expositionem Omnium Epp. D. Pauli (Opera, Venetiis, 1593, 17 vols. fol., vol. xvi. init.)

† *Historia* narrat quid factum, *allegoria* docet quid intelligendum, *anagoge* quid appetendum, *tropologia* quid faciendum. Prologus in Postillam super Genes. vol. i. p. 2 (Opera, Venetiis, 1703, 8 vols. fol.)

rivers of Paradise ; the four coverings of the tabernacle ; the four winds.”* His commentary on the New Testament contains similar artificial exposition.† Here he represents the three patriarchs, Abraham, Isaac, and Jacob, as the three cardinal virtues. Jacob also stands for Christ, whose twelve apostles are, as it were, his twelve spiritual sons. As Jacob went down to Egypt, so Christ descended to the earth ; and as the exodus of the Israelites from Egypt brought ruin upon the land, so shall the world be destroyed when the saints leave it.

In the prologue to Paul’s epistles,‡ a parallel is drawn between the Apostle and Benjamin in several particulars.

Albert (+1280.)—Albert, surnamed the Great, was a Dominican, and for some time bishop or archbishop of Ratisbon. His exegetical works consist of commentaries on the Psalms, the Lamentations of Jeremiah, Baruch, the twelve minor prophets, a postilla on the four gospels, and a commentary on the Apocalypse. He was one of the most celebrated *scholastics*, interweaving the Aristotelian philosophy with the interpretation of the text, and finding *mystical*, *moral*, *allegorical* senses in every part of the Bible. He scarcely deserves the name of an interpreter.

Bonaventura (+1274.)—Bonaventura was a Tuscan by birth, and was made both a cardinal and bishop of Alba. He is called the *Seraphic Doctor*. His exegetical works are numerous, comprising discourses on the Hexaëmeron or six days’ work, an exposition of the Psalter, of Ecclesiastes, the Lamentations of Jeremiah, Wisdom, &c., and the four gospels. In the Old Testament his expositions are worthless. Instead of meeting with an investigation of the true sense, we find philosophical subtleties mixed with mystic contemplations. He follows the four usual senses, of which he supposes the four feet of the table mentioned in the 23d Psalm to be emblematical. In some places he enumerates three additional senses, *i. e.* the *symbolical*, *synecdochical*, and *hyperbolic* ; thus making seven in all, according to the seven seals in the Apocalypse.

* Per byssum candidam quæ est quasi tegimen cortine, historiæ veritas designatur. Per hyacinthum coloris ærei, allegoriæ subtilitas figuratur. Per coceum bis tinctum, qui flammei est coloris, anagoge quæ ad cælum sublevat, ubi igniculus Sion fit caminus, insinuatur. Per purpuram, tropologia designatur, quæ de moribus agens, promovet ad amorem. Hæ sunt quatuor rotæ Ezechielis ; quatuor alæ duorum cherubim ; quatuor flumina Paradisi ; quatuor operimenta tabernaculi ; quatuor venti.” Prologus in Postillam super Genes. vol. i. p. 2.

† At the commencement of vol. 6th.

‡ See the beginning of the 7th vol.

In the gospels, he appears to much greater advantage. Here he endeavours to explain Scripture by comparing it with itself. The extracts from the Fathers are digested into a continuous commentary, and there are no scholastic digressions. It is the best specimen of exegesis belonging to the century in which he lived, and unique as a production proceeding from any of the scholastic or mystic divines. That his method in the Old and New Testaments should differ so widely is somewhat remarkable, although the gospels afford less occasion for the usual four senses than the ancient Jewish Scriptures.

Nicolaus de Lyra (+1341.)—Nicolaus Lyranus was a native of Lire in Normandy. It is generally believed that he was of Jewish extraction. His learning was extraordinary at the time he lived. He was acquainted with the Hebrew language, a circumstance so rare as to make him the wonder of his contemporaries and of posterity. His great exegetical work is entitled *Postillæ perpetuæ, seu brevia commentaria in Universa Biblia*, in 85 books. Lyra will ever hold a distinguished place as an expositor, whether we consider the times in which he flourished, or the character of his exegesis. That Luther and the other Reformers were indebted to him is well known from the verse,

Si Lyra non lyrâsset ;
Lutherus non saltâsset.

His method of interpretation may be learned from the several prologues prefixed to the Commentary. In the first, he mentions the fourfold sense of Scripture, viz. the *literal* or *historical*, the *mystical* or *spiritual*, the *allegorical*, and the *moral* or *tropological*, and alludes to the verse,

Litera gesta docet ; quid credas, Allegoria ;
Moralis, quid agas ; quo tendas, Anagogia.

From the language he employs, the distinction is seemingly approved. But in the second prologue, he gives the preference to the literal sense, and seems to rest little on any other. "All of them," says he, "presuppose the literal sense as the foundation. As a building declining from the foundation is likely to fall, so the mystic exposition, which deviates from the literal sense, must be reckoned unbecoming and unsuitable. Those, therefore, who wish to make proficiency in the study of the sacred Scriptures, must begin with the literal sense ; especially because from it alone any argument can be brought to prove or declare what is doubtful. . . . It must be observed likewise, that the

literal sense has been much obscured by the method of exposition traditionally recommended and practised by others who, though they may have said many things well, have yet touched on the literal but sparingly, and have so multiplied the mystical senses as nearly to intercept and choke it. Proposing, therefore, to avoid these and similar practices, I intend, with God's assistance, to insist upon the literal sense, and to insert occasionally a very few brief mystical expositions. I shall do so, however, but seldom."* Here he spoke as plainly perhaps, in favour of the grammatical sense, as the ignorant prejudices of the age would allow. It is probable that he looked upon the mystical sense as a moral or doctrinal *application* of the inspired words, rather than a *sense* properly so called. But he deemed it prudent to retain current phrases, lest he should offend the notions of the age, and draw down ecclesiastical vengeance on his head. That he saw the matter in its correct and clear view is hardly credible; but that he had some perception of its true bearing is highly probable. After declaring his intention to attend chiefly to the literal sense, he adds, by way of removing all suspicion of his orthodoxy, "Because I am not so well skilled in the Hebrew or Latin language, as to prevent me from failing in many particulars, I protest, that I intend to say nothing either in the way of assertion or determination, except in relation to such things as have been clearly settled by holy Scripture or the authority of the church. All besides must be taken as spoken *scholastically and by way of exercise*; for which reason I submit all I have said and am to say, to the correction of our holy mother the church."†

* Omnes præsupponunt sensum literalem tanquam fundamentum. Unde sicut ædificium declinans a fundamento, disponitur ad ruinam; ita expositio mystica, discrepans a sensu literali reputanda est indecens et inepta, vel saltem minus decens, et minus apta; et ideo volentibus proficere in studio sacræ Scripturæ, necessarium est incipere a sensu *literali*; tum maxime quum ex solo sensu *literali*, et non ex *mystico* possit argumentum fieri ad probationem vel declarationem alicujus dubii. Sciendum est etiam, quod sensus literalis multum est obumbratus, propter modum exponendi communiter traditum ab aliis; qui licet multa bona dixerint, tamen parum tetigerunt literalem sensum, et sensus mysticos in tantum multiplicaverunt, quod sensus literalis inter tot expositiones mysticas interceptus, partim suffocatur. Hæc igitur et similia vitare proponens, cum Dei adjutorio intendo circa literalem sensum insistere, et paucas valde et breves expositiones mysticas aliquando interponere; licet raro. See the beginning of vol. i. His works are printed in six parts or volumes folio.

† Quia non sum ita peritus in lingua Hebraica vel Latina, quin in multis possim deficere, ideo protestor, quod nihil intendo dicere *assertivè* seu *determinativè*, nisi quantum ad ea, quæ manifeste determinata sunt per sacram Scripturam vel ecclesiæ

In the third prologue, he states most justly, according to the meaning he intended, that the Scriptures have not a fourfold sense in every passage. Sometimes they have the literal sense only, at other times they have not a literal sense. Again, they have both a literal and mystical sense; as when Abraham is said in Genesis to have had two sons (see Gal. iv. 21, &c.) In his postillæ on the Old Testament, he followed R. Salomon Jarchi; in the New, Augustine and Thomas Aquinas. The latter are of much less value than the former, chiefly because he was ignorant of the Greek language. He comments on the text of the Vulgate without alluding to the original Greek. On the contrary, his acquaintance with Hebrew is evinced, not only in his exposition of the Old Testament, but in illustrating the New by means of Jewish antiquities. It is impossible for us to calculate the effects of De Lyra's method of exposition upon the subsequent age. He assisted to prepare the way for a better understanding of the Scriptures, by casting aside the trammels of allegorising tradition.*

The fifteenth century is marked by the revival of learning and the dawn of a better day. The Bible began to be studied in the original languages instead of the Latin version. After having been long neglected, the Greek and Latin classics were sought for and read again. Even in the fourteenth century Italy shewed favourable symptoms of returning taste. From thence it spread into other countries. When the eastern empire fell under the Turkish yoke, a number of learned Greeks fled to the west of Europe, where they diffused a taste for ancient literature. The most conspicuous of these scholars were Theodore Gaza, George of Trebizond, Bessarion, Demetrius Chalcondylas, Constantine Lascaris, Gemistius Pletho, John Argyropulus, Andronicus of Thessalonica, and others, men extensively imbued with the Greek language, and devoted to grammatical studies. The desire of knowledge, which they excited and fostered in various countries, led to the study of the Greek Testament. Thus Providence prepared the way for unlocking the Holy Scriptures, so long

auctoritatem, cetera vero omnia accipiantur tanquam scholasticæ, et per modum exercitii dicta; propter quod omnia dicta et dicenda suppono correctioni sanctæ matris ecclesiæ."

* Luther, in his Commentary on Genesis i. 9, thus speaks of De Lyra: "*Ego Lyranum ideo amo, et inter optimos pono: quod ubique diligenter retinet et persequitur historiam, quanquam auctoritate patrum se vinci patitur, et nonnunquam eorum exemplo deflectit a proprietate sententiæ ad ineptas allegorias."*

shut from the view of the people. The invention of printing also hastened on the Reformation, while by the zeal of the Jews, various editions of the Hebrew Bible were issued, and a knowledge of the Hebrew language diffused through Italy, France, and Germany.

Gerson (+1429.)—John Charlier Gerson, so called from the place of his birth in the diocese of Rheims, was a prominent ecclesiastic of his day. He was chancellor of the University of Paris, and a leader in the council of Constance against Huss and Jerome. A devoted and superstitious advocate of the Romish church, ignorant of all that contributes to the right interpretation of Scripture, cannot be expected to promote its enlightened study. His *propositiones, de sensu literali Sacræ Scripturæ et de caussis errantium*, evince the prevailing prejudices of the day—a bigoted attachment to the decrees of councils and the decisions of the church. In his *first proposition* he says, “The literal sense of holy Scripture is always true;”* but in the third, the statement is so limited and neutralised as to be of no use. “The literal sense of Scripture is to be judged of as the church, inspired and governed by the Holy Spirit, has determined, and not according to the pleasure or interpretation of each individual.”† To his exegetical works belong, his *doctrinalis expositio super septem Psalmos pœnitentiales*, and the *Tractatus super Cantica Canticorum*, containing devout meditations addressed to Christ. His *Monotessaron*, an attempted continuation of Augustine’s book *de consensu Evangelistarum*, is of little use.

John Wessel (+1489.)—John Wessel, styled “lux mundi,” was born at Groningen. In expounding some parts of the New Testament he shewed his determination to abide by the plain sense of the text. As a Biblical theologian, therefore, he proceeded in the proper method, and should be classed among the few historico-theological interpreters of the fourteenth and fifteenth centuries.‡

John Huss (+1414.)—John Huss, one of the glorious precursors of the Reformation, was the author of various exegetical works, viz. an exposition of the gospels treated synoptically, of

* Sensus literalis sacræ Scripturæ semper est verus.

† Sensus Scripturæ literalis judicandus est, prout ecclesia spiritu sancto inspirata et gubernata determinavit, et non ad cujuslibet arbitrium vel interpretationem.

‡ See *Ullmann's Johann Wessel*, ein Vorgänger Luther's, 8vo, Hamburg., 1834.

the Catholic epistles, and the first seven chapters of the first epistle to the Corinthians. His commentary on the gospels is chiefly a compilation in the *gloss* form, taken from a series of the Latin fathers. That on the epistles, is not so much a compilation, as the product of his own mind. Its character is less of a philological, than of a doctrinal and moral cast. Luther* characterises him as “*vir in explicandâ ac tractandâ Scripturâ dexter et gravis.*” But his opposition to the tradition of the Romish church did more for the cause of truth than these few specimens of interpretation. Wycliffe indeed had gone before; but Huss nobly dared to follow. Both saw the necessity of adhering to the *grammatical* or *literal* sense, apart from the manifold senses by which the church proved whatever she wished.

Paulus Burgensis (+1435.)—Paulus de Sancta Maria, or as he is more commonly called *Burgensis*, was by birth a Jew. The epithet *Burgensis* marks his country and the place of which he was bishop (Burgos.) In a somewhat polemic spirit he wrote additions to the *postils* of Nicolaus de Lyra. He detected and refuted various errors in the *postils*. De Lyra had chiefly occupied himself with the literal sense; and Paulus consequently thought, that he had not attached sufficient importance to the other three. He blamed Nicolaus also for opposing in some cases his own explanations to those of the holy fathers.† The chief text insisted on by Paulus is 2 Cor. iii. 6, “The letter killeth, but the spirit giveth life.” This was the great motto of the mystics; but they misunderstood its meaning.

Matthias Döring, a Franciscan monk, undertook a defence of Nicolaus against Paulus Burgensis, called, *replicæ defensivæ advers. Paulum Burg.*, in which he styles the additions of the latter, *corruptorium*. The defence contains nothing worthy of special notice.

Laurentius Valla (+1465.)—Laurentius Valla, descended from a noble Roman family, and a canon in the Lateran church

* In the appendix to an edition of Huss' Letters, published in 1537.

† After stating three reasons for commending de Lyra's *postilla*, he mentions three defects:—“Sunt tamen alia tria quibus videtur saltem in aliquibus locis non sufficere. Primum, quod expositiones Sanctorum in pluribus locis videtur postponere propriæ expositioni. . . . Secundum, quod in litera Hebraica, ad quam pluries recurrit, non videtur sufficienter eruditus. . . . Tertium, quod, ut ipse dicit in secundo prologo, inter doctores Hebraicos maxime inducit Rabibi Salomonem, qui inter eos rationabilius ad declarationem sensus literalis, ut asserit, sit locutus; cujus oppositum est manifestum inter Hebræos,” &c.

at Rome, was by far the best Biblical interpreter of the fifteenth century. As a philologist, he applied the learning which began to prevail, to the sacred Scriptures. By this he did important service to the cause of truth. His "annotations" on the New Testament, first edited by Erasmus, are *grammatical*, not *allegorical*. They are brief, sententious, and appropriate, relating to the signification and construction of words more than to the connected sense of paragraphs, and the sequence of the reasoning. He saw clearly the mischief which philosophy had introduced into theology, and expressed his disapprobation of calling it the *sister* or *guide* of the latter. Besides, he opposed the traditional fabrications of the church respecting the apostolic composition of the Romish creed, and clearly shewed the necessity of emending the Vulgate. Nor did he fail to inculcate the importance of knowing the original language of the New Testament, in order that all versions might be compared with the inspired word, and corrected accordingly. These sentiments were very uncommon in the fifteenth century. It required no little courage and mental independence to give full expression to them, in the face of a dominant church with her bigoted ecclesiastics. The peculiarity of his annotations is their *bare, grammatical* character. As far as can be gathered from them, the holy truths seem to have had little influence upon his mind. No interest is evinced in the *theological contents* of the New Testament. Valla was a mere critic and grammarian, occupying himself more with *words* than *things*—with the construction of sentences, more than the spiritual doctrines of revelation. Yet his labours were productive of great benefit, by opening up the way for philological interpretation and the fundamental study of the original. The minds of men had long been withdrawn from the letter; he turned them again to it as the true basis of theological knowledge.

James Faber Stapulensis (†1537.) — James Faber Stapulensis (or according to his French name, le Fevre d' Etaples) was a learned Frenchman at the commencement of the sixteenth century. He wrote a French translation of the gospels, a Latin version of St. Paul's epistles, and a commentary on the New Testament. In the preface to his commentary on the gospels, we find his sentiments relative to the Holy Scriptures and their interpretation.

"The word of God is sufficient. It is the only rule and guide to eternal life. . . . But some one will say, I

wish to understand the gospel that I may believe it and attain to the pure worship of God. Christ the captain and bestower of eternal life does not set forth the gospel to be understood, but believed, since it contains many things which exceed not only our intelligence, but also that of every creature. . . .

Come now, since the Lord enjoins us, as I have just said, to believe the gospel, not to understand it, should we not aspire to the understanding of it? Why not? We ought to do so however in such a manner, as that a proneness to believe should have the first place, and understanding the next; for he who believes nothing except what he understands, does not yet believe well and sufficiently. . . . We have therefore laboured industriously in preparing a new commentary on the gospels which should dissipate the darkness of the mind, and cleanse it as it were from ignorance, in dependence upon that grace alone which we have expected of God. Where we have been left to ourselves, we have inserted something of our own. What is our own we acknowledge to be of no great value; what is not our own, we gratefully owe to God. We have not followed other men's labours, that in our poverty we might be more dependent on God.*

Faber was not wedded to the authority of his predecessors. He followed his own independent judgment. Erasmus praises his zeal in the restoration of useful learning, and his various erudition which was of no common order.† In consequence, however, of the great freedom with which he expresses himself respecting the pillars of the church, many found fault with him; and even Eras-

* "Verbum Dei sufficit. Hæc unica regula vitæ æternæ magistra est. . . .

At dicet quispiam, cupio ergo intelligere evangelium ut credam evangelio, et purum Dei cultum æmuler. Non proponit Christus dux vitæ et ejusdem largitor æternæ intelligendum evangelium, sed credendum: cum pleraque contineat et hæc non pauca, quæ transcendunt intelligentiæ non modo nostræ, sed et omnis (ut arbitror) creatæ, &c. . . . Sed age, cum Dominus jubeat ut dictum est, evangelio credere, non autem intelligere; aspirandum ne erit ad ipsum intelligendum? Quidni? sed ita tamen ut credulitas priores partes obtineat: intelligentia posteriores; nam qui non credit, nisi quod intelligit, nondum bene ac sufficienter credit. . . . Ideirco operam navavimus parandis novis in evangelia commentariis, qui tenebras mentis discuterent, et in eadem quandam veluti purgationem efficerent; solum eam quam a Deo expectavimus gratiam secuti; nisi sicubi nos, nobisipsis relictis, nostri nonnihil admiscuimus: quod nostrum fatemur et nequaquam magnificandum: quod autem tale non est, Deo acceptum referimus. Neque aliorum laboribus incubuimus, ut inopes magis a Deo penderemus." Præfat. in Comment. Evang. (dated by Faber, 1521.)

† . . . "ardentissimum in restituendis bonis literis studium magnopere comprobo, eruditionem tam variam minimeque vulgarem admiror." Annotatt. in ep. ad Rom. cap. 1, 5.

mus thought, that his language was hardly becoming.* Fearless as he was, he hesitated not to propound expositions contrary to those of the church. Erasmus frequently refers to his exegetical work on the New Testament, pointing out in it numerous critical, and philological defects. Yet with all its faults it contains right principles of interpretation, although several mistakes are made in their application. It was put into the index of prohibited books under the pontificate of Clement 8th.

Desiderius Erasmus (+1536.)—The name of Erasmus is so well known, that it is altogether superfluous to dwell upon the events of his life, or the features of his mind. By the exertions of such men as Valla and Le Fevre, who entered upon a substantial examination of Scripture unfettered by the authority of fathers and councils, the study of the word had revived. What they began, the exegetical works of Erasmus developed and completed. His *paraphrases* and *annotations* on the books of the New Testament, form a prominent era in the history of Biblical interpretation. The method pursued in them far surpasses any that preceded. Here a judicious use of the older writings contributed to the union of philological and theological interpretation. The grammatical annotations of Valla are exchanged for notes less arid and jejune, in which the savour of theology is at least seen, though still in defective measure. A knowledge of the Greek language unequalled by that of any contemporary except Budæus, a remarkable calmness of inquiry, an acute apprehension and sound judgment, and a wide range of learning, unite to assign him a conspicuous place among the learned men of his age, and to preserve his name in everlasting remembrance. His exegesis was in a great degree the guide of the Reformers, who, enlightened by the Spirit of God, had the good sense to perceive its general correctness, and the boldness to follow out its legitimate consequences. What Erasmus wanted was profundity, and the deep-rooted fervour of simple piety, to the last of which we mainly attribute the defects of his theological creed. The general principles of interpretation which he adopted, may be gathered from his *Annotations to the New Testament*, and the various prefaces to his *Paraphrases*.

It may be readily conceived, that he was far from being averse to the general reading and circulation of the Bible. In the pre-

* "Mallem, illum de tantis ecclesiæ columnis paulo civilius fuisse locutum." *Annotatt. in ep. ad Hebr. cap. 2.*

face to the paraphrase on the gospels, he has uttered just and proper sentiments in regard to the advancement of Christian knowledge by the universal diffusion of God's holy word among the people. He approves of its being translated into various languages, and its free circulation among all ranks. Even the books of the Old Testament he did not forbid ; although he admits there is some reason for keeping back Ezekiel and Solomon's Song from the unlearned.

In conformity with such ideas, are those of the *independent position* which the sacred interpreter should assume. He should be untrammelled by the ancient commentators, as though they had said all that is sufficient, or by the laborious compilers of the mediæval age. Of the former he speaks with respect and reverence, although he frequently dissents from their views. Upon the latter he animadverts more freely, not concealing their faults or forbearing to mention the glaring mistakes into which they fell. In this way Erasmus put himself in a right position for discovering truth. He opened his eyes to the fallibility of the sources to which a slavish attachment had for ages been given, and allowed his strong intellect to put forth independent decisions upon the meaning of the written word.

"Should I dissent from Thomas (Aquinas) alone, I might seem too severe and unjust towards him. But now, I dissent, not seldom, from Ambrose, Jerome, Augustine, though with becoming respect, and I am even more candid towards Thomas than is pleasing to many good and learned men. Yet I do not think I owe the same reverence to all the *Hugos* and the *de Lyras*, although I owe something to Nicolaus."*

We need not refer to the keen satire which he occasionally uttered against his contemporaries, wedded as they were to a traditional faith, and opposed to every attempt to explain the Bible on surer and better principles. Such were the Dominicans, Franciscans, and Augustinians, who had their favourite masters, from whom they could allow of no deviation. In reference to these he thus speaks. "He who is in pursuit of truth should be addicted to the authority of no man ; nor is it right to attribute

* Si a solo Thoma dissentirem, videri possum in illum iniquior. Nunc et Ambrosio, et ab Hieronymo et ab Augustino non raro dissentio, sed reverenter, in Thomam etiam candidior quam ut multis bonis et eruditis viris gratum sit ; sed hanc reverentiam non opinor me debere Hugonibus aut Lyranis omnibus, etiamsi Lyrano nonnilil debemus. Dedication to the Paraphrase on James (Opera, Lugd. Bat. 1706, 10 vols. fol.) vol. vii. p. 1115.

to any individuals what they do not ask themselves, and what if they should ask, ought to be all the more refused.”*

Erasmus did not believe in the infallibility of the pope or the church, although he speaks timidly on these points.†

As might have been expected from the preceding sentiments, he adopted the literal method of interpretation. It was his great object to ascertain what the words of the Spirit were designed to express, without pursuing the far-fetched senses among which the schoolmen and mystics loved to lose themselves. He was a decided opponent of allegorising, as will be manifest from the following quotations.

“The ancient writers, in explaining allegories, partly differ, and partly proceed in such a manner as appears to be sometimes ludicrous.”‡ “I have touched upon allegories but sparingly, and not farther than I judged to be sufficient; although I see that some of the ancients diligently followed them even to a superstitious excess.”||

In his *Ecclesiastes*, he has explained his sentiments more fully respecting allegorical interpretation, and censured the earlier fathers for their faultiness in this particular. Here he has ventured to name even Augustine as blameable. But yet he does not reject the system altogether. His strong sense and acuteness of apprehension led him to see, that many places of Scripture refer to more than one transaction. He thinks that many passages, besides those which Scripture itself expressly authorises to be accepted in a twofold manner, may be similarly treated. But he had not a right perception of the limit, beyond which, spiritual interpretation is censurable. We cannot approve of his opinion respecting the extension of secondary exposition beyond the warrant of the word itself. Typical interpretation should not be stretched farther than the line prescribed in the record of revelation itself. If this is done, the typical is metamorphosed into

* “Nullius auctoritati debet esse addictus qui veritatis agit negotium, neque par est, hoc cuiquam hominum tribuere quod neque ipsi sibi postulant, et, si postularent, tanto minus esset tribuendum.” Annotatt. in Luc. ii. 35; 1 Tim. i. 7.

† See Annotatt. in 1 Cor. vii. 39; 2 Cor. x. 8; 1 Tim. i. 7; 1 John v. 7.

‡ Jam cum veteres in allegoriis explicandis, partim varient, partim sic agant, ut mihi nonnunquam ludere videantur. Dedication to Par. on Gospels, vol. vii. at the beginning.

|| Allegorias, in quibus video veterum quosdam ad superstitionem usque fuisse diligentes, parcius, nec ultra quam satis esse judicabam, attigi. End of Dedication to John's Gospel, vol. vii. p. 495.

the allegorical. It is true, that allegorical senses or applications may promote edification and impress religious truth on the mind ; but they ought never to be put forward as divinely intended. They are the offspring of imagination or of pious ingenuity, and cannot be propounded as emanating from the great Author of Scripture.

But although Erasmus must be regarded as an opponent of allegorising, notwithstanding his *indistinct* notions of its unscriptural character and occasional approbation of its moderate use, he did not sympathise with those who neglected the holy character of revelation amid the grammatical annotations by which they thought to exhaust its entire significancy.

“ Let there be a *pious curiosity* and a *curious piety* ; but let there be no rashness, or precipitate and headstrong persuasion of the interpreter’s own knowledge. What you read and understand, embrace with the firmest faith. Banish frivolous or impiously curious questions, should they chance to be presented to the mind. Say, that we have nothing to do with what is above us. . . . Above all, guard against attempting to turn Scripture aside to your own desires and resolves. Rather let your own opinions and manner of life be regulated according to its standard.” *

In regard to the extent of inspiration and the slight inaccuracies of the sacred writers, the following passage may not commend itself to many. “ That divine Spirit who guided the minds of the apostles, suffered them to be ignorant of some things, and occasionally to slip or make mistakes in judgment or feeling. This error, so far from being a disadvantage to the gospel, has been even converted by the Spirit into a support of our faith. . .

. . Christ alone was styled *the truth* ; he alone was free from all error. . . . But should it be thought that the authority of all Scripture is entirely weakened by a discovery of the slightest error in it, it is at least more than probable, that among all the copies which the Catholic church now uses, there is none so perfect as to be free from a few mistakes, the result of accident or design.” †

* Adsit quidem pia curiositas et curiosa pietas, set absit temeritas, absit præceps et pervicax scientiæ persuasio. Quod legis et intelligis, summa fide complectere. Fivolas quasiunculas aut impie curiosas dispelle, si fors oboriantur animo. Die ; que supra nos, nihil ad nos. . . . Sed illud in primis cavendum, ne Scripturam tentes ad tuas cupiditates, tnaque decreta detorquere : sed ad hujus regulam potius tuas opiniones ac vitæ rationem attempera. Pref. to Paraphr. on Gospels, vol. vii.

† Spiritus ille divinus mentium apostolicarum moderator passus est suos ignorare

Of the obscurities of Scripture we find him speaking in such terms as these. "Christ spoke some things in such a way as to shew that he did not wish them to be understood at the time; of which nature are Luke xxii. 36; John ii. 19. Besides, in that discourse in which he predicts the destruction of Jerusalem, the end of this world, and the afflictions that were about to befall the apostles, Jesus so mixes and adapts his discourse, that he appears to me to have designed it to be obscure not only to the apostles, but also to us. Again, there are some places in my opinion inexplicable, of which kind is the sin against the Holy Ghost never to be forgiven; the passage concerning the last day, which the Father alone knows, and which even the Son is ignorant of. Here in our commentaries, we may without danger give the different sentiments of different expositors."*

The leading reformers, familiar as they were with the paraphrase and annotations of Erasmus, followed the same mode of interpretation. Luther, Melancthon, Zwingli, Calvin, and their noble fellow-labourers, trod in the same exegetical steps, with more scriptural knowledge than Erasmus, and in some instances with Hebraistic attainments which he did not possess. All of them adopted the grammatical or literal system, discarding the numerous senses which antiquity and the church had sanctioned; and all of them cast a welcome light upon the Word of God, which had been long obscured by the traditions of men. Their gigantic minds and extensive learning grasped the system of truth contained in the one sufficient rule of faith; and expounded it with an acuteness and vigour of intellect seldom equalled by their more favoured successors. From this time to the present, similar her-

quædam, et labi errareque alicubi, judicio sive affectu, non solum nullo incommodo evangelii, sed hunc etiam ipsum errorem vertit in adjumentum nostræ fidei. . . . Solus Christus dictus est veritas, unus ille caruit omni errore. . . . Quod si prorsus existimemus labefactari Scripturæ totius auctoritatem, si vel levissimus error usquam insit, certe plusquam probabile est, in omnibus exemplaribus quibus nunc utitur ecclesia Catholica nullum esse tam emendatum cui non vel casus vel studium aliquis, mendi nonnihil adperserit. Annotatt. in Matth. ii. 6, vol. vi. p. 12.

* Christus quædam ita locutus est, ut tum quum diceret, intelligi noluerit, quod genus est illud (quoting Luke xxii. 36; John ii. 19.) Porro in eo sermone quo prædicit excidium urbis Hierosolymitanæ, finem hujus mundi, et afflictiones olim apostolis eventuras, ita miscet et temperat sermonem Jesus, ut mihi videatur non solum apostolis sed nobis etiam obscurus esse voluisse. Sunt rursus loca quædam mea sententia in explicabilia, quorum est de peccato in Spiritum Sanctum nunquam remittendo: de die supremo quem solus Pater novit, etiam filio incognitum. Hic in commentariis licet, absque periculo, referre sententias diversorum diversas. *Dedication of Paraphr. on the Gospels*, vol. vii.

meneutical maxims have prevailed in the various divisions of the Protestant church, although allegorising tendencies occasionally exhibit themselves to a much greater extent than judgment or sobriety allow. Historico-theological interpretation has maintained its ascendancy, wherever the imagination has not overborne the judgment, or sound philological knowledge existed, or right notions of the dignity of Scripture occupied the mind; or where undue attachment to antiquity has not cramped the free exercise of the faculties. But when we find ignorance of the original languages, deference to preceding commentators, an ill-regulated fancy, a weak judgment, a sickly piety or a blind devotion, we may also observe an erroneous method of exposition, devoid of consistency, and deviating into allegory while vainly seeking to magnify Scripture and promote edification. Divine truth must never be sacrificed to *mystic* folly. Scripture is dishonoured by the praises and practices of its ignorant expounders.

Having thus briefly surveyed the second period in the history of Biblical interpretation, extending from the commencement of the seventh century to the close of the fourteenth, we may be permitted to look back upon its general features. These are proverbially dark and cheerless. In the fifth and sixth centuries learning had rapidly sunk; in the seventh, it continued to decrease. Theological knowledge calling forth independent thought and scientific investigation stagnated amid the increasing barbarity of the times. The great characteristic of eight hundred years is the absence of free examination, and a slavish dependence on preceding writers. Deference to names and authorities, which becomes greater and more blind in proportion as ignorance prevails, cannot be more vividly exemplified than in the ages through which we have travelled. Independent mental activity in theology was exceedingly rare. Compilation took the place of historico-philological interpretation, and became the fashion of the times. A growing submission to tradition held the minds of men in bondage; and as the church rose to the height of her supremacy, less desire was manifested to break the yoke. Whatever symptoms of independent intellect appeared, were chiefly caused by polemics; but from disputes on points of trivial moment little fruit resulted. Thus, in the seventh century, the *monothelite* controversy in the Eastern church called forth numerous writings. The eighth century was also productive of some literature in the

discussions respecting images. The ninth witnessed in the West two contemporaneous controversies, the one respecting the Lord's supper; the other, the Augustinian doctrine of *predestination*. The former originated with Paschasius Radbert, A. D. 831, in consequence of a treatise written for his scholar Placidius, and stirred up Ratramnus, Johannes Scotus, Ratherius of Verona, Herigar, and Gerbert. The latter, begun by the monk Gottschalk, was continued by Rhaban Maurus, Prudentius of Troyes, Ratramnus, Servatus Lupus, Johannes Scotus, Florus of Lyons, Hincmar, Amulo, Pardulus, Remigius, and others. But a controversy, still more important in its consequences, respected the procession of the Holy Ghost. In it lay the germ of that difference between the two great parts of the church, which finally issued in their complete separation. It had begun so early as the end of the fourth century, from which time the points of difference gradually increased, until it became manifest that the widening breach could not be healed. After the middle of the eleventh century, the schism was rendered incurable, chiefly by the narrow zeal of Michael Cerularius, patriarch of Constantinople. These disputes, continued as they were for a considerable period, gave rise to a vast number of treatises extensively influencing the literature of the times, without effecting much positive good in the sphere of theological advancement or Biblical exegesis. The *Berengarian* controversy, about the period of the schism, excited great attention, and led to important results; although it was nothing more than a continuation or renewal of that which began with Radbert. The zeal of the church ran in opposition to Berengarius and his followers; the absurd doctrine of transubstantiation acquired the ascendancy; and the Bible was virtually impugned by the aid of dialectics.*

These disputes brought into the field a number of writers, but no genius or extensive erudition. They roused for a time the energies of various ecclesiastics, without advancing the true knowledge of the Bible. The temper in which they were managed, the appeals to tradition, the ignorance of philology, and the substitution of the Latin version for the original, combined to preclude a coöperating and comprehensive influence for the progression of sound theology. Trifling distinctions were insisted on where the Bible is silent in regard to them; and violent declamation took the place of good argument. If, however, they did

* See Neander's Allgem. Geschichte, Band iv. vierter Abschnitt. pp. 412-649.

not serve to promote the progress of theology, they shewed at least, that the human mind was not wholly sunk in barbarism. Some solitary spirits still perceived the truth, unable though they were to defend it against an overwhelming tide of superstition which soon covered it with an impenetrable incrustation.

The merits of Charlemagne as a patron of literature render his name more conspicuous than the vast political power he possessed. It is well known, that he established or restored schools which preserved the little learning before existing, and exerted a beneficial influence in dispelling the gross ignorance of the people. His court was a centre of attraction for the chief literati of the day, whose names shed a lustre around the imperial palace with which they were connected. England, Ireland, Spain, and Italy, contributed to it their ablest scholars. The zeal of Charles for the advancement of scientific studies was as untiring, as it was laudable. He frequently exhorted the bishops to activity in the cause of education. When he saw by their letters that they were deficient in the ability to express their ideas with propriety, he issued to them a circular epistle, urging the cultivation of knowledge, that they might be better fitted to understand the mysteries of Scripture. He even took great pains in correcting with his own hand the text of the Holy Bible which had been greatly corrupted; thus setting an example of Biblical study to the spiritual, and at the same time facilitating their path. The cathedral and conventual academies which he established, produced visible effects under his successors Louis the Debonair, Lothaire, and Charles the Bald. They were superintended by the most learned men of the day, who had still some zeal for sacred literature, and who sometimes founded libraries in connexion with the institutions over which they presided. Here theological science found an abode. Here we can trace a line of ecclesiastics the most conspicuous which the history of their time has preserved. To the Carolingian schools, monastic or cathedral, we find attached such men as Rhaban Maurus, Walafrid Strabo, Paschasius Radbert, Haimo, Druthmar, Hincmar, Otfrid, whose labours were generally directed to the exposition of the Holy Scriptures. These, and others that might be mentioned, must ever be associated with the reign of Charlemagne and his successors, upon which they shed rays of light that pierce but faintly the surrounding gloom.

In the eleventh and twelfth centuries, whilst Italy and England were sunk in the lowest barbarism, Spain was the abode of

several learned Jews engaged in the study of the Old Testament. When the persecuted posterity of Abraham were driven out of Africa, they settled in Europe, and exhibited their hereditary zeal in illustrating their Scriptures. The names of R. Jona Ben Ginnach, Aben Esra, David Kimchi, and Moses Maimonides, are illustrious in the annals of Jewish literature. R. Jona was a physician eminently skilled in grammatical lore. Aben Esra was called *the wise* by way of eminence. He commented on the entire Old Testament with much learning and judgment, so that Simon assigns him the first place among Hebrew commentators. Kimchi was the author of several books on Hebrew grammar, and of annotations on Scripture. The fame of Maimonides stands so high among the Jews, that he is reckoned the next to Moses their lawgiver. His great work, the "*Teacher of the perplexed*," is a sort of introduction to the interpretation of the Hebrew Scriptures. Amid the ignorance of the world, these scholars were occupied with the study of the Old Testament and its language, although their *midrashim* and such like allegorical fancies threw the literal sense into the shade. It is gratifying to contemplate the abode of men who silently endeavoured to unfold the meaning of the law and the prophets, and to facilitate the study of the language in which they are written.

But the most important development of an inquiring spirit during the middle ages is presented by the *scholastic* divines, who applied the Aristotelian philosophy to Christian doctrines. The disputes between the Nominalists and Realists, at first purely metaphysical, soon took a theological direction, each party charging the other with error, from the supposed bearing of their logical opinions on the nature of theological belief.

The schoolmen had the merit of giving a scientific form to the doctrines of the church; of filling up such chasms in the current ecclesiastical system as metaphysics detected; and of consolidating the whole into one compact mass. It is true, that their design was merely to confirm by philosophy the positions found in the fathers; yet the prosecution of this object gave rise to a scientific treatment of theology, and a more fundamental investigation of its contents. The scholastic divines brought some independent reflection into the province of didactic theology, and possessed much acuteness. Yet the custom of uniting the logic of Aristotle with the doctrines of revelation, tended to retard the progress of true investigation. An undue influence was assigned to dialectic

tics. By them, not by Scripture, ecclesiastical principles were proved and defended. Hence the Bible was neglected. Summaries of doctrine were compiled from the fathers, and then systematically arranged by the aid of the ancient philosophy; but in the meantime, the Bible itself was pushed aside from its legitimate place. Anselm of Canterbury, who may be reckoned the founder of the schoolmen, has left no system, but merely separate and subtle arguments on particular points of religion. He was followed by Abelard, Peter Lombard, and Thomas Aquinas, the great masters of scholastic learning.* But the disputations of scholasticism degenerated into highly artificial and useless distinctions in which the true interpretation of the Scriptures had no place; for, in proportion to the progress of this subtle reasoning, the Bible was gradually forgotten. In consequence of the decline of scholasticism and its neglect of the letter of Scripture, the mystics arose, who set themselves to oppose the superabundance of theological subtleties which had accumulated in the course of two centuries, and to recal attention to the Scriptures themselves.† But they discarded the literal, and had recourse to a mystic sense. Hence they contributed nothing to Biblical interpretation. Scriptural Hermeneutics were equally unknown by the scholastics and mystics. Neither exhibited acquaintance with the general principles with which the interpreter needs to be furnished, and in whose application consummate skill is required. Doubtless there are to be found in the writings of the schoolmen specimens of the subtlest reasoning, and a logical method often desirable in the development of doctrines; but in them we look in vain for a separation from the writings of fathers and the decrees of councils. The authority of ecclesiastical tradition is still apparent; and the Bible itself in its sole supremacy recedes from our view, amid the arid speculations to which theology was linked by the presiding spirits of the day. It is only in *one aspect* that the schoolmen present a pleasing phenomenon in the latter period of the mediæval age, we mean that of *mental activity*. In this they form a remarkable contrast to the dull and sluggish dependence

* Other schoolmen were Roscelin, Duns Scotus, William Ockham, William of Champeaux, and Hales. For a full and able account of the scholastic philosophy, I must refer the reader to Tennemann's Manual of Philosophy, translated by Johnson; and to the Life of Thomas Aquinas, and View of the Scholastic Philosophy, published in the Encyclopædia Metropolitana, by Dr. Hampden of Oxford.

† Among the mystics we find Bernhard of Clairvaux, Hugo de St. Victor, Bonaventura, Gerson, Tauler, and Thomas à Kempis.

which marked a number of centuries. It is somewhat cheering to observe symptoms of mental sagacity, although they were indicative of little positive good. A line of spirits worked contemporaneously in the field of knowledge; and although their speculations were frequently trifling and tedious, they imparted a form to theology which it had not before attained. As we survey the later middle ages, from the twelfth to the sixteenth century, we may observe “a line of men conspicuous according to the standard of their times, in different walks of intellectual pursuit.”* Learning revived, especially in Italy; men of bold and independent minds began here and there to question the unlimited authority hitherto attached to the holy fathers; a few understood the Greek language, and ventured occasionally to depart from the trodden path. Among these Wycliffe and Huss, to whom may be added Laurentius Valla, stand preëminent. Others expressed themselves more timidly, lest they should awaken the suspicions of the church, but followed the grammatical system of interpretation, and thus contributed to weaken the ghostly domination of Romish ignorance. As we approach the sixteenth century, the human mind exhibits greater activity; books multiply and scatter the seeds of knowledge through various lands; the Scriptures are drawn forth from their monastic prisons, and once more exposed to the eager curiosity and awakening attention of men. Forthwith the immortal Luther casts off the fetters of a church notoriously corrupt, emboldens by his powerful example other reformers, who simultaneously perceive the truth in Jesus, and arouses a spirit which flies through all ranks of society, till it takes its unalterable stand upon the memorable *protest*, the starting-point of modern Protestantism.

* Hallam's Introduction to the Literature of Europe in the fifteenth, sixteenth, and seventeenth centuries, 4 vols. 8vo, London, 1837, &c., vol. i. p. 15.

CHAPTER VII.

SYSTEMS OF INTERPRETATION.

The Moral Interpretation.

THE moral interpretation is akin to the mythic, and owes its origin to the celebrated Immanuel Kant, Professor of Logic and Metaphysics in the University of Königsberg. Instead of selecting the objectionable parts of revelation, and disposing of them as accommodations to current prejudices, he endeavoured to bring them into harmony with his philosophy by imposing upon them peculiar constructions and senses.* Such a combination was effected by means of the so-called *moral interpretation*. The philosophy of Kant led to the renouncement of *objective* knowledge, maintaining that nothing except *practical reason* and its decisions can have full certainty. It is not difficult to perceive how this prepared the way for the *idealism* of Fichte, Schelling, Hegel, and Schleiermacher. The moral interpretation consists in educing from the sacred Scriptures such ideas alone as are conformable to the pure principles of practical morality implanted in the bosoms of men. Nothing but the most perfect notions should be found in the written word, since it proceeds from God, with whom all is perfect. The literal exposition is thought to furnish notions less perfect and less worthy of God than the dictates of practical reason allow. Hence, other ideas, more suited to the advancement of morality, are attached to the words of inspiration, although violence is thus done to the *historical* and *literal* sense. The only value and object of the Bible is to introduce, illustrate, and confirm the religion of reason, which is supposed to be alone true, and sufficient. Thus a system of philosophy exercises an undue influence on the exegesis of Scripture, moulding and fashioning it in a peculiar manner.

The following extracts will serve to shew what view the critical philosophy of Kant took of the nature of true religion.

* "Sensum inferens, non efferens." Wegscheider. Institutiones, § 25, p. 91.

“ Pure religious faith is that alone which can found a universal church, because it is a mere faith of reason, which every man can communicate to himself convincingly ; whereas a historical faith, founded only on facts, can diffuse its influence no farther than the accounts which refer to the capacity of judging of its credibility can reach, limited as they must be by circumstances of time and place.” *

“ We have remarked, that whether or no a church wants the most important mark of its truth, viz. that of a legitimate claim to universality when it establishes itself upon a faith in revelation, which faith, as being historical, is susceptible of no universal convincing communication of itself, though spread far and wide by writing, and guaranteed to the latest posterity ; it is notwithstanding necessary on account of the natural wants of all men, who ever desire for the highest ideas and grounds of reason something perceptible by *the senses*, some confirmation from *experience* ; it is necessary, I say, to make use of some *historico-ecclesiastical* faith from among those already existing.

But in order to connect with such an empiric faith, which chance apparently has played into our hands, the basis of a moral faith, it is necessary that the revelation which has come into our hands should receive a particular interpretation, *i. e.* a uniform explanation in such a sense as shall coincide with the general practical rules of the pure religion of reason. For that which is theoretic in the faith of a church, cannot interest us in a moral view, unless it prompt to the fulfilment of all human duties as if they were divine commands (this being the essence of all religion.) This interpretation may often appear to ourselves to be forced, as far as regards the text of revelation ; and it may often be really so ; and yet, if it be only possible for the text to admit of it, it must be preferred to such a literal interpretation as either contains in itself nothing conducive to morality, or perhaps even operates against our moral springs.” †

“ The historical part of the Scriptures, which contributes nothing to make men better, is purely indifferent, and may be disposed of as we please.

The *moral amendment* of mankind is the proper object of the

* Die Religion innerhalb der Grenzen der blossen Vernunft. Zweite vermehrte Auflage. Königsberg, 1794, 8vo, p. 145 ; or p. 130, of Mr. Semple's translation. I have endeavoured to give a closer and more accurate version of the passages than that furnished by this talented advocate.

† Do. pp. 157, 158.

entire religion of reason; and therefore the *religion of reason* contains the supreme principle of all Scriptural exegesis.”*

This method of interpretation Kant applies in all its fruitfulness of result to the gospel history and the doctrines of the New Testament, by setting forth *the personified idea of the good principle*.

“That which alone can make a world the object of a divine decree, and be the end of its creation is, mankind (intelligent agents generally) in his entire moral completeness. This man, the only beloved of God, ‘is in him from eternity.’ The idea of such an one emanates from God’s own essence, and so far he is no created thing but his only begotten son ‘the word (the fiat) by which all other things are, and without which nothing exists that was made.’ For his sake, *i. e.* for the sake of rational beings in the world as far as they can be considered in relation to their moral destiny, all things were created. ‘He is the brightness of the Father’s glory.’ ‘In him God has loved the world,’ and only through him, and by adopting his sentiments, can we hope to be ‘the children of God.’

It is the duty of all men to elevate themselves to this ideal of moral perfection, *i. e.* to the archetype of moral sentiments in their entire purity, to which ascension, the idea itself which is presented to us by reason for imitation, may give power. But because we are not the authors of such an ideal, but on the contrary, it has taken up its abode in men without our being able to comprehend how human nature can have a susceptibility for its reception; it is better to say, that that archetype has come down to us from heaven, and assumed humanity. . . . This union with us may therefore be looked upon as a state of the humiliation of the Son of God, when we represent to ourselves a divine-minded man as our pattern, as enduring sufferings in the highest degree, though holy himself and therefore exempt from them, with the view of promoting the best interests of the world.”†

“Although the renewed man physically considered (according to his empiric character as a being of sense), is just the same culpable person as before, and must, as such, be condemned by an ethic court of justice and consequently by his own conscience, yet he is in his new character, in the eye of a divine judge with whom such a character comes in room of defective deeds, to be looked upon as *morally* another; and this new disposition does

* Do. p. 161.

† Pp. 73, 74, 75.

in its purity, as a transcript of the Son of God which he has adopted into his sentiments, bear,—or by personifying the idea,—the Son of God himself, as vicarious substitute, bears for the guilty and likewise for all who practically believe in him, the guilt of sin, makes satisfaction as Redeemer by his sufferings and death to the *highest justice*; and as advocate leads them to hope that they may appear in a justified state before their judge. It must, however, be observed, that in this figurative representation that suffering which the new man continually undergoes in life whilst he is dying to the old, is depicted as a death endured once for all by the representative of mankind.”*

The place due to such a method of exposition is pointed out by Kant himself when he refers to the example of the Greek and Roman ethical philosophers, as also to that of the later Jews.

“Rational reflecting teachers had long continued to comment and refine upon the holy Scriptures, until they brought them very nearly to agree with the general precepts of morality.”†

The claims of the Kantian method to be regarded as interpretation properly so called, are virtually abandoned in the following passage.

“Such expositions cannot be charged with insincerity, provided we do not assert that the sense given by us to the holy books was that intended by the authors; but, leaving this point out of consideration, assume only the *possibility* of the authors so intending.”‡

Thus the text is perverted for the sake of extracting from it a meaning neither obvious nor natural, but supposed to conduce to the pure precepts of morality as they appear in the philosophy of Kant. Besides, there can be no limit to the number of interpretations which the words of inspiration will be forced to bear. Ingenuity may bring into Scripture whatever it pleases, if it can be shewn, that its interpretations have a connexion with the discharge of human duty and the advancement of morality. Passages are *compelled* to inculcate what they were never designed to teach; religion is entirely subjected to *pure reason*; and the necessity of a divine revelation weakened, if not set aside. The pervading principle of Kant’s philosophy is *Deism*; for the pure religion of reason was meant to subvert Christianity. As long as a divine revelation exists, and is generally acknowledged, it is subjected to a forced moral exegesis; but Kant looked forward

* Do, pp. 98, 99, 100.

† Pp. 159, 160.

‡ P. 161.

to a period, when *the religion of reason* should be universally diffused, and the "leading-strings of holy tradition," *i. e.* the holy Scriptures, be no longer necessary. The system of Kant has lost its currency even in Germany, although it led to the philosophy of Hegel, of which it is the germ. It cannot be too much reprobated; and it is presumed, that very few in this country are careful to know, or solicitous to adopt it. The piety and practical character of our evangelism must ever repudiate it with deserved horror.

Psychologico-historical Interpretation.

This mode of interpretation arose out of the treatment which the gospels received in the Wolfenbüttel fragments. The daring writer of the work so denominated converted the gospel history into an intricate train of events; the chief agents appearing as designing mischievous deceivers, urged on in consequence of disappointed hopes and unsuccessful plans. It seemed, therefore, a meritorious task to defend the character of the men thus wantonly attacked, even though it were at the expense of giving up everything supernatural in the person and life of Jesus.

The psychological system is developed chiefly by Paulus and Eichhorn, and is characterised by such general principles as these.

The contents of the gospels cannot justify the notion of any dishonesty or illusion in their composition, neither can they be resolved into mythi, fictions, or legends. They must be viewed as *actual facts*, worthy of credit when they can be referred to probable causes; and even when such causes are wanting in the New Testament history, it cannot be concluded that none existed. Now it is the province of interpretation to present what is related, in a manner as full as possible, embracing all the modifying or accompanying circumstances, such as time, place, manners, customs, preconceived opinions, and the entire range of influences within which the narrative was composed. Thus a fact, internal or external, may be separated with greater or less probability from the view of it taken by the narrator, and restored to its purity. It may be disentangled from later refinements which attached themselves to it partly as ornaments, and partly as misconceptions unavoidably adhering to the spiritual characteristics of the age. "This view," says Paulus, "draws us back from the province of the unbeliever to that of *psychology*, without doing violence to the inclination for exhibiting that as a fact,

which is circumstantially related as such. The greater part, however, of what men call realities, are *internal* facts.”* Thus the true character of interpretation is preserved, as far as its external form is concerned, while the soul and life of it are wanting. The text is carefully examined; philological and historical appliances are employed; higher reflexion and shrewd tact merely supplying what they leave imperfect. Yet the causes of all the facts narrated in the New Testament are still sought within the limits of the general laws of nature, and the relations of every-day life. Historical truth and probability in the gospels, are judged by the things we see, know, and experience. The more clearly, therefore, the gospel history presents the mysterious character of an event; the more obvious is the lowering of the narrative to the common circumstances of our own lives. Hence the words of Scripture must either be perverted, so as to bear another than their natural sense; or it must be assumed, that historical truth was misunderstood by the narrators. In the latter case, shrewdness is employed to combine and supply the *fragmentary glimpses* of the entire truth which the account still preserves. Here then scope is allowed for introducing the greatest errors which the human mind may entertain. The system is based on the assumption, that every thing miraculous is contrary to reason. It uses the most arbitrary means to bring the evangelical narratives into coincidence with what is supposed to be alone rational. Scripture is subjected to something assumed as *pure reason*, to whose imperious dictates, its plain announcements of extraordinary facts are accommodated and levelled. The following example will shew the nature of the system. It exhibits Paulus’s exposition of John vi. 19. “When they had rowed about five and twenty or thirty stadia (about two hours space) they see Jesus walking about over the sea (John xxi. 1, on the bank or shore, which is higher than the sea) and near the ship (which kept near the shore.)”† In a similar way all miraculous occurrences in the gospels are reduced to ordinary events.

Whilst the inspired writers are viewed as honestly relating events according to their belief, truth and reality are carefully separated from their *impressions*. The sacred penmen are credulous simpletons, who exalted into supernatural events what more enlightened men would have explained in a natural way. They recorded facts

* Commentar über die drei ersten Evangelien. Heidelberg, 1800, Ir. Th. p. 20.

† Das Leben Jesu. Zweiter Theil. erste Abtheilung. Heidelberg, 1828, p. 165, 19.

agreeably to their own imperfect notions, and magnified the ordinary into the marvellous. The system assumes without proof, that miracles were such merely in the view of the narrators and those who witnessed them. And when it recommends us to divest them of their divine features, or to bring them down to the level of our own subjective views; it enjoins each interpreter to explain them in whatever way he chooses, provided he take care to shut out the direct interference of the Deity. Surely such a method of interpretation needs only to be mentioned, to be abhorred. It is essentially *deistical*, though its infidelity is more disguised than that of some other systems.

The psychologico-historical and mythical modes in some measure harmonise. Both proceed on the ground, that the miraculous is contrary to reason. The former employs the most arbitrary means to rationalise the gospel accounts according to a preconceived view of the nature of what is *rational*. The latter endeavours to make the narratives of Scripture as irrational as possible in order that the necessity of expounding them *mythically* may be more apparent. But the former is *virtually* more tenacious of the historical truth of the miraculous account, and attaches more importance to it than the latter; although in the mythic system, the historical is neither abandoned nor lightly regarded. It forms a *necessary objective* envelope for *subjective* ideas.*

The Accommodation-System.

This mode of interpretation, according to which, Jesus and his apostles are irreverently said to have adapted themselves to the ignorance and prejudices of the Jews, has been usually attributed to *Semler*, who revived it in modern times, and carried it to such a length as to alarm the friends of evangelical truth. It is true that the Rationalists belonging to the 17th century, and the former half of the 18th, maintained the same; but they had not the genius of *Semler* to recommend their sentiments, nor did their writings exercise any influence upon their successors in comparison with the productions of this distinguished but sceptical scholar. The *Cartesian* philosophy applied to theology had led some to affirm, that the New Testament writers "may have accommodated themselves to the false and erroneous conception of the populace."†

* See *Klausen's Hermeneutik des Neuen Testaments*, &c. p. 333.

† See *Hahn's Lehrbuch des Christlichen Glaubens*. Leipzig, 8vo, 1828, p. 66.

The ancient fathers acknowledged it under the names of *συγκατάβασις*, *οικονομία*, *dispensatio*; although it may be questioned whether they went so far as to intend by it an adaptation of their doctrines to those with whom they came into contact. Jahn, however, asserts, that Clement of Alexandria, Origen, Tertullian, Athanasius, Chrysostom, and Jerome, extended it to formal dissimulation, fraud, and falsehood.* But it would appear, that they rather used it, in reference to the apostles, of the *mode* of their argumentation, and the wise shaping of their conduct to circumstances, where no principle was involved. The fathers thought that the apostles plied the *argumentum ad hominem*, and became as Jews to the Jews. Hence the apostle Paul declares (1 Cor. ix. 20), "And unto the Jews I became as a Jew, that I might gain the Jews." It is certain, that Origen denies accommodation in the *matter* of instruction, in his commentary on John viii. 48.† It is not necessary to allude here to accommodation in the *form* of teaching, or to the manner in which doctrines were propounded by the apostles so as to suit the tastes of their hearers. We may safely maintain, that the use of parables, proverbs, and allegories, was a prudent adaptation to the state of knowledge among the people, just as every discreet instructor suits his lessons to the capacities of his hearers; not giving milk to full grown men, or strong meat to babes. This has been called *formal* accommodation. Neither are we required to notice particularly what has been styled *negative* accommodation (John xvi. 12), which is included in the *formal*. What we are at present concerned with is, the *positive*, i. e. such a condescension to the erroneous opinions of the Jews, as was thought necessary or useful to procure reception for the doctrines inculcated. Instead of shocking the prejudices of men, by advancing universal, positive, absolute truth on all occasions, the inspired writers are said to have let themselves down to the weakness and ignorance of their age, retaining many current notions which they believed to be erroneous, in order to prepare the way for a purer system.‡ The divine founder of Christianity came, it is alleged, to restore the pure religion of nature. But in order to effect this gradually and prudently, he retained the existing elements of the Mosaic religion, sanctioning the prevailing ideas of the people though

* Nachträge zu seinen Theol. Werken, nach s. Tode herausgeg. ii. p. 15, &c.

† § 23.

‡ See Wegscheider's *Institutiones Theologiæ*, § 26.

frequently erroneous, that he might insinuate among them his own elevated views, until a time should come when mankind, and especially the teachers of religion, should be so far advanced in knowledge, as to be able to strip off the outward shell, and bring forth the kernel. Our Saviour and his apostles, though believing and knowing many things to be unfounded, permitted them to remain for a time in the Christian system, because the age was too rude and barbarous to admit of a thorough purification. But it was maintained by Semler and others that the time had arrived when the dross should be separated from the silver; when the heterogeneous mass of materials should be cleansed from all false colourings or insertions, that it might be brought forth in the state which Jesus and his apostles intended. Such are the characteristic features of the accommodation-system as held by Semler and more fully developed by his followers;—a system, which has produced the most disastrous consequences in Germany.*

In conformity with this mode of interpretation, the notions of the Jews respecting demons and angels, the Holy Spirit, reconciliation to God by sacrifice, the person and kingdom of the Messiah, the resurrection, and the judgment, are supposed to have been retained by the Saviour and his apostles in condescension to the current belief, their own teachings being annexed and adapted to them.

The system is properly a consequence and a form of the so-called *historical* interpretation, according to which, the chief business of an interpreter is to collect the opinions, and the phrases descriptive of the views entertained by the Jews and the contemporaries of the apostles, regarding natural objects, the causes and grounds of things, angels, &c., and to take them as guides in the exegesis of the New Testament.† The history of opinions cur-

* The principal advocates of it are, Behn, W. A. Teller, Corodi, Eckermann, Vogel, Nachtigall, Kirsten, P. Van Hemert, Stäudlin, and Niemeyer.

† “In rebus iis quæ sensibus subjacent, quarumque in libris s. mentio aliquæ injicitur, quales sunt v. c. hominum quorum res gestæ narrantur, mores et ritus, regionumque in quibus illi vixerunt situs et indoles, hoc curandum erit interpreti, ut earum omnium eam conditionem cognitam sibi reddat, quam scriptor quisque, *ejusque lectores* illo ipso tempore oculis suis usurpârunt, quo liber ejus est exaratus. Multo magis vero in iis rebus, quæ animo tantum comprehenduntur, in eo ipsi erit elaborandum, ut omnium quas ipsi sibi formavit, aut ab aliis accepit, harum rerum notionum penitus obliviscatur et in ejus potius qui librum quemque scripsit, *eorumque quibus destinatus est*, notiones his de rebus conceptas inquiret. Quod ubi factum fuerit tum has istorum hominum notiones ita animo debet implecti, ut omnem quasi eorum personam induat, et quænam ipsis hæc scribentibus aut legentibus ideæ necessario debuerint obversari, diligenter cogitet.” *Keil's Commentatio de Historica Librorum Sacrorum Interpretatione*

rent in the time of our Lord, determines and regulates the manner in which the holy doctrines of Christianity ought to be understood. The historical interpreter who admits with Semler the *positive* accommodation, becomes a most dangerous expositor. The idea broadly propounded by this distinguished theologian of Halle was eagerly caught by many of his countrymen, who insisted upon it with greater earnestness and copiousness than their leader. Hence even the proper, primary meaning of historical interpretation, viz. that which makes it synonymous with the *grammatical*,* began to be forgotten. Those who make a distinction between them, as Bretschneider and others, attach too much consequence to historical investigation, giving it a *direct* and *primary* rather than an *indirect* and *subsidiary* influence. They make it the *judge* and *guide* instead of an inferior auxiliary in discovering the meaning. They exalt it so as to include *positive* accommodation, and occasionally fabricate it in the mould of such a principle. Thus *accommodation* becomes a prominent feature of historical interpretation.†

It is unnecessary to go into the farther details of such a system. Happily, to most English theologians, it appears at once in its odious colours. Nor is it apposite at present to inquire, whether and how far, the *argumentum ad hominem* was employed by Christ and the apostles; or in other words, whether the New Testament presents passages, in which the argumentation is conducted upon the basis of *certain acknowledged principles*, even though they may be erroneous in themselves, rather than on their *real nature and essential truth*. When the apostle of the Gentiles says, that, to the weak, he became as weak; and that he was made all things to all men (1 Cor. ix. 22), the meaning of his declaration is, not that he adopted an erroneous procedure in his converse with the Jews and Gentiles, or that he gave any countenance to their false opinions, but that he made every legitimate endeavour to bring *all to salvation*, while he prudently abstained from giving offence to his countrymen, or throwing a

tatione ejusque Necessitate, Lips. 1788, p. 9 et seq. See also Bretschneider's Die Historisch-dogmatische Auslegung des Neuen Testaments. Leipzig, 1806, §§ 5, 6, 7.

* "The *literal* sense is the *grammatical* sense, and indeed the two terms are derivatively the same: it is also called the *historical* sense, which, like other matters of fact, rests upon testimony and authority." Ernesti's Principles of Biblical Interpretation, translated by Terrot, vol. i. p. 28.

† See a Refutation of *Historical* Interpretation, by Tittmann, in his Prolegomena to the *Meltemata* on John's Gospel, or a translation of it by Dr. Pye Smith, in his Discourses on the sacrifice and priesthood of Christ, 2d edition, pp. 165-172.

stumbling-block in their way, so far as fidelity to his great master enjoined and allowed. His conduct was the very reverse of a time-serving policy; his spirit abhorrent from the compromise of any principle.

The system is derogatory to the Son of God. Few have ventured to question the purity of his motives, the rectitude of his character, or the impeccability of his nature. Infidelity, however, has prompted some even to such a height of impiety. His life was so remarkable, — so far removed from the appearance of evil, that it has always been reckoned the embodied quintessence of absolute perfection. His doctrines again, were so simple, yet withal so sublime; his teaching, so authoritative and elevated in its tone, that he has been justly looked upon as an extraordinary personage, as far beyond common humanity in spotless virtue, as the heavens are above the earth. What then shall we say of the system which describes him as guilty of dissimulation? He came to preach peace to them that were afar off, and to them that were nigh, to offer himself a sacrifice for sin, and to bring in an everlasting righteousness. He was the way, *the truth*, and the life. But if he stooped to the prejudices of those by whom he was surrounded in the days of his flesh, his character was deficient in candour and honesty. If he came to promulgate eternal truth, it would have been inconsistent with his mission to lower the holy features of his own doctrines by an adaptation of them to crudities and follies; or to link his teachings to the false systems current at the time he appeared. The gospels present no traces of such timidity or culpable negligence on his part. On the contrary, he openly reproves the Scribes and Pharisees;—refutes their erroneous opinions, silences their cavils, and charges them with making the word of God of none effect by their traditions. Such conduct and admonitions exhibit the Redeemer in a far different light from that of the accommodation-system. They shew that he was not wont to amalgamate his doctrines with the carnal notions of the Jewish people, or to propound truth in the cunning mode ascribed to him. Let any one read the gospels with impartiality, and then say, whether the blessed Jesus could have been guilty of so great prevarication. The principle, to which we have been adverting, is so hideous and horrifying to our ideas of the holy Redeemer, whom it degrades to the lowest rank as a moral teacher, that we cannot dwell upon it. It is unworthy of sober attention, or formal refutation.

But this accommodation, advocated by Semler and his adherents, contradicts the inspiration of the New Testament writers. If they spake as they were moved by the Holy Ghost (as the Scripture expressly asserts), how can we impute to them connivance at error? Enlightened by an extraordinary influence from above, their minds must have revolted from such dissimulation. It is the policy of earthly and cunning men, not the policy of heavenly ambassadors. God is a God of truth; and it is contrary to his essential perfections to give countenance to unsound opinions. But the principle in question goes to charge him with so doing; for it assumes, that the commissioned instructors of mankind were suffered to adapt their lessons to the ignorance of a barbarous age, and thus to perpetuate, instead of removing error. If the great object of Christianity be, to lead men to the true knowledge of God in Christ, how can it be affirmed of such as were employed to propagate it, that they allowed many false notions to remain, lest prevailing prejudices should be shocked. The inspiration of the apostles refuses to harmonise with the accommodation-system.

But why insist upon the inspiration of the New Testament writers? The men whose exegetical conduct we condemn, virtually deny all inspiration. Rejecting that divine illumination which secures infallibility, they look upon the sacred penmen in the light of ordinary authors liable to err, and even in several respects inconsistent with themselves. But we are willing to descend from the high ground of inspiration to meet our opponents, contented as we are to rest the weight and worth of the argument upon the characters of the writers as intelligent men. Would wise men have adopted the alleged course of action or writing? When they began to diffuse religious truth among all nations, and for the benefit of all times, is it probable that they would choose as the basis of their positions, the prevailing sentiments of the day, however erroneous? A mixture so incongruous had destroyed the force, and annihilated the influence of the truth. Instead of allowing the tenets of Christianity to be thus amalgamated with crude and coarse ideas, it was needful to set it forth in such a manner as to overwhelm and remove them. By lowering their standard to the ignorance of the Jewish people, the apostles must have seen, that the pure sentiments they inculcated would be materially tarnished, and lose their distinctive character, or else become incapable of separation from the mass of amalgamated

error. If they really designed to promulgate a system containing within itself the elements and essence of eternal truth, they must have perceived, that it could not be linked to popular prejudices and misconceptions, without material detriment to its spiritual genius. Had they been desirous to sink their character and influence, they could not have chosen a more direct method than that assumed by the accommodation-system. Nor is it easy to perceive how this dissimulation tallies with the honesty which cannot be denied to the original promulgators of our holy religion. They were fearless in the cause of their Lord, whilst exposed to perils and persecutions;—having forsaken all worldly prospects, attachment to friends, country, and kindred, they hazarded their lives for the sake of a new religion. But had they been so very prudent or accommodating, they would not have jeopardized their persons, or exposed them to the rage of the Jews. Yet they honestly told the truth;—they boldly avowed their determination to obey God rather than men. The policy ascribed to them would have prompted a smoother course; but they chose it not. The counsel of God they durst not disguise; for, apart from the frown of Heaven, dissimulation must necessarily have stamped their characters with dishonesty, and their doctrines with lasting reproach. We argue, therefore, that, as intelligent, honest men, apart from all idea of their inspiration, they could not have adapted the great truths of the gospel to prevalent superstitions, for the sake of procuring them a favourable reception, and obviating the offence they might create. To demand our assent to the opinion, that the proper character of the records so generally received as the depository of *unalterable* truths was not understood for ages; or that the design of Jesus and his apostles remained unknown for seventeen hundred years, is to demand belief in a moral impossibility. Not a hint is given in the holy Scriptures themselves, that the Christian teachers of after times were to break the shell which the weakness of an illiterate age could not penetrate, and draw forth the kernel from its place of concealment. Tradition itself affords no trace of such a purpose on the part of Christ and his apostles. It was no part of their procedure to lead men to truth through the medium of error; or to allow them to walk so long in darkness. Every view of the subject leads us to reject with indignation this exegetical canon. It introduces ambiguity into the whole science of theology, because all the parts are so intimately

connected, that when one is assailed or denied, others suffer with it. It brings into revelation a universal scepticism, whose dark and dreary mantle overshadows the entire region, annihilating every thing positive, and extinguishing the dearest hopes of the Christian. It is an irrational, anti-scriptural system, whose tendency and results are highly dangerous. Jesus and his apostles, in establishing Christianity, never proceeded upon the principle of retaining national superstitions and prejudices, as the foundations or accompaniments of its holy doctrines.

The Mythic Interpretation.

This system proceeds on the assumption, that the historical facts of the Old and New Testaments were not actual occurrences, but the dress which covers truths lying beyond the physical world. Whatever appears strange or miraculous, such as the appearances of angels, the history of creation, the account of man's temptation and fall, &c., is regarded as a *mythus*, i. e. a peculiar dress suited to the rude notions of the times in which the writers lived. The ancient philosophers were accustomed to explain the Homeric and other poems by assuming, that their narratives were only the outward envelope in which doctrines and truths were enwrapped. What the mind of the vulgar could not have comprehended without simple narration, was made palpable to its sensuousness in such a form. The following account of *mythi* is given by Wegscheider. “*Mythos sacros intelligimus narrationes in antiquissimis monumentis instituti alicujus religiosi traditas, in quibus, ut est captus rudiorum ingeniorum, naturæ quædam supra humanæ naturæ fastigium positæ sic inducuntur agentes, ut modo legibus naturæ contrario nonnulla moliantur et efficiant. Ejusmodi mythos, in religionibus paganorum, æque atque in monumentis Judaicæ et Christianæ religionis antiquissimis re ipsa reperiri, ab iis negari nequit, qui progressus disciplinarum historicarum, philologicarum et philosophicarum non ignorant, nec mentis quadam imbecillitate ducti easdem res iisdem nominibus appellare dubitant. Deinde negari nequit, menti humanæ necessariam hanc legem esse propositam, ut omnia quæ in orbe terrarum sensibus subjiciuntur, referat ad nexum causarum et temporis successu et in spatio agentium. Itaque omnes ejusmodi mythi ad normam artis criticæ atque historicæ exigantur necesse est; etsi homines ii religionisque sensu imbuti, in iis non possunt non divinam providentiam, naturalibus tamen præsiidiis ac causis*

utentem, venerari et tacito quodam sensu agnoscere. Absque illo autem examine fieri non posset, ut in antiquissimis libris superstitiosæ narrationes a veris rerum eventibus dignoscerentur. Ac nisi ejusmodi mythos in scriptura s. reperiri statuimus et veritatem ipsam divinam in iis latentem ab externa narrationum forma et involucro probe discernimus, librorum scripturæ s. auctoritas contra adversariorum calumnias et opprobria haud satis defendi potest.

In explicandis autem mythis biblicis hoc potissimum considerandum est, librorum ss. auctoribus obversatam esse opinionem theocratiae cujusdam immediatæ, vel potestatis divinæ sive a Deo ipso, sive per angelos administratæ, et si quæ inciderant mala majora, sive physica sive moralia, ea in libris N. T. præsertim, ex opinione tunc temporis vulgari ad Satanam ejusque socios, tanquam horum malorum primos quasi architectos et antistites, referri. Accedit quod primæ religionis Christianæ origines in ista tempora incidunt, quibus hominum animi *δαισιναιμονία* et miraculorum opinione imbuti essent, ita, ut eventus præsertim extraordinarii, sed cum naturæ legibus facile conciliandi, causas habere extra rerum naturam constitutas (*immediatas*) comminiscerentur, eumque errorem in ipsa rerum gestarum narratione proderent. Neque ignorare licet, res memorabiles de Jesu atque apostolis in libris N. T. narratas non nisi aliquot decenniis post illas gestas litteris mandatas esse, ut mirum nemini videre debeat, interdum angustiore rerum speciem animis informatam narratoribus illuisse.”*

Agreeably to this representation, historical, philosophical, etymological and poetical mythi have been discovered in the Old Testament. According to Gabler, in his edition of *Eichhorn's* *Urgeschichte*, the historical mythus relates an occurrence not as it actually took place, but only in such a manner as it must have appeared to a rude age, with its sensuous modes of thinking and judging. *Bauer*, in his Hebrew mythology, gives as an example the account of Abraham's offering up his son Isaac, and undertakes to strip off the marvellous.†

The philosophical mythus, in the opinion of Gabler, is of a twofold kind. It was either derived from pure speculation; or a true history lay at the foundation, which some philosopher of antiquity had enlarged and dressed out with the fragments of tradition into a consistent whole, agreeably to his own views and

* Institutiones, pars i. cap. ii. § 42 (a), pp. 156, 157, 5th edition, Halle, 1826.

† Hebräische Mythologie des Alten und Neuen Testaments, vol. i. p. 245 et seq.

purpose. Such is the account of the fall in the book of Genesis, as explained by this sceptical writer, though Bauer, in conformity with his account of philosophical mythi in general, classes the same narrative among the purely fictitious.

Etymological mythi are compounded of the historical and philosophical, and belong to such as are called *mixed*.* They contain some historical truth with a measure of philosophical speculation. When this was founded on the *etymological* signification of a word, it was denominated an *etymological mythus*. Bauer gives as an example the narrative of the confusion of tongues at Babel.

Poetic mythi are fictions framed by the Hebrew poets to amplify and adorn their writings. Jeremiah x. 13, and li. 16, are said to be examples, where the winds are represented as shut up in cells, from which Jehovah brings them forth at his sovereign pleasure.

These distinctions are not always the same in different authors; nor have they been universally adopted. The boundaries by which they are separated are arbitrary, one author explaining as a *historical*, what another takes to be a *philosophical* mythus.

Since the prevalence of the Hegelian philosophy and its application to Scripture interpretation, but especially since the daring work of Strauss† on the gospels, some of these divisions have ceased. A *subjective truth* is generally regarded as forming the essence of a mythus. Historical truth appears to be now abandoned. No outward occurrence is sought as the basis; but a purely subjective idea is made to develope itself in the external form which a mythus assumes.

The following explanation of the fall, narrated in Genesis, chap. ii. 5–iii. 24, is given by B. Bauer. After alluding to the superfluous view of Von Bohlen, who finds the origin of the mythus in the Persian document *Bundehesch*, he fixes the *origin* of the account of the fall *before* the revelation of the Old Testament religion. “The mythus is the expression of the self-consciousness of humanity in its state of transition into history. At this point, when it quitted the primitive period of its consciousnessless condition, attained to an anticipation of its delivery, and passed over into the historical

* Bauer’s Heb. Mythol. i. p. 219 et seq.

† To this writer is attributed the merit of going deeper than his predecessors into the essence of mythus, and of drawing a strict boundary line between the proper or *philosophical*, and the so-called *historical* mythus.

age, it must have seen itself in a state of opposition to its own emancipation. Its deliverance, determination, and leading desire were not yet brought to maturity, being still opposed to the *natural, immediate* state. The first anticipation of its own consciousness which humanity brought into the reign of history, must have been followed, not only by an internal burst of consciousness, but have itself appeared as that very outbreak. The origin of the mythus regarding the fall is therefore founded on this—that humanity represented this internal burst as a thing which took place *externally*, in time. The mythus is the original form in which the internal apprehension of the mind is objectively presented as external history. Thus humanity took the outburst between its leading volition and its actual, immediate, natural condition in the past, as a longing after the state in which it lived in undisturbed unity with its volitions; whilst in the strength of its present decision, it saw the possibility of arriving at its desire, and in the future contemplated as its aim the carrying out of its deliverance from and victory over the hostile power, which was the first occasion of its bursting forth.”* This is a specimen of the refined, mythical interpretation adopted in the Hegelian school. The Mosaic account of creation is also converted into a mythus resembling the cosmogonies of ancient heathen nations, in which ingenious men attempt to account for the origin of the mundane system. So also the exaggerated memorials of the founders of states, of benefactors, and of heroes, find their counterpart in the historic mythi introduced into the simple biographies of the patriarchs and eminent saints under the Old Testament.

It is apparent, that the mythic treatment of Scripture was originally transferred from profane writings to the sacred books of the Old Testament. “As gradual progress,” says Meyer, himself an advocate of mythi, “was made in the sciences; as a more complete theory of interpretation was gradually projected from a careful and substantial treatment of other ancient writers, and it became an object of increasing inquiry, how far such a theory might be applicable to the sacred books; as men, from a comparison of several other ancient nations, gradually attained to a more intimate acquaintance with the spirit of antiquity and the characteristics of the people of former times; in short, as the idea of *mythi* and *mythology* was more closely examined, after all these

* Zeitschrift für Spekulative Theologie, Dritten Bandes erste Heft, 1837, pp. 175, 6.

previous labours, scholars began by degrees to rise to a more liberal view of the Old Testament writings, to consider them more in the spirit of antiquity than hitherto, and no longer to reject without examination, the question *whether the Hebrews too had a mythology*, but to subject it to a more rigorous investigation.”* This mode of viewing the Old Testament may be referred to the illustrious Heyne as its author,† who, though he did not occupy himself with the application of *mythi* to the Old Testament, gave several intelligible intimations that mythology should not be confined to profane literature. The idea was soon taken up, and *mythi* were introduced into the inspired accounts of the origin of man and the ancient histories of the Hebrew nation, by *Eichhorn, Bauer, Gabler, Schelling, Kanne, Meyer, Vater, De Wette*, and the Rationalists in general. In his *Commentatio de Apollodori Bibliothecâ*, Heyne had laid down the position, that all the history, as well as the philosophy of ancient times, arises out of *mythi*. “A *mythis omnis priscorum hominum cum historia tum philosophia procedit, neque adeo is, qui aut historias antiquiorum ætatum tractat, aut philosophiæ origines et religionum causas investigat, cursum recte suum instituere potest, nisi a mythis, tanquam carceribus, progressus sit. Ita ad omne animi judicium gravissima res est, ut de mythis ipsis notiones insideant mentibus veræ et explicatæ.*”‡ Hence in order to arrive at the purely historic element, the ancient narratives must be divested of their external form, and the sentiments of their authors searched out. When such a principle was carried into the Scriptures, all miraculous phenomena were cleared away, and the sacred record reduced to a level with the heterogeneous mythologies of heathen nations. The book of Genesis, in particular, has suffered most from the hands of the mythic expositors. The account of creation in the first and second chapters, as also that of the fall in the second and third, are affirmed to be *mythi*. The temptation of our first parents by the serpent is nothing more than an attempt to explain the moral corruption of human nature; or something analogous to the unnatural view of it given by B. Bauer. In like manner the deluge of Noah, and the destruction of the cities of

* Versuch einer Hermeneutik des Alten Testaments, vol. ii. § 216, pp. 552, 553.

† Before the time of Heyne, Semler spoke of a kind of Jewish mythology, and expressly designated the accounts of Samson and Esther as *mythi*. See Ausführliche Erklärung über Theol. Censuren, Vorrede. Von freier Untersuchung des Kanon, 2, p. 282.

‡ P. iii. p. 923 et seq., Göttingen, 1783.

the plain, are merely designed to represent the judgments of God. All difficulties vanish before such treatment. The appearances of angels, the gracious converse of Jehovah with our first parents and the patriarchs, and all events removed from the sphere of daily experience, are thrust aside with irreverence, and certain refined ideas dictated by philosophical systems substituted in their room. By consulting the most complete treatise on mythus and tradition which has perhaps appeared in Germany, viz. that of *George*,* as also the late commentaries of Von Bohlen and Tuch on Genesis, it will be readily perceived, that no little violence is done to truth. Above all, the writings of Strauss,† and B. Bauer,‡ will shew the essence of mythical interpretation as it is maintained in modern Germany. Great advances are supposed to have been made in the investigation of mythi since the researches of Eichhorn, Gabler, Paulus, and G. L. Bauer in the same field. The earlier divisions have disappeared; and a much deeper insight into the mysteries of the whole subject is thought to characterise the present time. The cause of such advancement is justly attributed to philosophers more than to theologians — to Kant, Schelling, Fichte, and Hegel, particularly the last. “The mythus,” says Tuch, “generally owes its deeper apprehension less to theologians than to philosophers;” and again, “the philosophy of our time first gave a better and more satisfactory position for the explanation of the mythus.”||

Nor has it been applied to the Old Testament alone. It has also been brought into the New. In the year 1799, an anonymous writer in a work on *revelation* and *mythology*, made an extended application of the philosophical mythus to the life of Jesus; and G. L. Bauer, in 1802, wrote upon the *mythology of the New Testament*. Liberal, however, as he was, others more liberal still soon arose to prosecute the destructive work, so that a reviewer of Paulus’ commentary in Gabler’s theological journal (Gabler himself,) wonders that Bauer did not refer more of the New Testament narratives to the head of mythi.§

The mythical treatment of the gospels has recently produced in Germany two remarkable lives of Christ from the pens of

* *Mythus und Sage; Versuch einer wissenschaftl. Entwicklung dieser Begriffe und ihres Verhältnisses zum christl. Glauben*, von J. F. L. George, Berlin, 1837.

† *Das Leben Jesu, Einleitung*, 3d edition, § 8 – § 15.

‡ *Zeitschrift für Spekulative Theologie*, dritten Bandes erstes Heft. pp. 125–210, Berlin, 1837.

|| *Commentar über die Genesis*, Halle, 1838, p. 61.

§ See *Gabler’s Journal für auserlesene Theol. Literatur*. t. ii. p. i. pp. 40–59.

Strauss and Weisse. The gospel narrative is represented as the *form* necessarily given to a religious idea universally prevalent, from which form *historical reality* must be carefully separated. The primitive age of Christianity is regarded as subject to the law which characterises the infancy of the world's history, by which the inward life is viewed as an external thing, and the different aspects, so to speak, of the one great idea pervading the entire period, appear as different historical facts. Thus the historical form is necessary to every mythus; but how far it is founded in matters of fact, cannot now be determined, nor is it of any importance, since matters of history cannot be preserved in their purity. The reason why historical circumstances have been used is, because they appeared to be a fit medium for symbolising an *inward* history. According to this mode of reasoning it is imagined, that the representation of the idea of the absolute unity of God and man is promoted and facilitated by what is recorded in the life and person of Jesus in the form of *facts*. There was, however, no indispensable necessity for these facts, for had there been none such, the spiritual idea would have given rise to the entire form in which it should be set forth. Hence it is inferred, that the historical reality of the facts related cannot be proved.

In the life of Jesus by Strauss,* the foundation of the gospel narrative is said to be the Jewish idea of the Messiah as expressed and formed in its different aspects by the Old Testament oracles. The history contained in the gospels is the strongest proof of the power with which this idea pervaded the minds of the Jews—an idea forming the centre of their political as well as their religious life. The same idea, it is affirmed, moulded and dressed out the historical points of Jesus' life, until they formed themselves into a finished and complete copy of former types and analogies. Thus, the account of the birth of Jesus at Bethlehem is said to have had its basis in the prophetic notification of the city of David (Micah v. 2);—the narrative of the magi coming from the East, originated in Numbers xxiv. 17, where Balaam prophesies of a star out of Jacob; in Isaiah 60th chapter, where the remotest kings and people are depicted as coming at a future period of the church to worship Jehovah at Jerusalem, and present to him gold, frankincense, and all manner

* Das Leben Jesu, kritisch bearbeitet von Dr. David Friedrich Strauss, 2 vols. 8vo, 3d edition, Tübingen, 1838.

of gifts ; and in Psalm lxxii., where a glorious king is described. The account of the flight of Joseph and Mary with the child Jesus into Egypt, and his escaping the cruelty of Herod, is referred to Exodus ii. 15, where the flight of Moses out of Egypt is related. The murder of the infants in Bethlehem is supposed to have its ground-form in Exodus i. 22, where Pharaoh commands all the male children of the Hebrews to be put to death ; * and the narrative of the appearance of Jesus, when twelve years old, in the temple, is referred to similar records of Samuel (1 Samuel, chap. iii.) ; Solomon (1 Kings iii. 23) ; and Daniel (Suzanna, xlv., &c.) † From this representation it may be perceived, that what constitutes both the key and essence of the New Testament Christology is, in Strauss' own words — “ an *idea* instead of an *individual* is set forth as the subject of the predicates which the church attributes to Christ.” ‡

In the life of Jesus by Weisse, || the mythical system is somewhat different. The religious idea is presented in its bare universality, without any limitation of external form, or an incorporation into itself of the local and national. In the work of Strauss, the idea is attached to historical circumstances, its universality being thus as it were contracted and concentrated into a definite time and place ; whereas a higher position is assumed by Weisse, who presents it in its pure universality, apart from historical conditions or circumscriptions. According to the latter, the idea of that divine process — the revelation of God in man, which extends through all epochs of the world's history, attains its height and completion in Christ. Hence it is said, that the genealogies in Matthew and Luke do not afford any evidence of the actual descent of Jesus from David, but merely represent the worldly, historical connexion between the old dominion of Israel and the salvation which had just appeared. § Joseph is neither the real father nor the stepfather of Jesus, but in his person is symbolically represented the relation which Judaism bore to Christianity — analogous to that of a stepfather to his son. ¶ The mythus respecting the overshadowing of the Holy Spirit and of the virgin-birth, is the symbol of the incorporation of the divine with

* See sections 34, 35, 36, pp. 279–314, vol. i. 3d edition.

† § 40, p. 351 etc.

‡ Vol. ii. § 149, p. 767.

|| Die Evangelische Geschichte, kritisch und philosophisch bearbeitet, von Ch. Hermann Weisse, 2 vols. 8vo, Leipzig, 1838.

§ Pp. 168, 172, vol. i.

¶ Pp. 172, 173.

humanity.* John the Baptist is only a mythic representative of the idea of the collective body of the Jewish prophets in their relation and alliance, as also in their essential opposition, to Christ.† His late birth merely denotes how new ideas are wont to appear only after those which may be called their ancestors begin to be old and powerless.‡ The dumbness of Zacharias symbolises the dumbness of the priestly wisdom of the Israelites in consequence of their unbelief in the promises of God, which dumbness ceased, when the old prophecies began to be fulfilled.|| The consanguinity of Elizabeth and Mary is merely a symbolical representation of what is spiritually allied.§ The leaping of the child in the womb of Elizabeth when the two mothers met, represents the truth, that when touched by a higher spirit the ideas which lie yet unborn in the spiritual womb of a people or world begin to shew themselves active, and to exhibit the first signs of life.¶ The narrative respecting the night, the manger, the shepherds, the angels, &c. at the birth of Jesus, symbolises “the birth of the divine in simple and ecclesiastical humanity, the consciousness which throws its dawning light over the in-born spirit of God in the spirit of man, as the latter turns back from the knowledge of the culture-life and the world’s history, into its primitive pure nature-form.”***

The mythical treatment of the gospels may be considered as a result of the application of Hegel’s philosophy to the interpretation of Scripture. There the subjective and objective—the ideal and the *a posteriori* flow together in indissoluble union; every idea presents itself in a historical form, and developes itself in a variety of historical points. The fundamental position of the mythic interpretation is, in the words of Strauss, either “the divine cannot have taken place in such a way—or that which has so taken place, cannot have been divine.”†† It is therefore necessary to deviate from the *historic* sense, in order, as is supposed, to maintain the dignity and divine origin of Scripture. Here it coincides with *allegorical* exegesis. That the *absolute* truth of Scripture narratives be retained, it is deemed indispensable to renounce their *historic* truth. The representation of objects and events given in the word of God is separated from *actual reality*. Although, therefore, an interpretation of the language is useful for determining how far the text is to be treated

* P. 180.

† P. 189.

‡ P. 191.

|| P. 196.

§ P. 200.

¶ P. 201.

** P. 208.

†† Vol. i. p. 2.

as history or mythus, this is regarded as a mere preliminary procedure of subordinate and historical interest, preparing the way for the higher investigation of truth. When an examination of the text shews that the sacred writer was under a spiritual illusion which prevented him from keeping apart object and subject, the inquirer must proceed to a higher step, where critical investigation begins to separate from the author's representation that *objective* truth which is more or less remotely allied to it.

To all who entertain a true regard for revelation considered as a divine system, it is superfluous to say, that the mythical interpretation is untenable, erroneous, and impious. With infernal zeal it sets itself to destroy the sacred character and truth of the books of Scripture. But the Bible is historical to such a degree as not to submit to this treatment, without losing its essential characteristics. It is true that mythi are interwoven with the histories of all heathen nations. They originated at a time when there was no authentic or true history. But the Scripture contains a system of doctrine based upon history, available for the instruction and moral renovation of men. If we strip it of its history, we take away the doctrine also; or reduce it at least to a meagre skeleton, without flesh and blood and vitality. We fritter away its contents to a shadow devoid of substance or solidity, where nothing is left but the few moral truths which each interpreter is pleased to deduce from the record. The Jewish religion as developed in the Old Testament was unfavourable to mythi. They could not have been introduced into the sacred books unless it be affirmed that prophets and inspired men wrote at random, without the superintendence of the Spirit. To intersperse their compositions with such legends is contrary to all our ideas of inspiration; and can only be attributed to them by such as deny their spiritual illumination. Nor is there any similarity between the Grecian mythi and those alleged to exist in the Old Testament. The former have no natural connexion with one another; they stand separate and isolated; whilst the narratives of the latter, from Moses to the latest prophet, form a continuous, connected series without a parallel in the mythology of any nation. It is also observable, that the sacred records are briefer in proportion to their antiquity; thus furnishing a presumption, that they were not ornamented at a later period with a fabulous dress, or enlarged in adaptation to the rude notions of a vulgar people. Such conciseness as is found at the commencement of the Mosaic

writings would not have appeared, had mythi constituted the entire history. The more barbarous the times, the more diffuse and gaudy should the mythi have been to suit the prevailing taste. There is therefore no similarity between profane mythology and that which has been attributed to the Bible.

The introduction of mythi into the New Testament, is still more unscientific, improbable, and pernicious. The time at which Jesus appeared on earth was not a time of ignorance in the history of the world. It stands historically defined, distinct from the fabulous periods that belong to the origin of nations. The Augustan era of literature was one of light and knowledge, unfavourable to the composition of mythi. Authentic history had long before commenced her career of sober investigation, and shaken off the rubbish of superstition accumulated amid the darkness of barbarous times. Her vision had been purified; she no longer saw men, as trees, walking. The cradle of Christianity, as has been well said, was watched and guarded by so many historically authenticated persons, that it furnishes no similarity to a mythic age. In the New Testament, every thing connected with the history of Jesus is so simple and unadorned — so artlessly related — so remote from strained effort, that it were preposterous to suppose the existence of myths. The writers are plain men in humble circumstances, the purity of whose motives cannot be questioned. Their great object is simply to set forth to the world the divine founder of Christianity just as he spoke and acted. There is no mythical dress thrown around occurrences; fictitious ornaments beseeemed neither the majesty of the master whom the writers followed, nor their own artless habits of life and cogitation. They did not belong to the philosophers of their day, but to the humblest ranks of uneducated life; nor did they know the favourite decorations in which mythological writers wrapped up unpalatable truths. We need not stop to point out the numberless hypotheses introduced into the domain of true history by such a system; or the spirit of universal scepticism it has unhappily engendered. The most important parts of the world's history are unsettled; for where shall we look for credible accounts of the nations of antiquity except in the Bible? Historical truth disappears before such treatment, and leaves nought but disorder behind.

As the work of Strauss has excited a great sensation on the continent, it may be useful to mention the chief replies to it that

have appeared. The life of Jesus* by the pious, profound, and truly learned Neander, may be considered as furnishing the most powerful antidote to the pernicious views of Strauss and Weisse, although the references to the latter are but few.† Tholuck‡ and Krabbe,|| have also triumphantly vindicated the credibility of the gospel history, by exposing the bold and blasphemous assertions of the sceptical Strauss, in a manner well adapted to promote the righteous cause of truth.

The Rationalistic Mode of Interpretation.

Rationalism has so many varieties that it is difficult to define it, or to describe its prominent features. According to Bretschneider and others, it should not be confounded with *naturalism*, although they were so far identical that the same appellation was given to both. Thus Fritzsche defines *Rationalists* to be “those, who even in matters belonging to religion, refer every thing to reason and its law alone;” and adds, that “they were formerly called *Naturalists*.” Knapp has followed this phraseology when he says, “Human reason is not, according to the doctrine of the Bible, the sole source of the truths of religion, as if man were to deduce them from nature alone. He who maintains this is a Naturalist, *i. e.* he will recognise only nature, partly that within himself, and partly that external nature by which he is surrounded, as the source of religious truth.”§ It would appear that *Naturalism*, according to the present use of the term, is either *Pantheism*, as Röhr understands it, or *materialism*, according to Wegscheider. It recognises nothing but the religion of nature, or pure Deism, as found in the works of the English free-thinkers. But Rationalism acknowledges the doctrine of Scripture as a divine revelation, and brings it to the standard of human reason, or a system of philosophy supposed to exhibit the results of pure reason. Wegscheider, in his *Institutiones Theologicae*, a work reckoned the text-book of Rationalism, describes it thus: “Doc-

* Das Leben Jesu Christi in seinem geschichtlichen Zusammenhange und seiner geschichtlichen Entwicklung, dargestellt von Dr. August. Neander. Dritte und Verbesserte Auflage, Hamburg, 1839, 8vo.

† See pp. 14, 21, 41, 536.

‡ Die Glaubwürdigkeit der evangelischen Geschichte, 2d ed. 8vo, Hamburg, 1839.

|| Vorlesungen über das Leben Jesu, für Theologen und Nichttheologen, von Dr. Otto Krabbe, Hamburg, 1839, 8vo.

§ Vorlesungen über die Christl. Glaubenslehre, part i. p. 31, Halle, 1837. Rose on the State of Protestantism in Germany, 2d edition, pp. 21, 22 (Advertisement.)

trina de necessitate religionis ideis, per rectam rationem homini a Deo manifestatis, unice fidem habendi et, summa rationi auctoritate vindicata, revelationis cujusque opinatæ supernaturalis argumentum, non nisi ad leges cogitandi agendique a Deo insitas exactum probandi.”* “Philosophical criticism,” says Bretschneider, “is an investigation of doctrinal teachings, according to the system of universal rational truths, or according to the relation of these teachings to the religious ideas given to human reason by the Creator. Its office is to compare the doctrines of dogmatic theology with these ideas, and the subordinate positions arising out of them, and to point out their agreement or opposition. It regards either the philosophical *possibility* of doctrines, satisfied with shewing that the doctrines may be true, because they do not clash with the truths of reason, without at the same time finding a ground for holding them to be true (negative criticism:) Or, again, it has to do with the philosophical *truth* of these doctrines, proving that even from the principles of reason, they may be assumed as true on the one hand, or rejected as false on the other (positive criticism.) Opinions are greatly divided with regard to the admissibility of this criticism. Some pronounce it untenable, because the doctrine of Scripture is a divine revelation, and as such raised above the decisions of human reason, which is the assertion of *Supranaturalism*; others look upon such criticism as tenable, though the doctrine of Scripture be a revelation from God. The latter is the allegation of *Rationalism*, which must not be confounded with *Naturalism*.”† The Rationalists generally take a system of philosophy to which, as a touchstone, they bring the doctrines of revelation. Whatever parts of the Bible appear to be inconsistent with this standard, are discarded from their creed. It does not seek in the Bible the ideas of the sacred writers, but those of a favourite philosopher viewed as the products of pure reason. This accounts for the varying aspects of rationalism according to the current of the prevailing philosophy. The Wolfian philosophy, which aimed at *demonstrating* the reality of religious ideas from the conceptions of reason, had its advocates for a considerable time, among whom were Canz, J. S. Baumgarten, Reinbeck, and Carpov.‡ The Kantian philosophy, which represented belief in

* Caput. i. § 11, pp. 39, 40.

† Handbuch der Dogmatik, Vierte Aufgabe, Leipzig, 1838, 2 vols. 8vo, pp. 71, 72.

‡ For the influence of the Wolfian philosophy upon theology, see *Pusey's History*.

the reality of religious ideas as the postulate of practical reason, and gave rise to the so-called moral interpretation, was followed by Tieftrunk, Schmid, and Schmidt. The Fichtian philosophy, which was *idealism*, regarding all objective being as real only in our subjective ideas, and thus denying the existence of a Supreme Being, which Fichte resolved into the notion of a *subjective moral arrangement of the world*, was not expressly made the foundation of any system of theology. The philosophy of Schelling* has been applied to Christian theology by Daub and Schwarz. Schleiermacher had a peculiar philosophy of his own, formed out of Plato and Schelling,† but he can scarcely be classed among the Rationalists, though he was far from being evangelical. He may be said to have occupied middle ground between true Biblical theologians on the one hand, and the prevailing aspect of Rationalism on the other. Even sound and able divines lean too much to philosophy. So Twisten and Nitzsch follow Schleiermacher. The philosophy of Hegel‡ is now the prevailing and fashionable system in Germany, commanding the assent, and calling forth the energies of the highest minds.¶ What havoc has been made in the interpretation of the Scriptures may be readily conceived, when we consider, that philosophical systems *essentially atheistical* have been applied to theology. We instinctively shudder at the daring impiety which has no regard for God and his word.

The system of interpretation followed by the Rationalists may be briefly described as exhibiting the same treatment of the sacred books as of the Greek and Latin classics. It proceeds on the assumption, that both should be subjected to a like analysis. Whatever is supposed to contradict reason, is summarily discarded. All that squares not with a preconceived system of philosophy is pronounced erroneous. An external standard is set up to which Scripture must bend. The positive parts of theology in particular are cast into the shade, or put entirely out of view ;

cal Enquiry into the probable causes of the Rationalist character lately predominant in the Theology of Germany, p. 114 et seq., but especially Tholuck's *Abriss einer Geschichte der Umwälzung, welche seit 1750 auf dem Gebiete der Theologie in Deutschland statt gefunden*, in his VERMISCHTE SCHRIFTEN, Zweiter Theil. pp. 10-23.

* See Baur's Gnosis. pp. 611-26.

† Do. pp. 626-668.

‡ Compare Baur's Gnosis, pp. 668-740, for a copious and accurate survey of this philosophy.

¶ Bretschneider not inaptly denominates Spinoza's system *spiritual Pantheism* ; Schelling's, *natural Pantheism* ; and Hegel's, *ideal Pantheism*.

— the higher and more sublime discourses are not infrequently handled with little ceremony, as though they were the offspring of heated imaginations; the mysterious is rejected as overstrained; and the marvellous explained on natural principles, or agreeably to the genius of Eastern allegory which delights to throw a peculiar garb around ordinary events. Thus a warfare is carried on against every thing peculiar in revelation, especially against miracles and prophecy, until little of a positive character is left, or till it has been rifled of its most precious jewels. Possessed of no real reverence for the sacred documents, and destitute of humility in its approaches to the fountains of heavenly truth, Rationalism comes not to drink of the pure waters and be satisfied, but to disturb their placidity and to lessen the enjoyment of such as drink at the same hallowed source. It suffers little of a purely religious nature to stand in the Bible; and even that which it leaves untouched, is so affected by the breath of its scepticism, as to yield no salutary or solid nutriment to the hungry spirit. It levels the mountains of God into plains, and removes the ancient land-marks which ages have justly venerated. Nor does it spare the holiest discourses of Jesus, but reduces even these to barrenness by the withering blight of its presence.

A few specimens of exposition, according to the Rationalistic mode, will serve to place it in a clearer light. The 52d and 53d chapters of Isaiah refer to the sufferings and vicarious death of the Messiah, as is proved by various quotations and unquestionable allusions. To say nothing of the obviousness of this fact to the readers of the Old Testament, it is sufficiently confirmed by the writers of the New. But the Rationalists of Germany do not adopt it. They refer the chapters in question to another than the Messiah. Thus Stäudlin thinks that Isaiah himself is the subject; Eckermann, Paulus, and Schuster, the Jewish people, or at least, the better portion of them; Augusti, King Uzziah; Gabler, De Wette, Gesenius, and Bretschneider, the collective body of the prophets. Such is the respect paid to the sacred writers by Rationalism.

In the New Testament it is recorded that Christ's ascension to heaven took place in a visible manner. But according to the Rationalist exegesis it did not happen *visibly*. How then, it may be asked, are Mark xvi. 29, and Acts i. 9-12, explained? Do they not teach the manner in which the ascension took place? It is admitted that they do teach it, but because the other New

Testament writers, especially Paul and John, do not relate it in the same words, and from previous conceptions of the *impossibility* of Christ's glorified body being restored to life, it is concluded, that Mark and Luke followed a later tradition, or a *historic mythus*. So Ammon, Gabler, Wegscheider, De Wette, and Bretschneider expound the narrative, and unceremoniously set aside the testimony of two inspired writers. Other examples of analogous explanation might be selected, but these will suffice to shew the nature of Rationalistic exegesis. We have chosen two of the most moderate. According to Eichhorn and others, the prophecies of the Old Testament are nothing but shrewd guesses — the miracles performed by Jesus and his apostles natural occurrences. In this way inspiration vanishes before the wand of a reckless system, and the Bible is reduced to the level of human compositions. Reason is enthroned in the seat of supremacy, whence its mandates issue with authoritative voice, while the voice of heaven is unheeded amid its capricious decisions. The divine fabric of revealed truth is brought down to the ground; — its fair proportions are all destroyed; but none other like to it is reared. Such a mode of interpretation must be wholly reprobated. We must place ourselves in determined opposition to its infidelity, else we shall have "no word of God" left us. Surely it is the offspring of the evil one — a lying vanity, by which he has unhappily deceived many.*

Having thus briefly described the different methods of interpretation which have obtained in Germany, it is proper to state,

* "Rationalism — the over-weening eclectic, which, because it wishes to hold the proper balance between *naturalism* and the faith of the gospel, takes out of this or that philosophical system as much as appears to it a sufficient preservative against losing the credit of sound understanding with reference to the reading of the holy Scriptures. It may not deny that the Bible should be called a *revelation* in a certain sense, and be reckoned a source of intellectual and moral truth in so far as these are apparent in the *form* of Christianity. But reason (it remains indefinite whether it be individual or collective reason which is a mere ideal thing) reason, it cries, is *of itself* a competent expounder of Scripture, and every thing in revelation not accordant with it, must be rejected or set aside. Yes, truly — reason *is* the interpreter of Scripture — we too who believe do not expound it by our hands and bones — but not *reason by itself*, but when it is under the guidance of the Holy Spirit — enlightened reason — not the blind principle which would prefer its native darkness to the light — which will not *learn* but be always *teaching* — which measures things divine by its short and deceitful measuring-reed — this bond-slave of unbelief will never perceive, that the wheel of its cogitations and sentiments is driven round by pride and hatred against God." *Un Glaube, Glaube, Neuglaube*, von Franz Delitzsch, in Rudelbach and Guerike's *Zeitschrift für die gesammte Lutherische Theologie und Kirche* — Erstes Quartalheft for 1840, pp. 82, 83.

that the Rationalistic mode is often spoken of as including the *accommodation-system*, the *psychological*, and the *mythical*. Rationalism is thus used as a *comprehensive* appellation embracing every system of theology which is based upon philosophy. For general purposes this representation may be allowed, though it is scarcely possessed of sufficient definiteness, and would be objected to by those who are best acquainted with the system in the land of its growth.

The *accommodation-system* succeeded the revolutionary writings of Bahrddt, Basedow, Cannabic, and others, which arose under the combined influence of the Wolfian philosophy and French infidelity. When it was found, that *eclecticism* and *eudæmonism*,* the fruits of the Wolfian philosophy, could not be reconciled with dogmatic theology, recourse was had to the accommodation-system which removed from the field of revelation whatever appeared untenable on philosophical grounds. But the arbitrary, unnatural explanations of the latter, inconsistent as they were seen to be with right principles of interpretation, soon led to *Rationalism* properly so called, which claims to be a consistent system. At this time it based itself on the *Kantian* philosophy. But the form it then assumed is now fallen into disrepute with the learned, being styled the Vulgar Rationalism, because it is chiefly confined to the common people. The present prevailing form in Germany rests on the philosophy of Hegel. The majority of theologians, who do not follow the Bible as their only standard, embrace and zealously promote Rationalism as thus moulded. Still it has recourse in all its aspects to *positive accommodation*, *mythi*, and even *naturalism*, when they appear to offer a welcome solution of any problem. It is therefore a compound made up of different parts of these systems, rather than a consistent development of any one. It appears somewhat variously in the writings of different advocates, *ex. gr.* Wegscheider, Bretschneider, De Wette, according to the particular philosophy adopted; though it professes all the while to be a compacted whole.

The Pietist System of Interpretation.

According to this system the sacred *text* is in a great measure

* The views of those who believe, that God's end in creation was, that all sentient beings should enjoy as much happiness as they are capable of, according to their subjective capacity and the relations they sustain.

overlooked, and established rules of interpretation neglected. With it the *inward light* (*lumen internum*) is the regulating principle. This alleged internal inspiration furnishes explanations independently of scientific investigation. The written word is tacitly supplanted, and the necessity of learning virtually denied. Impulses of feeling and subjective views are raised above the literal sense. The right understanding of the holy oracles is subordinated to individual impressions. Thus the Quakers, and some of the Pietists in Germany regard the external words of Scripture as incomplete and inefficient, referring everything to that *internal light* which guides to true faith and a pure morality. Hence the *feelings*, rather than the *understanding*, are consulted and followed. The mode of interpretation to which we refer has been chiefly based upon a mistaken application of 1 John ii. 20, 27. "But ye have an unction from the Holy One, and ye know all things. But the anointing which ye have received of him abideth in you: and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

The objections to which this method of exegesis is exposed are obvious. It affords an open door to vague and arbitrary meanings in the words of Scripture, according to the fancies of individual expositors. Without certainty or definiteness, it contains within itself no settled principle. Fanatical opinions of the wildest nature may spring up and grow luxuriantly in such a soil. Dreams, engendered in the imagination, are at once referred to the Holy Spirit, though they may have no support in the literal record. It is natural to infer that the inward illumination proceeding from God should furnish the same explanation to all. If it really come from above, it ought to yield uniform and infallible instructions. But experience testifies, that the most opposite interpretations have been given by such as advocate the principle in question. It is in reality an uncertain guide, and cannot be supposed to emanate from the Spirit, merely because the pietist refers it to such a source. It amounts to nothing more than the *subjective* ideas of each individual. Hence arise the varying results to which it leads. God does not grant inward revelations *apart from the written word*; or bestow another revelation which supersedes the necessity of diligent inquiry into the meaning of the one already committed to writing.

The system is a *deflection* from the truth. A great and im-

portant idea lies at the foundation of it, obscured, however, and distorted, so as to lose all prominence. Conversion is necessary to the attainment of a right knowledge of the word of God. The light of God's spirit within, casts its welcome rays on the pages of the Bible, enabling the believer to see the truth as it is in Jesus. In so far as this idea is recognised and insisted on by the Pietists, they uphold an indubitable and invaluable fact. If, however, it gave birth to the system, it soon lost its native character amid the errors engrafted upon it. The first Pietists of Germany were men of God, whose names we revere and honour. Spener and Francke were able as well as practical men. They laboured ardently and earnestly to give a practical tone to theology. But the system they pursued was afterwards altered—it became associated, and at last almost identified with fanaticism. In its present form it has lost all scientific character, and pursues an eccentric path of its own.*

* For the *allegorical* system of interpretation, see above, p. 57 et seq.

CHAPTER VIII.

THE PRINCIPLES OF INTERPRETATION STATED AND EXEMPLIFIED.

THE question now arises, what mode of interpretation do we profess to adopt? Among numerous systems, how are we to choose that which is right? We follow the method which has been called *grammatico-historical*. This alone we conceive to be founded in truth, and sanctioned by the Scriptures themselves. The grammatico-historical sense is made out by the application of grammatical and historical considerations. Hence it has received the compound appellation, first given it, we believe, by Keil. The great object to be ascertained is the *usus loquendi*, embracing the laws or principles of universal grammar which form the basis of every language. These are nothing but the *logic* of the mind, comprising the modes in which ideas are formed, combined, and associated, agreeably to the original susceptibilities of the intellectual constitution. They are the physiology of the human mind as exemplified practically by every individual. General grammar is wont to be occupied however with the usage of the *best* writers; whereas the laws of language *as observed by the writers of Scripture* should be mainly attended to by the sacred interpreter, even though the philosophical grammarian may not admit them all to be correct. It is the *usus loquendi* of the inspired authors which forms the subject of the grammatical principles recognised and followed by the expositor. The grammar he adopts is deduced from the use of the language employed in the Bible. This may not be conformed to the practice of the best writers — it may not be philosophically just; but he must not therefore pronounce it erroneous.

The modes of expression used by each writer — the utterances of his mental associations, constitute his *usus loquendi*. These form his grammatical principles; and the interpreter takes them as his own in the *business* of exegesis. Hence too there arises a *special*, as well as a *universal* grammar.

Now we attain to a knowledge of the peculiar *usus loquendi*

in the way of *historical investigation*. The religious, moral, and psychological ideas, under whose influence a language has been formed and moulded, — all the objects with which the writers were conversant, and the relations in which they were placed, are traced out *historically*. The *costume* of the ideas in the minds of the Biblical authors, originated from the character of the times, country, place, and education under which they acted. Hence, in order to ascertain their peculiar *usus loquendi*, we should know all those institutions and influences whereby it was formed or affected.

Grammatical and historical interpretation when rightly understood are synonymous. The special laws of grammar, agreeably to which the sacred writers employed language, were the result of their peculiar circumstances; and history alone throws us back into these circumstances. A new language was not made for the authors of Scripture; — they conformed to the current language of the country and time. Their compositions would not have been otherwise intelligible. They took up the *usus loquendi* as they found it, modifying it, as is quite natural, by the relations internal and external amid which they thought and wrote.

Many writers in Germany take the phrase *historical* interpretation in a lax and dangerous application. They think it sufficient to inquire into the genius or character of each writer, — the prevailing opinions of his time, especially those concerning religious subjects, — the nature of the things themselves about which he wrote, &c. &c., — and interpret accordingly. But the authors of Scripture indited divine communications for the use of all men and all times. They received them from the Holy Ghost, not as the mere echo of current notions, but as high and holy revelations of God. Their doctrines *regulated* the *right* theology of the times and places to which they belonged; and the national sentiments may have been wholly erroneous. It is true, that in ascertaining the *mode* of their statements, *historical circumstances* are of essential benefit; but *historical* interpretation, as understood by Neologists, *localises* religion by making it a thing of one age, and one country. It should never be forgotten, that it is the express communication of Heaven, intended for all times, places, and human beings. We shall have very imperfect ideas of its nature, by limiting the sense of certain passages to that deduced from them by the persons to whom the writings were originally addressed. They frequently misunderstood

the real meaning; and it is therefore absurd to make *their* minds the standard of *our* interpretations. Because they attached a certain idea to a word, we should not forthwith conclude, that it is the proper idea intended by the Spirit. The student of Scripture must beware of this abuse of *historico-grammatical* interpretation, and guard against the dangerous supposition, that because a term had already a certain signification when it was used by the New Testament writers, it must have retained the same signification, when applied to express the doctrines of revelation. Though they generally employed *current terms*, to designate the doctrines of which they wrote, yet they made a new *application* of them,—an application to new subjects to which the words had not been subjected before. In this way the terms acquired a *new sense*, though their *generic signification* may have remained unchanged.

In connection with this point we observe, that each word has but one signification in a particular place. No one term has two senses at the same time. It is contrary to all analogy to assume, that any other meaning than one, was really intended. If this remark be just, two different modes of exposition cannot be adopted. One mode only must be applied, viz. the *historico-grammatical*. The *historical* interpreter and the *grammatical* interpreter do not pursue separate, distinct methods of procedure;—they follow the same path, and are occupied with the same thing. It is quite erroneous to make *historical* and *grammatical* exposition different things. The grammatical meaning is the same with the historical; and both constitute *all the meaning* intended by the Holy Spirit. When the grammatical or historical meaning of a passage is ascertained, all the theology of the passage is also known.

We come now to speak more particularly of the *manner* in which the sense of the sacred text is discovered. The basis of all interpretation is a thorough knowledge of the *usus loquendi* of the languages employed in the expression of ideas. How then is the *usus loquendi* of a dead language ascertained?

1st, From the works of those who lived when it was current, and to whom it was vernacular. Thus, in investigating the meaning of a term, we naturally consult the writer himself by whom it was used. He may give a definition of the word in question. Or, its connexion may probably explain it; or again, parallel passages point out its signification with sufficient clear-

ness. If we do not find its signification in the author himself, we have recourse to some other writer who employed the same language.

2dly, From the traditional knowledge of the *usus loquendi*, retained partly in ancient versions, partly in commentaries and lexicons.

3dly, From writers who employed a cognate dialect.

These are general principles applicable to all languages. They are the true means of discovering the legitimate usage of every tongue which has ceased to be spoken.

We shall now speak of them in their connexion with the original languages of Scripture.

In regard to the *first*, it is well known, that a writer in the Old or New Testament occasionally furnishes a definition or explanation of the words he employs, either at the place where they first occur, or in some other position. Thus Moses, in Genesis xiv. 14, interprets *בֵּיתוֹ יְלִירֵי בֵּיתוֹ* by *domestics or servants born in his house*. So also St. Matthew explains Immanuel, *God with us*. Again, a parallel passage in the work of the same writer may serve to give the proper signification of a term, or the meaning of a phrase.

2dly, In relation to the Hebrew, we have the Septuagint, the Chaldee versions or Targums, the Peshito or old Syriac, the Latin and the Arabic versions, with several others; as also the Greek translations of Aquila, Symmachus, Theodotion, and the Venetian version; and the works of the Jewish Rabbins, Jarchi, Aben Ezra, Kimchi, and Tanchum of Jerusalem.

In the New Testament, we have the two Syriac versions, the Latin, the Arabic, and some others; the profane writers, Polybius, Diodorus Siculus, Arrian, Herodian, &c., embracing generally such as wrote in the *κοινὴ διάλεκτος*; the writings of Josephus and Philo; the works of the scholiasts and early lexicographers; the catenæ and commentaries of the Greek fathers.

3dly, A knowledge of the *usus loquendi* of the Hebrew language is to be derived in part from authors who wrote in cognate dialects, such as the Chaldee, Syriac, and Arabic.

Of these three sources, the first is obviously the most important and satisfactory. It ought, therefore, to be most relied on. The others are rather confirmatory of the meaning when partially ascertained, than original helps to the first discovery of it.

After ascertaining the *usus loquendi* of the Hebrew language, chiefly from the various writers of the Old Testament, and after noting its features, constructions, and laws, we should next observe the particular *usus loquendi* belonging to different periods of its history. Descending still farther to minuteness, the usage of each writer ought to be marked. The style and diction of the various authors present instructive diversities, such as require nice discrimination on the part of an interpreter.

In the New Testament the writers are also characterised by peculiarities of diction, which an attentive reader will not fail to perceive.

And here there is one feature of the Bible which distinguishes it from all uninspired compositions, viz. that its different parts, though proceeding from different authors, at various times, must all be regarded as one connected, harmonious whole. They are virtually the work of one. Communicated by the Spirit to men, they must strictly coincide in meaning. Hence, in case of the Scriptures, we give an extension to the first source which offers no violence to its true import. Though it might be thought improper to class the Old and New Testaments together, from the distances of time between the inspired penmen, and the two languages, yet they approach the character of works written in one and the same tongue. They thus assist in explaining the terms occurring in one another, because it was the design of the Holy Spirit that they should be mutually illustrative. In accordance with this peculiarity, we class the Old Testament with the New, as if both were written in the same language. The *usus loquendi* of the Hebrew and the Greek unitedly serves to ascertain that of each in its separate capacity.

Such are the means employed in acquiring a knowledge of the two languages in which the Bible was originally written. It is not necessary, in most cases, to investigate the meaning of a single term by them all. Men have come to acquiesce in certain significations belonging to words; knowing that they have been already verified by every legitimate method. It would ordinarily be a superfluous task to reiterate the process which independent lexicographers, especially the earliest, must have laboriously pursued. It were superfluous, for example, to prove, that the Greek word *πνεῦμα* signifies *wind*; because all agree in assigning to it such a meaning. The mode by which men came first to know that *wind* was one signification of *πνεῦμα*, need not now be parti-

cularised or repeated by interpreters. This were a work of super-erogation. What is especially incumbent on the expositor is, to discover, amid the various significations of a term, that one which ought to be adopted in a particular passage. His great object is to ascertain the sense attached to it by the writer in a given place. When it is once acknowledged as indisputable that it *has* different meanings, he does not seek to prove again that which is already demonstrable. So also with respect to clauses. As soon as the expositor sees that they are susceptible of various senses, his business is to select the one sense designed by the Holy Spirit. But there are cases, in which it is desirable to investigate the original languages of the Bible with fundamental care. The results of other men's labours may not always satisfy. Doubts may arise whether a verb have such a signification at all; or whether a meaning quite different should not be assigned to it. The common interpretation of phrases may be questioned. The professed interpreter should therefore have the power of *verifying* or *correcting* the conclusions of others, by inquiring independently for himself. To affirm that he should never institute the process which Hebrew and Greek lexicographers undertook, is tantamount to the assertion, that he ought, in every case, to adopt implicitly the opinions of others. The great majority of men must indeed acquiesce in conclusions to which they have not attained by their own research or reflection; but the few who regulate the faith of the multitude, must pursue another course. It is highly expedient and even necessary, that all accomplished interpreters should be able to review the grounds of their theological sentiments. Whilst, therefore, we desire to urge upon all the necessity of ability to examine the reasons for assigning a certain sense to a word, and to take nothing for granted which they cannot verify; it is the chief business of an interpreter in the present day, to apply the proper meaning in a particular locality, and to explain combinations of terms in a given period or paragraph, as the author himself intended. The acquirements presupposed by the latter, are generally the same as those required for the former. Both demand the same apparatus, and employ the same resources. In selecting the right sense of a word in a given place, it is supposed that the primary as distinguished from the secondary signification is already known. It is implied, that the etymological meaning has been discovered, and placed at the head of others merely secondary or derivative. The significations should be *genealogi-*

cally disposed and arranged, agreeably to the laws of association, before they be skilfully applied in a certain locality. In this we are materially assisted by the labours of Gesenius in the Old Testament, and Robinson in the New, both of whom have paid much attention to the true principles on which Lexicons should be based,—to the genealogical arrangement of significations.

The following are the various helps and means for enabling us both to ascertain the significations of a word, and to select that one which alone is applicable in a certain passage. We should consult,

I. The immediate context.

(a) Sometimes the writer himself subjoins an explanation by an equivalent expression.

(b) The subject and predicate of a proposition mutually explain one another.

(c) Antithesis, contrast, opposition, or parallelism illustrates the signification.

(d) The adjuncts of a term—such as stand to it in the relation of secondary to primary, *ex. gr.* oblique cases, adjectives, adverbs, prepositions, conjunctions, and other nouns with which it is connected.

(e) Examples subjoined, or the outward manifestation of principles in action, discover the ideas attached to words.

II. The more remote context, viz. that which embraces a period, paragraph, or section.

III. Parallels. These may occur,

(a) In the same book or writing.

(b) In different writings of the same author.

(c) In any part of Scripture.

Parallels include parallel *terms* and parallel *passages*.

We shall exemplify each of these sources in order.

I. The immediate context.

Before speaking of the several particulars included under this head, it will be requisite to refer to the manner in which the subject and predicate of a proposition are known. In general they are easily distinguished. The arrangement of words and other grammatical indications sufficiently mark them. The subject more usually precedes the predicate in respect to position. The former has the article in Greek, the latter wants it. So 1 Tim. vi. 5, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν, *supposing that godliness is gain*. These positions, however, are not invariable, for the predicate

also comes before the subject; as in John iv. 24; Matth. v. 3; Romans iii. 13; x. 4; xiii. 10. Besides, the subject and predicate may both have the article, as in 2 Cor. iii. 17; 1 John iii. 4; or both may be *anarthrous*, as in Matth. xx. 16; xxii. 14. It is useful to examine the connexion, especially that which precedes. This is particularly required when the subject is a pronoun relative or demonstrative. If the subject be not expressed, it may be discovered from the continuation of the discourse, or other circumstances. Thus in 1 John v. 20, οὗτος refers to Ἰησοῦ Χριστοῦ, which is the nearest antecedent, and therefore the most natural. There is nothing in the passage which at all favours a departure from the usual construction. In Mark iii. 21, the nominative to ἐξέστη is not ὄχλος, as some have supposed, but Ἰησοῦς. In the Hebrew language, when a substantive is the predicate, it follows the subject, which again is preceded by the verb; but when an adjective is the predicate, it stands first, and wants the article. Such is the general usage, though there are exceptions. An emphatic or antithetic word, which naturally requires prominence, is put first, whether it be object or subject; and then the verb is removed from its ordinary place at the commencement, to the middle position.

In introducing the subject of context, the question naturally arises, how are we to ascertain the limits within which it lies? Has it any definite boundaries? By what marks is it characterised? Here such as look for mathematical exactness will doubtless be disappointed, as they will be in other parts of our hermeneutical apparatus. It is obvious, that the limits and pauses implied by *context*,—the range it takes in—and the indications of its cessation—depend on the subjective views of an expositor.

Different writers divide it into various compartments, without possessing fixed data for splitting it into minute portions. It is sufficient for all purposes to speak of the *nearer* or *immediate*, and the *remote* context; according as we take in a *smaller*, or *wider* range. It is by no means desirable to confine ourselves to one of these without the other; to look into the *close* vicinity of a term or phrase, without consulting its remoter connexions; or to attend to the latter apart from the former.

(a) Sometimes the writer himself subjoins an explanation.

Thus, in Genesis xxiv. 2, וְיָקַן בְּיָתוֹ is explained by הַמֶּשֶׁל בְּכָל-אֲשֶׁר לוֹ, “that ruled over all that he had.”

In Heb. xi. 1, *πίστις*, faith, is explained by “the confidence of things hoped for, the manifestation or evidence of things not seen.” So also Heb. v. 14, the *τελείοι* are “such as by reason of use have their senses exercised to discern both good and evil.” Heb. x. 20, *καταπέτασμα* is interpreted by the writer to mean “his flesh.” Heb. vii. 2, βασιλεὺς Σαλήμ, (*ὃ ἐστὶ, βασιλεὺς εἰρήνης,*) “King of Salem, (which is, king of peace.)” See likewise Gen. xiv. 14.

(b) The subject and predicate of a proposition mutually explain each other. Thus, John i. 10, *ἐγένετο* should be taken in its literal sense of *existing* or *being made*, to correspond with *κόσμος*, “the world,” to which it refers. *Κόσμος* must therefore include the *material* creation or world. In Matthew v. 13, *μωρανθῇ* means *to be insipid* or *tasteless*, for thus it corresponds to the subject *ἅλας*.

(c) Antithesis, contrast, opposition, or parallelism, illustrates the signification.

The distinguishing characteristic of Hebrew poetry is *parallelism*, i. e. a certain equality or resemblance between the members of each period in a sentence; so that in two lines or members of the same period, things shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure.* Different kinds of parallelism have been specified, such as the *synonymous*, or, as Jebb prefers, *cognate* parallelism, the *antithetic*, and the *synthetic* or *constructive*.

The *first* duty of the interpreter, in reference to the exegetical use of parallelism, is to ascertain the fundamental idea of the sentence in which that feature appears. In the *next* place, the parts or members should be minutely examined. There are two extremes into which expositors may fall. The first was exemplified by the older interpreters, who proceeded on the assumption, that each hemistich had its peculiar meaning distinct from the other, because numerous repetitions of the same sentiment in corresponding terms, were thought to be unbecoming the wisdom of the Spirit. Hence various artificial and arbitrary devices, such as emphases and the like, were adopted, in order to carry out the idea of diversity and distinctness of sense. It is unnecessary to enter into any refutation of this error, as it is generally abandoned in modern times. The other extreme lies in supposing, that there is a mere tautology, the same idea being contained in two or more parallel members, without perceptible variation in

* See Lowth's *Prael.* p. 208, ed. Rosenmüller.

strength or application. It is a mistake, however, to imagine, that there is an actual or complete identity in the meaning of two hemistichs; or that an expression in one, is just the same as its counterpart in the other. There is no useless tautology even in those parallel members that have been denominated *synonymous*. The same idea indeed lies at the foundation of both; but some variety will be found in its expansion. Sometimes the one member expresses *universally*, what the other announces *particularly*, or *vice versâ*; in the one there may be the genus, in the other the species; the one expresses a thing affirmatively, the other the same negatively; the one figuratively, the other literally; the one has a comparison, the other its application; the one contains a fact, the other, the manner in which it took place. "The two members confirm, elevate, and strengthen each other in their convictions or rejoicings. In the songs of jubilee this is obvious, and in those of lamentation it results from the very nature of the feelings that occasion them. The drawing of the breath confirms, as it were, and comforts the soul, while the other division of the chorus takes part in our afflictions, and its response is the echo, or as the Hebrews would say, 'the daughter of the voice' of our sorrow. In didactic poetry, one precept confirms the other, as if the father were giving instruction to his son, and the mother repeated it. The discourse by this means acquires the semblance of truth, cordiality, and confidence. In alternate songs of love, the subject itself determines the form."* But whilst this mode of expression appears to be the language of nature, we should not urge every term or vocable as if it were the symbol of a distinct conception. In the illustration of an idea, we must look for ornament, repetition, and amplification, whether arising from the state of the emotions, or from the customs of ordinary speech. Poetry, in particular, delights to set forth the same images in language diffuse and reiterative. It presents the same idea in separate, but essentially similar costume. Thus, while pleasure is imparted by the exhibition of uniformity amid variety, the mind is more vividly impressed.

The exegetical use of parallelism consists in its giving a *general apprehension* of the meaning of a word or clause, rather than a *precise or minute specification*. It is helpful in leading the interpreter to choose one signification among several, or in confirming one which possessed previous probability. By the *antithesis*

* Herder's Spirit of Hebrew Poetry, translated by Marsh, Burlington, 1833, 12mo, 2 vols. vol. i. p. 40.

existing between the members, or the *gradation* observable in them, or their *homogeneous* structure, it is easy to perceive the general sentiment contained in a passage. But it can scarcely furnish to the interpreter the exact modification of idea which the writer meant to convey by a particular hemistich, or by its leading term. It gives an indeterminate apprehension of the sense, but not an accurate conception of the particular aspects in which it is presented. It tells with sufficient clearness what the meaning cannot be, or what it probably is; not what it is *specifically*.

We should farther see which of the two members be the more obvious, lest we fall into the error of attempting to throw light upon the less obscure from the darker or more difficult. Thus, when one member is figurative, and the other literal, the latter may be employed to elucidate the former; and when a word is well known, the sense of its opposite will not remain in obscurity.

Parallelism chiefly belongs to the *poetic* and *prophetical* writings of the Old Testament. But it is not unknown to the New. In the Apocalypse, which is clearly prophetic, it is frequently found; as also in odes occasionally introduced into other parts, and composed in the manner and spirit of Hebrew poetry, as in Luke i. 42, 46, 47, 51-53; ii. 14. The language of the New Testament being Hebraistic, might have been expected *a priori* to be strongly influenced by the language of Hebrew poetry. Even the historical and epistolary portions of the New Testament are not without examples of parallelism. This does not arise so much from the influence of Hebrew poetry indirectly exerted upon the New Testament diction, as from the great law of association, and its usual effect on all writings. Examples of the poetic parallelism are of frequent occurrence in the writings of St. John. The same idea is stated negatively and positively. Thus, John i. 20, "he confessed and denied not." So 1 John iii. 14. Two opposites are contrasted in 1 John v. 12, "He that hath the Son hath life; and he that hath not the Son of God hath not life." See also 1 John iii. 5, 6; 2d epistle of John, 9th verse. A like affirmation and negation expressive of the same idea is also exemplified in 2 Tim. ii. 13, "he abideth faithful, he cannot deny himself." πιστὸς μένει illustrates ἀρνούμαι ἑαυτὸν, and shews that it imports, *to be inconsistent with his own character*; although the same phrase elsewhere (Luke ix. 23), means, *to sacrifice personal interests and gratifications*.

In Isaiah xxvi. 14, רָפְאִים corresponds to מְתִים; and as the latter manifestly signifies the *dead*, the former denotes something similar. We perceive at once that it cannot mean *ιατροί*, as the Seventy render it. Still it were wrong to conclude that it is *identical* with מְתִים. It has the accessory idea of *debility* and *incorporeity*.

Isaiah xli. 11. "Calling from the east, *the eagle*; from a distant land, *the man of my purpose*." Here *the eagle* in the former member, a term figuratively applied to Cyrus, is explained in the latter by, *the man of my purpose*.

Luke i. 35. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." Here the former clause is more perspicuous than the latter, though there is a general similarity between them. They are not, however, wholly tautological, as Morus asserts. "Judicamus propter morem linguæ, parallelismum membrorum usurpantis, quæ sit in uno membro δύναμις ὑψίστου, eam esse in altero πνεῦμα ἄγιον, et quod in uno sit, *veniet super te*, id in altero etiam esse; *te obumbrabit*. Unde concluditur, dici hic simpliciter, divinam potentiam id esse effecturam, dicique id bis, et per synonyma."* *The power of the Highest* is not the same as *the Holy Ghost*, but *the influence or effect of his presence*; nor is *overshadow* identical with *come upon*. The latter represents the putting forth of his mysterious and almighty power consequent upon his marvellous visit to the Virgin.

Matthew xi. 29. "Take my yoke upon you, and learn of me." Here the former member is tropical, the latter literal. They are not strictly identical, neither does the latter specifically explain the other. *Take my yoke upon you*, does not mean "sumite a me vobis imponi institutionem et disciplinam," as Morus affirms, † but *submit yourselves to me, put yourselves entirely under my authority and guidance, take me for your master*. "and learn of me," this is the evidence of their desire to take the yoke, and of their actually putting it on. As soon as the followers of Christ are willing to submit to his commands, they desire to learn of him. Thus there is a perceptible difference in the two clauses of the sentence.

Syntactic parallelism cannot be properly said to illustrate obscure expressions, except in so far as it assists in the right adjustment or division of members.

In all cases it is desirable to compare the sense which the pa-

* Hermeneutica, ed. Eichstädt, vol. i. p. 102.

† Vol. i. p. 105.

rallelism is supposed to furnish, with the connexion, the object of the writer, and his peculiar style. To these may be added in the Old Testament, a comparison with cognate dialects. Thus will its exegetical suggestions be frequently confirmed, and certainty of interpretation produced.

We see no good reason for treating parallelism of members under the head of *parallel passages*, as if it were a subdivision of that topic. So Bauer, Morus, Unterkircher, and others, arrange it. But it belongs to context. The idea commonly attached to parallel passages suggests some remoteness from the locality we expound; whereas parallelism belongs to the immediate context.

In the case of words and phrases, we have said that parallelism is helpful,

1st, In leading to the choice of one among several significations.

2dly, In confirming what other considerations had rendered probable. This will appear from the following examples.

Psalms vii. 14. *כְּלִי-מָוֶת* the instruments of death, in one member, is explained by *חֲצִייוֹ* his arrows, in the next.

Psalms xviii. 15. *The channels of the waters* were seen; *the foundations of the world* were discovered: at thy rebuke; at the blast of the breath of thy nostrils.

In Proverbs viii. 36, *חֲטָאִי* signifies, *he that misses me*, opposed to *מַצְאֵי* *he that finds me*, in the preceding verse. This is the radical, primary signification of the verb *חָטָא*, to miss (the mark.) Prov. xxix. 8, *יִפְיֶהוּ* must mean, *set on fire* or *kindle sedition* (in a city), for it is contrasted with *יִשְׁבּוּ אָף* *cause wrath to cease*. The Septuagint and Syriac versions render the word correctly; but the Vulgate which has “dissipant civitatem,” and the Venetian which has *παγιδιῶσσι πόλιν*, *bring a city into a snare*, are both aside from the true sense. Ezekiel xxi. 3, *לֶח* signifies *green* and *fresh*, as is shewn by its opposite *יָבֵשׁ* *dry*. So also in Ezek. xvii. 24. Isaiah xlv. 2, *הַרְרִים* must signify *rough*, or *elevated places* from the opposition implied in the verb *אֶנְשֶׁר* *I will make plain or level*. The Septuagint properly translates it by *ὄρη*. Psalm cxix. 29, 163, *דֶּרֶךְ שֶׁקֶר* is opposed to *תּוֹרָה*. It signifies accordingly, a *false religion*, as *תּוֹרָה* the law, means *true religion*. In Psalm xvi. 9, *כְּבוֹדִי* signifies *my soul* or *spirit*, as is seen from *לִבִּי* ‘my heart’ preceding. See also Gen. xlix. 6. De Wette rightly translates it *mein Geist* (my spirit.) In

2 Cor. v. 21, ἁμαρτία does not mean a 'sin-offering' as some render it, but *sin*. It is contrasted with δικαιοσύνη 'righteousness.' Christ was made *sin*, that we might be made *righteousness*. The abstract is much more forcible than the concrete.

John vi. 35. "*He that cometh to me* (ὁ ἐρχόμενος πρὸς με) shall never hunger; and *he that believeth on me* (ὁ πιστεύων εἰς ἐμέ)," &c. *Cometh* in the one clause, is explained by *believeth*, in the next.

Romans v. 18. "As by one offence judgment came upon *all men* to condemnation; even so by one righteousness the free gift came upon *all men* to justification of life." The former phrase πάντας ἀνθρώπους signifies all mankind without exception; the latter, therefore, must denote the same thing.

1 Cor. iv. 5. "Who both will bring to light *the hidden things of darkness* (τὰ κρυπτὰ τοῦ σκοτους), and will make manifest *the counsels of the hearts* (τὰς βουλὰς τῶν καρδιῶν)." The former phrase expresses *generally* what is *more specifically* taught in the latter.

1 Cor. xv. 50. "*Flesh and blood* cannot inherit the kingdom of God; neither doth *corruption* inherit incorruption." σὰρξ καὶ αἷμα do not mean *carnal passions*, but *our corruptible body* consisting of flesh and blood, as is proved by ἡ φθορά. Before this corruptible body be translated into heaven, it must undergo some mysterious change.

Hebrews ii. 2, 3. *The word spoken by angels* is contrasted with *so great salvation*, the latter manifestly referring to the *gospel* with its authoritative sanctions and comminations. The former means, therefore, *the law of Moses*, and not the different messages delivered by angels under the Old Testament economy.

(d) The adjuncts of a term or phrase.

Most words are generic in signification, but by means of the oblique cases of nouns, and other adjuncts, they are restricted. Thus δικαίωμα signifies *justification*; but δικαίωμα σάρκος, a *justification of the flesh*, i. e. an ordinance which makes the outward, in opposition to the inward man, *perfect* or *just*. In such examples as this, words have not properly speaking a new signification, but that particular *sense* which the writer meant to convey in a certain passage. They have the same *signification*, but a different *sense*. Some one of the particulars included under them is expressed; but the general meaning remains the same. It is useful to bear this in mind, lest we follow the example of

those who assign a new signification to the same term wherever it is associated with different adjuncts. The latter modify, without altering the generic signification.*

1 Timothy iii. 15, οἶκος signifies house; οἶκος Θεοῦ *the house of God*, that is, the church; and in 1 Peter ii. 5, οἶκος πνευματικῶς, a *spiritual house*. In 1 Peter ii. 2, τὸ λογικὸν γάλα, *the milk of the word*. Hebrews xiii. 15, θυσίαν αἰνέσεως, *sacrifice of praise*, shewing what kind of a sacrifice is meant. Coloss. iii. 1, *If ye then be risen with Christ*. τῷ Χριστῷ, joined with the verb *συνηγέρθητε*, points out the *nature* of the resurrection. It is a resurrection *of the soul*, a *spiritual rising*. 2 Tim. i. 9, κλήσει ἁγία, a *holy calling*. 2 Peter iii. 18, in the grace and knowledge *of our Lord and Saviour Jesus Christ*. Matthew v. 3, οἱ πτωχοὶ τοῦ πνεύματος; τῷ πνεύματι specifies wherein the poverty consists: it is *in spirit*. Olearius, Wetstein, and Paulus erroneously refer τῷ πνεύματι to μακάριοι. Gal. vi. 16, The *Israel of God* (τοῦ Θεοῦ) shews that the true worshippers of God, or the spiritual posterity of Jacob are designated. Coloss. ii. 9, τὸ πλήρωμα τῆς θεότητος. Here πλήρωμα, on account of the genitive θεότητος, does not signify *the church*, but the divine perfections belonging to Jesus. 1 Tim. v. 3, τὰς ὄντως χήρας, those who are widows *indeed*. Here the adverb ὄντως designates a peculiarity belonging to the widows. 1 Tim. iv. 10, and v. 7, the adverb μάλιστα indicates a *special distinction*. Psalm xxiii. 6, בְּיֵת-יְהוָה, in the *house of the Lord*, i. e. his temple or church.

(e) Examples subjoined, or the outward manifestation of principles in action. Thus in Galatians v. 21, 22, *the works of the flesh* are specified in their active manifestations; from which we learn the comprehensive meaning of the phrase ἔργα σαρκός. See also ep. to Hebrews chap. xi.; from which we learn, that true πίστις or faith is a practical principle pervading and influencing every part of the life.

II. The remote context must be consulted. This is merely an extension of the preceding, from which too, as we have already said, it cannot always be distinguished. Both might have been classed under the same head. There is no good dividing line be-

* Cavendum est, ne significatum et sensum verborum in quoque loco confundamus. Beck, Monogrammata, Lipsiæ, 8vo, 1803, p. 136. Morus was the first who clearly pointed out the distinction, in his dissertation, *De Discrimine Sensus et Significationis*, translated by Professor Torrey in the American Biblical Repository for 1834. See also his Hermeneutica, ed. Eichstädt, p. 56.

tween the *immediate* and *remote* context. The following observations are applicable to both ; and as such, we wish them to be read and pondered. They concern the entire subject of *context*, whether it be viewed in smaller or larger compartments.

In considering the connexion of parts in a section, and the amount of meaning they express, acuteness and critical tact are much needed. We may be able to tell the significations of single terms, and yet be utterly inadequate to unfold a continuous argument. A capacity for verbal analysis does not impart the talent of expounding an entire paragraph. Ability to discover the proper pauses, the natural sequence, the pertinency of expressions to the subject discussed, and the delicate distinctions of thought which characterise particular kinds of composition, is distinct from the habit of carefully tracing out the various senses of separate terms. It is a higher faculty ; not the child of diligence, but rather of original, intellectual ability. Attention may sharpen and improve, but cannot create it. All men are not endowed with equal acuteness, nor fitted to detect the latent links of associated ideas by their outward symbols. They cannot alike discern the idiosyncracies of various writers as exhibited in their composition. But the verbal philologist is not necessarily incapacitated by converse with separate signs of ideas from unfolding the mutual bearings of an entire paragraph. Imbued with a philosophic spirit, he may successfully trace the connexion subsisting between the various parts of a book, while he notes the commencement of new topics, the propriety of their position, the interweaving of argumentation, interruptions and digressions, and all the characteristic peculiarities exhibited in a particular composition. In this, he may be mightily assisted by a just perception of those particles which have been designated ἑπεα πτερόεντα, not less than by sympathy with the spirit of the author whom he seeks to understand. By placing himself as much as possible in the circumstances of the writer, and contemplating from the same elevation the important phenomena to which his rapt mind was directed, he will be in a favourable position for understanding the parts and proportions of a connected discourse.

The subsequent remarks may possibly assist the sacred interpreter in separating a writing into sections or paragraphs. The intuitive sagacity of some will scarcely require them ; but they may be serviceable to such as are not habituated to hermeneutical investigations.

Let the vicinity of a passage be enlarged until a different argument be introduced, or a new topic presented.

If, in the treatment of a subject, a line of proofs or a series of illustrations be adduced, each proof or illustration should be separated, so as to form of itself a distinct section. The divisions should be as small as the nature of the case will allow, without infringing upon the essential unity of the writing. Thus may each one form the context of a particular word or proposition. The interpreter must be guided in a great measure by his own judgment and acumen. Sometimes he will find a proper pause without difficulty; the subject or speaker being obviously changed; at others, the transitions and interweaving of kindred topics elude the closest observation. The prophets especially, frequently pass from one theme to another, sliding imperceptibly into topics suggested by those they are describing. Hence there is no definite boundary between their statements—no clear line of demarcation,—but a sort of *fusion* by which their declarations are melted as it were into a single mass. Diversity of matter must guide the expositor in distinguishing sections, though the beginning and end of a subject escape notice. We have alluded to the writings of the prophets, as presenting this indefinite feature; but the epistles of St. Paul may be also mentioned as examples. The thoughts of this writer appear to have flowed on in a continuous stream, without formal intimations of the introduction of different arguments. It is, therefore, hardly possible in some cases to separate the discourse, without breaking in upon the connexion of the language; or to partition his arguments into distinct sections, without doing violence to the terms by which the parts of an argumentation are intertwined. More intent on matter than method, he disregarded those artificial distinctions which writers of a less animated temperament usually observe. These remarks are not intended to convey the idea, that the sacred writers, and especially the prophets and St. Paul, are confused, irregular, and rambling, without clearness of conception or coherence of thought. Their discourses and statements are pervaded neither by inextricable confusion nor incoherent digressions. On the contrary, they prosecute the purposes which they had in writing, by pertinent steps and arguments. But they were not educated in the schools of rhetoricians; nor did they confine themselves to exactness of method. They wrote for the instruction of mankind at large, not for philosophers. Hence they should not be judged

by artificial or formal rules. They were popular writers, and as such are not to be tried by the technicalities of art. Filled with their great subjects, it was natural for them to neglect those partitions and pauses, which uninspired men, brought up in the schools of learning, are careful to watch.

Bearing these observations in mind, the interpreter must frequently separate into its successive steps a discourse closely connected in language. He must carefully observe the purpose of the writer, and the mode in which it is prosecuted. Particular attention must be given to the *conjunctions*, whose office is to connect predications. The *suppositive*, the *causal*, and the *illative*, all of which mark connexions of different kinds, must be noted. But where the same particle is used to point out very various sequences, as happens in the Hebrew language from the paucity of such vocables, the *thoughts*, rather than the precise nature of the terms in which they are expressed, should chiefly engage attention. Yet, after every abatement, the connective particles are most useful in leading to a knowledge of the *partitions* into which a discourse should be resolved. In setting out from the primary word in a sentence, and enlarging the circuit of exposition, we are not aware of any *definite rule* that can be given for knowing the proper boundaries that separate argument from argument, or one context from another. The Scriptures present a great variety in the clearness with which these transitions are marked. Sometimes the transition is patent to universal observation;—at other times it is almost imperceptible. Sometimes it is discerned by means of a particle; and again, the same vocable fails to indicate it.

But the student ought not to be confined to this one method. It is impossible indeed, strictly speaking, to adjust the context in the manner of which we have been speaking, without taking in a wider range than that which a distinct section will be found to occupy. What precedes and follows must be examined. How far a paragraph extends cannot be seen, without marking the relation it bears to its surrounding locality. A real pause in the discourse does not always announce itself, so as to preclude farther reading and searching to discover it. To assist, therefore, in this matter of allotment, and for the purpose either of verifying the results obtained by a different mode of procedure, or of contributing to their actual educement, we would recommend another way of proceeding, the counterpart of that just stated. In some instances, perhaps, it may be unnecessary to institute

both for the one purpose of which we now speak, viz. to discover the boundaries of a particular context; but the numerous cases of doubt and obscurity necessitate frequent recourse to them. The latter method we regard as much more important than the former; and as it must be adopted at some stage of the exegesis of a book, else no comprehensive survey can be obtained, it is desirable that it be instituted towards the commencement. Thus will it facilitate the future progress of the interpreter, imparting light at every step, until he shall have arrived at the full understanding of the whole. It cannot be neglected or deferred, without essential detriment. If it do not occupy the present place, the interpreter will remain a mere verbalist, or sink into a trifling philologist.

Agreeably then to the latter method, let the student of Scripture read over a whole book at once; disregarding the arbitrary distinctions of chapters and verses which so often impede the continuity of a discourse. Nor will it be enough to read it *once* in this manner, but several times. A single cursory perusal will not contribute much towards the present object. Some books indeed are much easier than others. Thus the historical writings are readily distinguished into larger or smaller sections, according to the events narrated, or the biographies presented to view. In the life of our Lord, as related by the different evangelists, it is not difficult to mark convenient pauses where he proceeded to a different place, commenced another sermon, or performed a different miracle. In the historical books of the Old Testament, the transits from one occurrence to another are far from obscure. But the same facility of resolving the prophetic books into distinct portions is not felt. This holds good of the whole poetic department; and in the epistolary writings of the New Testament, considerable labour is necessary to determine the interlacings.

The commencement of a new section may be known,

1st, From inscriptions, *ex. gr.* in the Psalms; as iii. 1; vi. 1; in Isaiah ii. vi. vii.; and in Prov. x. 1. But it must be remembered, that the inscriptions of the Psalms are not of canonical authority; and we should beware of relying *solely* or *implicitly* upon them. They have been frequently disturbed by transcribers, and erroneously added in recent times.*

2dly, From *particles*, or *formulae*, which point out the commencement of a new discourse.

* See the Introduction to De Wette's Commentary on the Psalms, translated in the American Biblical Repository for 1833, by Professor Torrey.

3dly, From a change of place, or of persons, whether speakers or those addressed; denoting that the same discourse is not continued.

4thly, In the prophetic books it generally happens, that a section terminates with an announcement of prosperous and happy times, in which the Lord promises to visit his people with tokens of his favour, and to bless them with the light of his presence. Hence a new paragraph is distinguished by promises of good preceding. The divine oracles have a generic conformation. They begin with the declaration of punishment, are continued in tones of threatening, and terminate in joyous strains. Such is the usual order of proceeding. Jehovah mingles mercy with judgment. Even when his inspired servants were charged with messages of mournful mood, they were commissioned to append pictures of peaceful and prosperous events, that his people might not sink into despair, but be still cheered amid the gloom, by glimpses of the distant future. Compare Hosea, chapters v.-xi; xii.-xiv. Amos i.-ix. 10 contains threatenings; ix. 11-15 promises.

After distributing a book into larger sections, a subdivision may be conveniently effected. In the epistles of the New Testament there is generally an introduction, a conclusion, and a body consisting of two parts, the doctrinal and the practical. The introduction and conclusion are generally short and indivisible; but the body or trunk of the epistle exhibits various pauses and partitions. It is to the latter that we wish to direct attention at present; the former scarcely coming under the name of context by reason of their extent. Thus in the epistle to the Galatians the first five verses contain the preface; vi. 6-10, the conclusion apparently intended, but in reality vi. 11—to the end. There is something like a double conclusion; for after speaking of the large letter written with the apostle's own hand, his subject comes upon him again, and he reverts to the views of such as endeavoured to bring the Galatians under circumcision, contrasted with his own aim in preaching the pure gospel of Christ. The intervening portion constitutes the main body of the letter, exhibiting the arguments and exhortations of the apostle. The argumentative or doctrinal part ends with chap. v. ver. 13; then follow the practical admonitions. The following sections are contained in the doctrinal division. Section I. chap. i. 6-ii. 21; II. iii. 1-5; III. iii. 6-17; IV. iii. 18-25; V. iii. 26-29; VI. iv. 1-11; VII. iv. 12-20; VIII. iv. 21-v. 1; IX. v. 2-12. The ad-

monitory or practical part reaches from chap. v. 13 to chap. vi. 11, and may be distributed into the following sections. I. v. 13-26; II. vi. 1-5; III. vi. 6-10. These sections come especially under the head of *context*. They contain statements brought to bear upon a general subject, which, though closely allied, may yet be distinguished.

The attentive reader of the epistles of the New Testament may find in most of them a similar plan, by proceeding in the same way. With respect to the prophetic books of the Old Testament, some are simple in arrangement, and regular in plan. Those relating to one nation, people, or city, are most perspicuous, and most easily resolved into their separate paragraphs. Those again which describe the destiny, and foretell the downfall of various nations in connexion with the fortunes of Judah and Israel, are more complicated in their structure, and more difficult of analysis. The separate predictions relating to individual nations must obviously be considered by themselves, and resolved into their component portions. As an example of the former may be quoted Nahum, who predicted the divine judgments against Assyria. His prophecy is an entire and regular poem, consisting of

1st, A magnificent and sublime exordium contained in the first chapter.

2dly, The preparation for the destruction of Nineveh.

3dly, The destruction itself. The minuter divisions are the following. Chapter i. verses 2-8, contain a description of Jehovah as severely punishing his enemies, while he is good to his people. Verses 8-14 contain threatenings against the Ninevites; the 12th and 13th being thrown in parenthetically to console the Israelites with promises of future rest. Verse 15 is an apostrophe to the Jews, announcing peace and glad tidings to them. Chapter ii. 1-9, depict the siege and taking of the city, with the fearful consternation of the inhabitants. Verses 10-12 exhibit a sarcastic exclamation of the prophet over the fallen city. Verse 13 introduces Jehovah speaking and declaring himself to be the author of the calamities inflicted upon the Assyrians. Chapter iii. 1-8, describe the utter ruin of Nineveh, and the various causes which contributed to it. In verses 8-11, the prophet introduces the example of No-Ammon, a city of Egypt, as a witness and confirmation to the Assyrians of the truth of his predictions concerning them. No-Ammon was stronger than Nineveh, yet was it destroyed. In verses 11-19 it is predicted, that

Nineveh should likewise be cut off notwithstanding all her war-like preparations and the multitude of her citizens.

Take Joel as another example. The most general division of his prophecies is,

1st, The devastation of the country by locusts, which some regard as symbolically descriptive of the invasions of the Assyrians, chaps. i.-ii. 27.

2dly, He predicts the outpouring of the Holy Spirit in the time of Messiah, ii. 28-32.

3dly, He pronounces the judgments which God, after the effusion of the Spirit of grace, would successively, and more particularly at the last great overthrow of Satan, inflict upon the enemies of the church, iii. 1-21. The last part may be subdivided thus. iii. 1-17. The former enemies of Judah, viz. the Tyrians, Sidonians, and Philistines, are introduced as *representatives* of the enemies of the Christian church, and God assembles them all into the valley of Jehoshaphat to pronounce sentence upon them. The idea here set forth in theocratic language is, that at the conversion of the Jews and the ingathering of the Gentiles, God shall terribly punish the enemies of his church, and gloriously build up his people for ever. Verses 18-21 depict the millennial state of the church.

Such are the ways of arriving at a knowledge of the points of transition from one subject to another, as indicative of the connexions subsisting between the various portions of an entire book, whether logical or arbitrary, close or discursive. By their means we ascertain the proper context of a verse or sentence, and can conveniently consult it for elucidating the sense of a phrase. On the continent, Baumgarten has particularly recommended this process of dismemberment (*zergliederung*), but it has been abused by the endeavours of his followers to reduce to logical order discourses and writings which were not methodically composed. In short, too much system and sameness have been followed by the Baumgarten-school, in splitting down into sections, subsections, and propositions, the productions of poets and prophets who soared far above such trammels. The inspired penmen aimed neither at studied transitions, nor rhetorical periods. Their spirit and vigour evaporate under this artificial dismemberment. Tortured by nice and measured rules, their sublimity and strength sink into tameness.

III. Parallels. These have been usually divided into two

kinds, *verbal* and *real*;* the former referring to *words* and *phrases*, the latter to *facts* or *doctrines*. When the same or synonymous *words and phrases* occur in different places *relating to the same subject*, and are clearly defined in sense by the scope, the connexion, or the adjuncts, they are *verbal* parallels. It is of no importance whether their signification be the same or different, provided the places in which the terms occur describe the same thing. Hence, the definition of Meyer is defective, who represents *verbal* parallels to be such as contain the same word either in the same or in a different signification; as also that of Bauer and others, who make the same term or mode of expression to be used in the same sense, in order to constitute two places parallel. But the passages must relate to the same fact, history, doctrine, or event, and contain the *same* or *synonymous* words, whether their significations be identical or not. It is not the mere occurrence of the same phrases which constitutes the parallelism of the places to which they belong; nor yet the exact coincidence of their meaning, but their relation to the same subject,—their description of the same thing. Real parallelism is found when the same topic is treated in several localities, and the more perspicuous is brought to bear upon the ambiguous or obscure. In the latter case, the object of inquiry is the knowledge of things, rather than the meaning of controverted words. Real parallelism has been subdivided into the *historic* and *didactic*, according as the same *events* are related, or the same *doctrines* set forth. Hence the former is very frequently exemplified in the books of Kings and Chronicles in the Old Testament, and the gospels in the New; the latter, in the epistles. As this subdivision, however, is of little utility, we shall merely consider parallelism as divided into *verbal* and *real*. At present we are concerned with the former alone.

The first thing to be noted is, that the passages employed for mutual explanation be in reality parallel. There are instances in which they are apparently, not really so, as a nearer inspection shews. It is not enough that the same term or phrase be found in both; there must be a similarity of *sentiment*. Thus Jonah iv. 10, and 1 Thess. v. 5, are not parallel, though the corresponding expressions לִיָּלָה בֵּן, and οἱ υἱοὶ νυκτὸς appear in them. The writers are treating of very different subjects. In the next

* Ein wortlicher und ein Sachparallelismus. Bauer, Entwurf einer Hermeneutik, 8vo, Leipzig, 1799, § 53, p. 48.

place, it is necessary that the phrase or expression be less obscure in one of the parallels than in another. This may arise from the addition of a synonymous term to that which is doubtful, or from some explanatory adjunct, or the occurrence of a *conjugate* surrounded by a similar context and unambiguous attributes. What is obscure cannot be explained by what is equally dark. The briefer and less perspicuous should be illustrated by means of the clearer and more extended passage, not *vice versâ*. This is so manifest, that it need scarcely be repeated. And yet experience shews that the power of prejudice is so great as to disregard it. It is customary with many to look upon a passage containing some unwelcome sentiment as obscure, and to endeavour to evade its force by bringing another apparently less disagreeable to bear upon it. In this way they have tried to subvert the true faith, taking away from it whatever is of a positive character. Examples in the writings of the Rationalists of Germany and the Unitarians of Britain are so abundant, that it is superfluous to adduce any. In connexion with this observation, there is another circumstance that ought to be attended to. One parallel passage should not be *subordinated* to another. The meaning of some should not be held forth as a kind of test by which to try the truth or correctness of the sentiments contained in others. They should be brought into *connexion*, but not into *subordination*—into *harmonious adjustment*, rather than *one-sided subjection*. The Socinians subordinate such texts as speak of Christ's divinity to those that mention his humanity.

Again, passages really parallel should not be pressed beyond their due force, else violence is done to the text. More should not be deduced from them than what they legitimately contain. Thus some infer certainty on a particular point, where there is simple probability.

But in what cases is the comparison of parallels to be employed? Where terms and phrases occur often, and are unambiguous in their significations, it is unnecessary to have recourse to them. It savours of learned ostentation. But words which are rare, and at the same time obscure—those whose signification is uncertain, or which bear a great variety of senses, leaving it difficult to decide upon the correct one in a particular case—may receive elucidation from a comparison of parallels. Although, therefore, we may not expect any thing new from this source, it has various important uses.

1st, It serves to confirm such significations as have been partially ascertained from other sources. It happens not infrequently, that *etymology favours* a certain signification without putting it beyond the limits of uncertainty; and that the connexion is not so decisive, as to prevent another signification from being assigned. When all other helps furnish a plausible, rather than a completely satisfactory sense, there may be one or more places in which an obscure term is found bearing that signification alone, to which the other means of ascertaining the *usus loquendi* point as probable. In such a case we are justified in assuming, that the sense which was previously liable to some uncertainty, is agreeable to the *usus loquendi*, and may be applied without hesitation.

2dly, Parallel passages are aptly employed, in deciding between the numerous significations of a word in a particular locality; or in attaching definiteness to what is vague and indeterminate. It is well known, that in proportion to the numerous ideas which words symbolise, is the difficulty of fixing upon the right sense in a certain place. Etymology may refuse its assistance;—the context may leave room for doubt;—but when there are one or more places, in which the signification that appeared *a priori* preferable, is indubitably found, there is sufficient ground for fixing upon the one recommended by external means, and for banishing all doubt as to its entire applicability.

Thus we have seen, that parallel passages may be employed to *confirm* significations already found, but not beyond the reach of uncertainty; and in assisting to discover the proper meaning of terms which are obscure, because of their rare occurrence, or the variety of senses they bear.

These remarks are applicable to both languages of Scripture, but more perhaps to the Hebrew than the Greek, from the few remains of the former which have come down to our time.

(a) Parallels in the same book.

(b) Parallels in compositions proceeding from the same writer.

(c) Parallels in any part of Scripture.

(a) Isaiah ix. 6. “For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called, Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace.” Here the Messiah is styled *the mighty God*, אֱלֹהֵי גִבּוֹר. Gesenius, however, renders it, *the strong hero* (starker Held); and De Wette adopts the same

version. But in Isaiah x. 21, the same phrase is applied to the Deity, and the context will bear no other sense. "The remnant of Jacob shall return unto *the mighty God*," אֱלֹהֵי גִבּוֹר. In the 20th verse it is stated, that "the remnant of Israel, and such as are escaped of the house of Jacob, shall *stay upon* the Lord, the holy One of Israel in truth;" and in the very next verse, the same sentiment is expressed in "the remnant *returning* to the mighty God."

Hebrews i. 3. δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος, "when he had purged our sins *by himself*." δι' ἑαυτοῦ is an elliptical form of expression. In Hebrews ix. 26, we find the same phrase in its full form, διὰ τῆς θυσίας αὐτοῦ, "*by the sacrifice* of himself." It would therefore be quite proper to translate i. 3, "when he had *by the sacrifice* of himself, purged our sins," &c.

(b) Colossians i. 16, "For by him were all things created," &c. ἐν αὐτῷ ἐκτίσθη τὰ πάντα. Some assert that τὰ πάντα signifies *all the new creation*, or "the whole multitude of the regenerated." But in 1 Corinthians viii. 6, the same phrase is used of *all created things* or *the universe*, applied both to the Father and the Son. In the latter passage, creation is ascribed to the one, equally as to the other. We explain therefore τὰ πάντα in Coloss. i. 16, *the universe, all created things*, especially as the immediate vicinity absolutely forbids any other sense. Nothing, says Dr. Samuel Clarke, is more forced and unnatural, than to expound *all things* in Coloss. i. 16, of *the gospel dispensation*.

(c) 2 Samuel viii. 18. "And David's sons were כֹּהֲנִים." The radical signification of this term is *priest*; and it is usually so understood throughout the Old Testament. But from the parallel word in 1 Chron. xviii. 17, רֹאשֵׁי בְּתָרִים *princes*, כֹּהֲנִים must be taken in the same signification. Gesenius indeed contends against this signification, but in so doing, he disregards the divine inspiration of the writer in Chronicles.*

Matthew viii. 24. "And behold there was a great σεισμὸς," &c. The term σεισμὸς properly signifies *earthquake*; but it denotes a commotion of the sea, or a tempest, in this place. Accordingly, Luke and Mark have for it, λαίλαψ. (Mark iv. 37; Luke viii. 23.)

Luke xvii. 1. Ἀδύνατον signifies *impossible*, for in Matthew

* See Dr. Pyle Smith's "Four Discourses on the Sacrifice and Priesthood of Christ," 2d edition, 12mo, 1842, pp. 83, 84.

xviii. 7, ἀδύνατον is put as its synonyme. Its *conjugate*, ἐνδέχεται with οὐκ, in Luke xiii. 33, proves the same thing.

John i. 3, ἐγένετο signifies *were created*; for the synonymous term κτίζω is employed in the parallel passage, Coloss. i. 16.

In comparing parallels it is proper to observe a certain order. In the first place we should seek for parallels in the writings of the same author, as the same peculiarities of conception and modes of expression are liable to return in different works proceeding from one person. There is a certain configuration of mind which manifests itself in the productions of one man. Each writer is distinguished by a style more or less his own;—by characteristics which would serve to identify him with the emanations of his intellect, even were his name withheld. Hence the reasonableness of expecting parallel passages in the writings of one author to throw most light upon each other. But, in the next place, it is desirable that the interpreter should not exclude *time* from the account. The works of *contemporary* writers should be consulted before those of others. In the Old Testament, it is of much importance to attend to this mode of conducting parallel investigation, because the nature of the Hebrew language varied remarkably at different periods. The later Hebrew of Kings and Chronicles is very different from the earlier of the Pentateuch.

The books written about the time of the Babylonish captivity approach in style the Chaldee dialect. Accordingly, the golden and silver age of the Hebrew have been distinguished by Gesenius, although the division might be carried out into greater minuteness. Hence such books of the Old Testament as belong to the same age of the Hebrew language, should be consulted for parallel passages, sooner than those written at different and remote periods. Isaiah, Hosea, Micah, and Amos may be examined together, previously to Isaiah and Haggai; whilst Jeremiah and Ezekiel may be aptly compared. But the component parts of the New Testament canon were written almost contemporaneously. Again, it is obviously the dictate of common sense, that writings of the same kind should be brought together for mutual illustration, rather than such as belong to different classes. Hence, *prophetic* passages may be brought into juxtaposition with *prophetic*;—and *historical* with *historical*, previously to our looking out among *historical* books, for parallels to passages occurring in the *poetic*. Thus Isaiah and Hosea come together; whereas Isaiah and Joshua are unlike. Proverbs and Ecclesiastes are similar, both

belonging to the philosophical class ; and therefore they abound in parallel passages. The epistles to the Romans and Galatians may be ranked together ; as their sentiments and expressions remarkably harmonise.

Having thus proceeded, it may be afterwards necessary to have recourse to books proceeding from *different* writers, belonging to different periods, and of various contents, in order that parallels drawn from them may mutually illustrate each other.

Although passages quoted in the New Testament cannot be properly styled *parallel* to their originals in the Old, but rather *identical*, yet the mutual relation of both bears great resemblance to that of parallels. It is therefore helpful to the exegetical inquirer to compare words occurring in the two parts and two languages of the Bible. A sentiment in the Old Testament would frequently be obscure, apart from its recurrence in the New. In the latter, we see the fulfilment of many predictions which must have been comparatively dark to the Jewish church. It presents the substantial verities shadowed forth in the ancient dispensation.

Should any one, therefore, object to place passages quoted in the New Testament with their originals, in the category of parallels, they may be introduced by way of appendix to this topic, since they constitute a valuable help in the right interpretation of Scripture.

Parallels are discovered from an attentive perusal of the Bible, or of separate books read over at short intervals of time. In the course of examination, they may be marked on the margin of the copy employed. But there is a shorter way of arriving at parallels, viz. by *concordances*, such as Fürst's to the Hebrew Bible, and Schmid's by Bruder, to the Greek Testament. For the Hebrew particles, Noldius will be found complete. And yet it is obvious, that these works are better adapted for supplying *verbal* than *real* parallels. The best modern lexicons will also serve as concordances, such as those of Gesenius, Schleusner, Wahl, and Robinson. There are also printed copies of the Scriptures with *marginal references*. But parallels taken from the margins of translations should not be relied on. The originals themselves are the only sure source.

From the consideration of *single terms* we naturally pass to that of *sentences*. Having ascertained the signification of the former, we next inquire into the sense of several joined together, composing a proposition or period.

We should first ascertain the right construction of a sentence. This includes the right punctuation and division of the separate clauses, the supplying of necessary ellipses, and the adjustment of all the parts in connexion with the subject and predicate of the proposition. The subordinate clauses attached to these must be carefully noted, and the whole arranged in proper order for finding the meaning conveyed by the writer.

In thus preparing a sentence for being rightly understood, we should recollect, that punctuation is no part of Scripture, the oldest MSS. being without it; that some word or words are frequently left to be supplied, which are necessary to complete the sense; and that minor clauses, forming of themselves short propositions, are often subjoined to the body or trunk of a sentence. But there is a punctuation ready to our hand which may be regarded as the result of the combined judgment of many able, pious, and learned men, and therefore it should not be abandoned for light or trivial causes. We must have important and imperious reasons for departing from it. To leave it hastily and frequently, betrays a rashness that can neither be commended, nor beneficially imitated. Those who seek to pervert the statements of Scripture, and to educe another system of religion than that propounded by Heaven, have frequently recourse to this expedient. Men who have concocted an ingenious theory or curious tenet, will try to alter the punctuation and division, with the view of neutralising opposing evidence, and of gaining support to their views.

In the case of ellipses too, it is needful to bear in mind, that they have been multiplied beyond reasonable measure. The plain language of the Bible, pregnant with meaning though it be, does not demand many supplementary words; and the circumstances in which they are required, are usually obvious. Here we must use caution, and be well assured, that an ellipsis is necessary to complete the sense. If there be chasms in the construction or meaning, so apparent as to arrest ordinary observation, we should not hesitate to fill up the deficiency; but the frequent and arbitrary assumption of their existence, all sober expositors unite to discountenance.

After these preliminary remarks, by way of caution, we come to point out the manner of proceeding by several examples.

Psalm lxxiii. 4. It is better to divide לְמוֹתָם into לָמוּ תָם, and then the sense will be, “I saw the prosperity of the wicked,

that they have no torments; firm and fat is their body," &c. וְהָיָה is thus taken in a physical sense. So וְהָיָה in Job xxi. 23. De Wette renders it, "For there are no torments until their death, and plump is their body." But thus, וְהָיָה is wanting; and the introduction of death here is inappropriate, as the poet begins to speak of it at the 19th verse.*

Hosea vi. 5. The sense of the common reading is not apparent, for literally it means, "and thy judgments, the light goeth forth." By dividing it, however, thus, וְהָיָה כְּהָאֵר "and my judgment shall go forth as the light," an appropriate and natural sense is presented. So all the ancient versions except the Vulgate. According to the common reading, the sense will be "each of thy judgments shall go forth as light," i. e. they shall be open, clear, and obvious to all.†

John vii. 21, 22. In the received text, *διὰ τοῦτο* is put in a different verse from *θαυμάζετε*, thus; "Ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε διὰ τοῦτο Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομήν κ. τ. λ. "I have done one work, and ye all marvel. Moses therefore gave unto you circumcision," &c. But according to this division there is nothing to which *διὰ τοῦτο* can well be referred: "*therefore* Moses gave you circumcision;"—the reason is not apparent. Hence it is preferable to connect *διὰ τοῦτο* with *θαυμάζετε*. "I did one work, and ye all marvel on account of it. Moses gave you," &c. So Theophylact, Knapp, De Wette, Lachmann, and almost all modern editors and interpreters. The old punctuation *might* be defended, but it is most probably erroneous.

In Romans viii. 20, 21, the present punctuation is *ἀλλὰ διὰ τὸν ὑποτάξαντα ἐπ' ἐλπίδι ὅτι καὶ αὐτῇ*, &c. The passage is confessedly difficult of exposition, in whatever mode it be divided. We are inclined, however, to believe, that the separation of *ὅτι* from *ἐλπίδι* obscures the sense. The comma should be removed from its place after *ἐλπίδι*, and the conjunction closely connected with the noun, so as to yield the meaning, "in hope that," &c. This division has been adopted by Lachmann, De Wette, Stuart, Wardlaw, and others.

Romans ix. 5. *ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς, τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας!* Ἀμήν.

* See Ewald on the Psalms, 2d edition, p. 328.

† See Kennicott's Dissertat. general. § 28, p. 55, ed. Bruns; and Michaelis's Bibliothek. Orient. T. xix. p. 172.

There are three modes of punctuating this important sentence.

1st, That found in the received text.

2dly, τὸ κατὰ σάρκα. Ὁ ὢν, &c. This was mentioned by Erasmus, and has been adopted chiefly by Unitarian writers.

3dly, ὁ ὢν ἐπὶ πάντων. Θεός, &c.

In the second and third methods, a doxology to the father is contained in the latter clause. But to this there are insuperable objections. In all doxologies, the adjective εὐλογητός stands *first* in order. This position is invariably observed. So 2 Cor. i. 3; Ephes. i. 3; Luke i. 68. The same usage in regard to this adjective is observed in the LXX where it occurs about 40 times. The opposite formula of cursing requires, in like manner, ἐπικατάρατος in the beginning of a sentence; see Gal. iii. 10-13.

Besides, the position of Θεός should be different according to this proposed punctuation. In other doxologies, where Θεός occurs, it follows εὐλογητός immediately. Thus 2 Cor. i. 3; Ephes. i. 3; 1 Peter i. 3. To justify, therefore, the doxological form, the word should occupy a place prior to what it now has. Farther, Θεός should have the article prefixed. In the passages already referred to, and all others of the same kind, Θεός has the article; and had a doxology been intended, the noun should have had the same prefix in this place. Hence the punctuation which converts the sentence into a doxology cannot be admitted, as it requires εὐλογητός ὁ Θεός ὁ ἐπὶ πάντων. These objections, with others that might be drawn from the context, are quite sufficient to set aside the proposed division. They lie equally against both methods of dividing the words. The terms must therefore be separated in some other way, not exposed to such weighty and well-founded arguments derived from established usage. The usual method alone remains, as natural, simple, and correct. We are unavoidably led to adopt it.

1 Cor. vii. 17. Εἰ μὴ ἐκάστω ὡς ἐμέρισεν ὁ κύριος, ἕκαστον ὡς κέκληκεν ὁ Θεός, οὕτω περιπατεῖτο· κ. τ. λ. It is usual to take εἰ μὴ in connexion with ἐκάστω ὡς ἐμέρισεν. So our authorised version. "But as God hath distributed to every man, as the Lord hath called every one, so let him walk." Others render εἰ μὴ *only*. Both meanings assigned to εἰ μὴ are unusual. It is better to put a point after εἰ μὴ, and to supply from the preceding portion, the verb οἶδας. The sense of the passage will then be the following. "If thou dost not know, then let each walk in such a manner as God has distributed to him, as God has called him." Instead of the

believing husband separating from the wife who is not a Christian, and the wife who has an unbelieving husband separating from him, the apostle recommends, that they should continue to live together, and employ the measure of grace assigned to each by the sovereign dispenser of all gifts, in endeavouring to gain over the unbeliever to the faith of the gospel.

1 Tim. iii. 15, 16. “But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness: God was manifest in the flesh,” &c. Instead of denominating the church of the living God the pillar and foundation of truth, whilst it is called the *house of God* (images that do not exactly correspond in the connexion), we prefer joining *the pillar and ground of truth* to the following words, and taking them as characteristic of the mystery of godliness, God manifest in the flesh. So Griesbach, De Wette, Jahn, Knapp, Pye Smith, and many others.

In the following examples, the punctuation seems to be unnecessarily disturbed, and another proposed, which is both unsuitable, and devoid of plausibility.

Psalms xvii. 4. בִּלְתִּמְצָא וּמִתִּי בִלְיַעֲבָר־פִּי : לִפְעָלוֹת אָדָם “I am purposed *that* my mouth shall not transgress. Concerning the works of men, by the word of thy lips I have kept me,” &c. Bauer recommends, that the distinction of accents and verses should be neglected, and translates thus, “Thou has not found crimes against me: my mouth passes not to the evil deeds of men, *i. e.* I do not approve of the crimes of others.”* The *usus loquendi*, however, of לִי עָבַר does not sanction this sense. אָדָם לִפְעָלוֹת signify literally, *as to the deeds of men*, *i. e.* men such as they exist, or corrupt humanity.

Canticles vii. 6. רֹאשֶׁךָ עָלַיִךְ בַּכְרֶמֶל וְדֹלֶת רֹאשֶׁךָ בְּאַרְגָּמָן : מֶלֶךְ אָסוּר בִּרְהָטִים : “Thine head upon thee is like Carmel, and the hair of thine head like purple; the king *is* held in the galleries.” Others divide and translate thus. “Thy head is like Carmel, and the hair of thy head like the purple of kings bound in rings.” It is better, however, to abide by the common punctuation, and to translate, “the king is fettered by thy locks.”

Micah v. i. וְאַתָּה בֵּית־לֶחֶם אֶפְרָתָה צָעִיר לְהִיּוֹת בְּאַלְפֵי

* Critica Sacra, p. 460.

“ But thou Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet*,” &c. By comparing these words with their translation in the gospel of St. Matthew, it will be seen that some discrepancy exists between the prophet and the evangelist. It is easily removed by reading the words interrogatively, thus, “ And art thou Bethlehem Ephratah little among,” &c.

Mark ix. 23. ‘Ο δὲ Ἰησοῦς εἶπεν αὐτῷ· Τὸ, εἰ δύνῃσαι πιστεῦσαι· πάντα δυνατὰ τῷ πιστεύοντι. “ Jesus said unto him, if thou canst believe, all things *are* possible to him that believeth.” Knatchbull has proposed to separate δύνῃσαι from πιστεῦσαι, and to render it thus — “ If thou canst? Believe,” &c. The article τὸ in this example is put before a phrase which is employed as a mere object in the sentence, and is equivalent to *videlicet*.

John xii. 27. Νῦν ἡ ψυχὴ μου τετάρακται· καὶ τί εἶπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης· ἀλλὰ διὰ τοῦτο ἤλθον εἰς τὴν ὥραν ταύτην. “ Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.” Here also we believe that there ought to be a point of interrogation. “ Father, deliver me from this hour? Nay. For this cause,” &c. So Knapp and Lachmann punctuate, according to the sentiments of Grotius. The common rendering is inconsistent with the character of Jesus as elsewhere delineated.*

Romans viii. 33, 34. “ Who shall lay any thing to the charge of God’s elect? *It is* God that justifieth. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.” We prefer a point of interrogation after these verses, to preserve their uniformity with the preceding. “ Who shall lay any thing to the charge of God’s elect? God that justifieth? Who is he that condemneth? Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us?” So Griesbach, Knapp, Erasmus, Locke, Schoettgen, Koppe, Lachmann, &c.

1 Cor. v. 12, 13. Τί γάρ μοι καὶ τοὺς ἕξω κρίνειν; Οὐχὶ τοὺς ἑσῶ ὑμεῖς κρίνετε; τοὺς δὲ ἕξω ὁ Θεὸς κρίνει. Καὶ ἐξαρεῖτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν. “ For what have I to do to judge them also that are with-

* “ I understand,” says Dr. Campbell, “ the question as ending, not at εἶπω, but at ταύτης, at which place there should be a point of interrogation; or rather, that the words should be considered as two questions.” On the Gospels, vol. ii. p. 514, 8vo, London, 1834.

out? do not ye judge them that are within? But them that are without, God judgeth. Therefore put away from among yourselves that wicked person." Knatchbull has proposed to divide the passage thus: οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε. "Not at all. Judge ye them that are within; but those that are without, God judgeth; and put away from among yourselves that wicked person." According to this punctuation, οὐχὶ is made the answer to a question, which is at least unusual. The adverb is generally found in interrogatories; and when a negative answer is given, οὐ is employed.

Sometimes it has been proposed to put an interrogation, where there is neither necessity nor propriety to recommend it. An instance of this may be seen in Gen. iv. 13, where some propose to render the words, "Is mine iniquity greater than that it can be forgiven?" The common rendering is much better; "Mine iniquity is greater than I can bear."

Gen. iv. 23. "I have slain a man to my wounding, and a young man to my hurt." Onkelos followed by a few others would render, "Have I slain a man to my wounding and a young man to my hurt? I have not;" but this is a refinement evidently devised for the purpose of clearing Lamech of murder.

But besides adjusting the divisions of a sentence, we should also at the same time supply the ellipses. Thus in 1 Sam. xxix. 11, וַתִּחַם עָלַי, "Looked with compassion upon thee." Here עֵינַי *my eye* is understood. Isaiah xlviii. 11, כִּי־אֵיךְ יִחַל, "for how should it be polluted?" Here כְּבוֹדִי, *my glory*, is to be supplied from the words immediately succeeding.

Job xxxix. 24. "And he does not understand, that the voice of the trumpet *resounds*."

Isaiah lxvi. 6. "A voice of tumult *echoes* from the city," &c.

Romans vi. 17. "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." Here we must supply the conjunction *although*. If the construction were regular, the words should stand thus: πρὶν μὲν ὄντες δοῦλοι, νῦν δὲ ὑπακούσατε, &c. τ. λ.

1 Tim. iv. 1-3. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and the doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, to abstain from meats, which God hath created,"

&c. Here the sense evidently requires the opposite of *κωλύοντων* to be understood; *commanding* to abstain, &c.

As instances of wrong ellipses, the following may be taken.

Psalm x. 3. “For the wicked boasteth of his heart’s desire, and blesseth the covetous, *whom* the Lord abhorreth.” There is no reason for supplying *whom*, as is done in our version. The proper translation is, “And the covetous man curses, contemns Jehovah.” So Ewald, De Wette, Stuart, &c.

Proverbs xiii. 11. Some understand *gotten* or *acquired*. So our translation. But this is aside from the true sense, which is, “wealth is lessened by vanity, but whosoever gathers into the hand increases it.” So De Wette, C. B. Michaelis, and others.

Proverbs xxx. 15. The term *saying* has been improperly supplied in this place by our English translators. The sense is complete without it—for the two daughters are, *give, give*.

Isaiah xlii. 19. Here some would have the full form to be *כְּלֹאֲשֶׁר מְלָאֲכִי אֶשְׁלַח*, “as he to whom I have sent my messenger.” So the Vulgate, Chaldee, Saadias, Lowth. The common translation is right, and alone agreeable to the parallelism.

Matthew xiv. 25. In order to remove the miracle from this place, Paulus supplies *αἰγιαλῶ* before *θαλάσσης*. This is contrary to the context. So also in xvii. 27, he would understand *πωλήσας* before *εὐρέσεις*—as if the meaning were, “when you have sold it, you will get a piece of money.” In these unnatural ellipses Bahrdt also indulged, as might have been expected from an unbeliever.

John i. 10. *Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι’ αὐτοῦ ἐγένετο καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.* “He was in the world, and the world was made by him, and the world knew him not.” Dr. Carpenter, and others of the same school in theology, would understand *πεφωτισμένος* after *ἐγένετο*, as if the meaning were, “the world by him *was enlightened*.” The preceding verse describes Christ as the light which *lighteneth* every man; and it is therefore conceived, that a passive participle may be borrowed from this active verb (*φωτίζω*), and supplied in the present verse. In justification of this construction, we are referred to supposed parallel cases, one of which is Acts xxii. 28. The tribune who apprehended Paul was surprised at the prisoner claiming the privileges of a Roman citizen, and observed, “for a great sum obtained I this freedom,” to which the apostle replied, *ἐγὼ δὲ καὶ γεγέννημαι*, “but I was even so born.” This is not an analogous example. We

do not deny, that when the verb *γίνωμαι* is used, the predicate of the preceding clause *may be* supplied after it. The context may plainly indicate such reference. But the predicate of the preceding clause is never so understood, except when it might be aptly expressed in English by *so*. In the passage from Acts, this particle is all that is required in English to supply the full sense. It is easy to see that the supplying of *so* in John i. 10, does not convey the sense, “the world was *enlightened* by him.”*

John viii. 58. “Before Abraham was, I am.” Many have here supplied the pronoun *he*. “Before Abraham was, I am *he*.” This ellipsis, however, is neither required by the context, nor justified by parallel cases; whilst the ancient versions know nothing of it. The sense appears to be complete without it; and so far from making the passage better understood, it obliges the advocates of it to have recourse to far-fetched interpretations and strange paraphrases.

Hebrews ix. 10. “*Which stood* only in meats and drinks, and diverse washings,” &c. Here the words *which stood* are unnecessary, for there is no ellipsis whatever. The right translation of the passage is, “During which (time) were offered both gifts and sacrifices that were not able to make the worshipper perfect with respect to conscience, being imposed (in addition to meats, and drinks, and divers ablutions — ordinances of the flesh) only until the time of reformation.”

In punctuation and ellipses, we are to be guided by the connexion of the place, grammatical considerations, parallel passages, quotations in the New Testament, and by ancient versions. The first two particulars are especially useful. The context may obviously demand a certain division, without which, violence would be done to the plain sense of the passage. The syntax of the language may also prefer one punctuation to another, or the usage of words and phrases recommend one ellipsis. These should certainly weigh more with the interpreter than a predominant desire to support sentiments previously entertained, or fondly cherished. Could we bring ourselves to learn, with all submission, the will of God, and to endeavour with unfeigned sincerity to know nothing else, prejudices would cease to bias inquiry, and innumerable expedients, now followed for escaping from the true

* See “An Elementary Course of Theological Lectures, by the Rev. W. D. Conybeare, M.A., F.R.S.,” &c. 2d edition, 12mo, London, 1836, pp. 427-430.

meaning, be abandoned for ever. The two processes we have just explained, and which we regard as rather preparatory to the actual interpretation of a sentence or passage, involve a certain amount of exposition. It is impossible to ascertain the right punctuation, or the proper ellipsis, without assigning some meaning to a passage. The process by which we arrive at a knowledge of them, is not extraneous to the passage itself; but the general sense of the very place which we propose to interpret, is brought to bear upon their discovery. It is impossible that it should be otherwise. Considerations which we might wish for a time to keep in abeyance, are closely interwoven with others. They mutually modify and affect the whole process of interpretation. The principles and powers of man are such, that he cannot reasonably divest himself of a part of these considerations, especially since he has been practically and continuously habituated to them from the earliest use of language as a medium of intercourse.

Having thus adjusted the punctuation, both as to its *nature* and *position*, we should next ascertain the proper construction of a period—the subject and predicate with their adjuncts—the clauses attached to the main part of the sentence—and the syntactical principles it presents. We have already spoken of the mode of ascertaining the subject and predicate; and need not repeat former observations. Here a knowledge of the grammar of the Hebrew and Greek languages is especially required, not merely acquaintance with the general outlines, but with the characteristic peculiarities, and all the irregular phenomena which it is its province to record.

Psalm ix. 6. “O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.”

The passage literally translated stands thus:—

The enemy! they are gone—desolations for ever!

And the cities thou destroyest—their very memory has perished.

The sentiment of the verse is, that Jehovah utterly and for ever cuts off his enemies. **יְהוָה אֵלֵינוּ** is a *nominative absolute*, not a vocative as our translators took it.* Ewald, with less precision, understands it as the direct nominative case to the verb **תִּמְחֶה**, against

* Gesenius's *Lehrgeb.* pp. 723, 4.

which there is no syntactical objection.* **הַרְבֵּוֹת** is put in apposition with **הָאֵיִב**. The meaning is not, that the desolations caused by the enemy are ceased, but rather, that the enemy themselves, or all that remains of them, consists of utter, eternal ruins.

Psalm lxxxiv. 5, 6, 7. “Blessed is the man whose strength is in thee; whose heart are the ways of them. Who passing through the valley of Baca, make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God.”

After the Psalmist has spoken of the happiness belonging to those who are privileged to dwell perpetually in Jerusalem, and to be constantly worshipping Jehovah in his temple there, he passes, by the law of contrariety, to the state of such as lived among strangers, and pronounces them also blessed in the possession of a sure trust in the Almighty. The body of the sentence consists simply of the proposition, *Blessed is the man whose strength is in thee*; and with it is closely connected the description of his consummated desires, “in Zion he appeareth before God.” “Blessed is the man whose strength is in thee; in Zion he appeareth before God.” His appearing before God in Zion is the essence and the evidence of his blessedness. Though not an inhabitant of Jerusalem, yet if his strength be placed in God, he enjoys the happiness belonging to the constant dwellers in the holy city of appearing before Jehovah in his temple. The intervening words, “in whose heart are the ways, passing through the valley of tears, they make it a well, and a mild rain covers it with blessings; they go from strength to strength,” are descriptive of the feelings and hopes by which the pilgrims to Jerusalem are animated; and were suggested by the general mention of an individual whose strength is in the Lord, though he reside at a distance from the city of the great King. They carry the individual through his journey till he arrives at the temple. Nothing can be more beautiful than the delineation of the “pilgrim’s progress” here presented. Though separated from the habitation of Jehovah, and exposed to dangers, he places his strength and confidence in the most High, assured that he shall yet behold His beauty, and inquire in His holy temple. Accordingly, he loves the ways that lead to Jerusalem, along which pilgrims troop; *they are in his heart*; he thinks of

* Die poetischen Bücher des alten Bundes erklärt, *Zweiter Theil*. Die Psalmen. Zweite Ausgäbe, Göttingen, 1840, p. 320.

them with delight. The dry and dreary valleys through which he passes, are converted by hope and joy into a region abounding with water, and covered with the blessings of the latter rain. Instead of being weakened or discouraged by the valley of tears, he increases in strength, until at last he attains the summit of his desires. Such is the general construction and meaning of the sentence. Between the first and last clauses of it, a number of particulars are interposed, descriptive of the advancing pilgrim.

Romans xi. 33-35. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again."

The exclamation of the apostle, astonished at the greatness of the themes on which he had been meditating, regards three particulars. 1st, The depth of Jehovah's riches or rich mercy; 2dly, The depth of his wisdom; 3dly, The depth of his knowledge. The latter part of the 33d verse contains an additional exclamation not essentially different from the preceding, but embodying the same idea. The next verse illustrates the same particulars by way of interrogative negation, in language borrowed from the Old Testament. The first question, "who hath known the mind of the Lord," refers to *the knowledge*; the second question, "who hath been his counsellor," applies to the *wisdom*; and the third, "who hath first given to him, and it shall be recompensed to him again," enlarges upon the *riches* of God. Thus the order is inverted. The first two interrogatories are taken from Isaiah; the last from Job. In the whole passage there is a regularity of structure and symmetry of parts which the superficial reader may not perceive.*

Galatians ii. 3, 4, 5. 'Αλλ' οὐδὲ τίς τις ὁ σὺν ἐμοὶ Ἕλληνα ὄν, ἡναγκάσθη περιτμηθῆναι. Διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπεῖν τὴν ἐλευθερίαν ἡμῶν, ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσωσιν. Οἷς οὐδὲ πρὸς ὥραν ἐῤῥαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς. "But neither Titus who was with me being a Greek, was compelled to be circumcised: and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom

* See *Jebb's Sacred Literature*, 2d edition, London, 1828, 8vo, p. 117 et seq.

we gave place by subjection, no, not for an hour ; that the truth of the gospel might continue with you."

We take it for granted, that the received reading is correct, though the words *οἱς οὐδὲ* were suspected by Jerome, Theodoret, and Theophylact, in ancient times ; and afterwards by Mill, Semler, Koppe, and Griesbach. All critical authorities except D. and Tertullian have them. The passage also clearly shews that Titus was not circumcised, for the apostle would not have yielded to the false brethren in a matter where principle was concerned. St. Paul combats the insinuations of judaising teachers against himself. They alleged, that the gospel he preached among the Gentiles was not the same as that preached by the other apostles, because he insisted on *faith alone* without the works of the law, or the necessity of ceremonial observances. In answer to this objection, he states, that he went up to Jerusalem along with Barnabas and Titus ; that he made known to the chief apostles the nature of the gospel which he preached ; and that they coincided in the justness of his views. They did not find fault with his principles or conduct in the least particular ; but recognised him as a genuine apostle, who had derived his commission from the same source as themselves. The central statement of the entire passage is, "I went up to Jerusalem by revelation, and communicated unto them that gospel which I preach among the Gentiles." In the fourth verse the reason of this step is assigned. It was on account of the false brethren that he laid his mode of preaching before the apostles. The third verse is *parenthetical*, and contains a testimony to the correctness of his doctrine and conduct among the heathen. Though it was known that Titus was a Greek, yet the apostles did not insist upon the necessity of his undergoing circumcision. So fully did they approve of Paul's gospel, that they did not once require his Greek companion to be circumcised. Had Peter, James, and John, compelled him to submit to this ceremony, the calumniators of the great apostle would have had some ground for their insinuations ; but their acquiescence in his conduct shews that their sentiments were in harmony with his own. The *δὲ* at the commencement of the fourth verse is *connective* or *continuative* ; and is to be joined with *ἀνέβην* or *ἀνεθέμην*, either of which should be repeated for the sake of greater perspicuity. The third verse being thrown in by way of parenthesis, turns aside in construction from the second, and occasions an irregularity.

Hebrews v. 7, 8, 9. "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared; though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."

The body of this long sentence is composed of two closely connected statements. *First*, "Christ learned obedience." *2dly*, "He became the author of eternal salvation."

The former of these general propositions is modified by the following statements. *Christ learned obedience* in the day of his flesh; *he learned obedience* though he were a son; *he learned obedience* by the things which he suffered. The qualifying statement of the second general proposition is simple; *he became the author of eternal salvation* to all them that obey him. There is also a minor clause accompanying the first modifying statement of the former general proposition, *when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared*. This should be put in a parenthesis.

Hebrews xiii. 7, 8. "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and to day, and for ever."

This passage is greatly obscured by the rendering just quoted from the received version. "Remember your leaders," says the apostle "who have spoken unto you the word of God, and attentively considering the end of their life, imitate their faith." These spiritual guides or teachers were now dead. They had borne a triumphant testimony to the truth and power of Christianity; and the apostle exhorts his readers to follow their example. From the common version it might be inferred, that "Jesus Christ" is put in apposition with "the end of their conversation;" but a cursory inspection of the original dissipates such an idea.

After ascertaining the right construction of a sentence, it will be proper to examine more minutely the sentence or passage itself, for

I. It may contain within itself the means of its explanation.

Parallelism, antithesis, contrast, opposition, &c., may furnish the necessary elucidation.

Here parallelism of members is of the same importance as in the case of single terms or phrases, confirming what was already probable, removing obscurity, or leading to a right choice among various senses which the passage is capable of bearing.

Take the first Psalm. The first three verses contain a description of one character; the last three a delineation of its opposite. Two characters are contrasted in the Psalm. *Blessedness* is predicated of the one; *destruction* and *misery* of the other. Many expositors take the first three verses to belong immediately to Christ. So Hawker, Fry, and others, understanding *the man* to mean, *the Son of man*. But the fourth verse, by mentioning the ungodly, points to the *whole class* of the righteous in the first division, as those with whom the ungodly are contrasted. The sixth verse leads to the same conclusion, "For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish." It is quite uncommon to put the character of the Saviour and that of the wicked in opposition. Hence the Psalm contains a description of the righteous and the ungodly.

John iii. 6. "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." That which is born of man with his fleshly, carnal, unrenewed nature, possesses the same carnality and sinfulness. In contrast with this it is stated, "that which is born of the Spirit is Spirit;" *i.e.* the subjects of the Holy Spirit's regenerating power are spiritual in their nature, or inwardly holy. Two births are opposed to each other. The Holy Spirit is the author of the one; — man is the instrumental cause of the other. There is a supernatural and a natural generation. The children born in the one are holy, because the Spirit of whom they are born is holy; — the children born in the other are carnal and polluted, because those from whom they spring, possess an imperfect and sinful nature.

II. Its meaning may be perceived from the connexion in which it stands. In examining the connexion observe,

(a) The leading design of the writer, or the object he has in view in the passage. This has been technically called the *special scope*.

(b) The *nature of the union* subsisting between a passage and its vicinity, whether intimate or loose, interrupted or otherwise.

(a) The special scope of the writer. By this is meant the object he had in view in the particular portion under examination.

It were equally improbable as impious to suppose, that the sacred authors had no definite purpose in the various compartments of their writings; or that the phrases they employ were not specially adapted to develope a consistent meaning. Each expression has its proper locality;—each contributes to educe the steps of an argument or illustration, and to forward the general conclusion of the whole book. This is the method pursued by every author. In treating of a certain topic, he naturally selects such phraseology as appears most suitable and subservient to his purpose. Different arguments are advanced;—separate modes of illustration are followed;—and the minor parts are made to bear upon and prepare the way for the general inference. The special scope may be discovered from the preceding and succeeding context, comprehending a larger or less extended range as circumstances may require. It will be necessary, however, to examine the *general* scope, of which the *special* is merely a subdivision. The author of a book must have undertaken it with some fixed design, and kept in view a certain object throughout. To write without this, were to write unintelligibly and confusedly. The sacred penmen, under the superintendence of the Spirit, were led to treat of holy themes regarding the church of God; and in their discussion, to adopt such modes of conveying their sentiments as were best fitted to the nature of the topics. When, therefore, we perceive the scope of a writer—the object at which he aims—the grand point which he wishes to attain—we are in the right way of arriving at a knowledge of his work. By the general scope is meant, the design which the author had in writing his book,—the object he proposed to himself in the whole work. It may be known in various ways. *1st*, From the specification of the writer himself notifying the principal end he had in view; *2dly*, From a careful perusal of the book itself; *3dly*, From the occasion to which its origin must be attributed.

1st, Sometimes the author has told us, more or less plainly, in the book itself, his design in writing. This is ordinarily done at the beginning or end. Thus Solomon, or the author of Ecclesiastes, has explained at the commencement, the argument he undertook to illustrate (i. 2), viz. the insufficiency of earthly enjoyments to render men happy. So also at the commencement of Proverbs, the object of the writer is thus set forth: “The Proverbs of Solomon the son of David, King of Israel; to know

wisdom and instruction ; to perceive the words of understanding ; to receive the instruction of wisdom, justice, and judgment, and equity ; to give subtilty to the simple, to the young man knowledge and discretion," i. 1, 2, 3, 4. In the Acts of the Apostles, the design of Luke's Gospel is stated in these words : " The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandment unto the apostles whom he had chosen ;" and in the Apocalypse is contained the following announcement : " The revelation of Jesus Christ which God gave unto him, *to shew unto his servants things which must shortly come to pass.*" Many of the prophets announce the subject of their predictions at their commencement, as Jonah, Nahum, &c. At the end of his first epistle, Peter thus declares its scope : " By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand," v. 12. In like manner, John announces the leading design of his gospel near its termination : " But these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name," xx. 31.

2dly, Where the general scope of a book is not thus propounded, we should peruse it again and again, comparing the different parts till the design of the writer be discovered. This is often derived from *reflections of the same kind* recurring in the book itself. Unless some prevailing sentiment had pervaded the mind of the writer, and been kept continually before his view, such reflections would either have been wanting, or ceased to return frequently and at stated intervals ; or they would have materially differed from one another. That they are to be taken as an index of the leading design which the author of a book had in view, is pretty evident from the fact, that when there is an express declaration of the scope in addition to them, both are seen strictly to harmonise. Thus reflections interspersed throughout the gospel of John, declaring that these things were written to establish the faith of christians in Jesus as the Son of God, (see ii. 11 ; xxii. 24, &c. ; vi. 64, 71 ; vii. 30 ; xii. 16 ; xxxvii. 41 ; xviii. 9, 32 ; xix. 36), agree with what is openly announced in xx. 31. So also the scope of the writers of the books of Kings and Chronicles was to show, from the history of the chosen

people, that every thing happened according to the genius of a theocracy; God himself inflicting punishments and bestowing rewards immediately after the commission of crime, or the practice of virtue. This is apparent, because at the end of the history of each king, an observation is made respecting the prosperity or adversity of the Israelites, just as they were obedient or otherwise to the divine commands. In attending to such reflections, however, the interpreter should see that they be scattered over the entire book; and that they be such as to exhibit the *leading design* of the writer. Thus those who affirm, that the general scope of the Acts of the Apostles is to defend Paul from the accusation of the Jews that he was a despiser of the law, are in error. This conclusion cannot be maintained from statements setting forth that the apostle preached first to the Jews, and when rejected by his countrymen, to the Gentiles; because observations of this purport are not found repeatedly in the book.

3dly, Sometimes the general scope is not discoverable by either of the two methods referred to. In such cases, we must endeavour to ascertain *the immediate occasion* which gave rise to the book or epistle, and thence learn the leading design. Thus their subjects are sometimes prefixed to the Psalms, indicating at the same time the historical circumstances in which these compositions originated. It cannot be denied, however, that the genuineness of the titles is matter of great doubt. We are inclined to subscribe to the opinion of Eichhorn, Stark, Rosenmüller, and others, who think that there have been additions to the ancient genuine titles; and that the more recent are often incorrect. The predictions of the prophets, again, received a distinct colouring from the historical circumstances out of which they arose. When, therefore, we know the occasions on which they were composed, and the direction they naturally took, we ascertain their general scope.

Thus much for the general scope which the authors of the different books had in view when commencing to write under the direction of the Spirit.

In endeavouring to ascertain the object of any writer in a particular place, it will be requisite, not only to examine and analyse the parts which precede and follow, but also to bring the general scope to bear upon it. The special scope is intimately connected with the general, and the general with the special. When we perceive the one, it assists in discovering the other.

The entire book must usually be perused, that the design of an author in a given place may be correctly apprehended in its subservience to his chief object.

The special scope being merely a subdivision of the general, may be discovered in the same way. The preceding and succeeding context ought to be attentively weighed, in connexion with the general scope of the whole. Thus the particular design of the portion to be explained will appear. This is a matter which may require no small discernment and acuteness. It is proper first, to acquire a general idea of the contents of a book, or the leading subject treated by the author. This process prepares us for going into detail by examining minute portions, and descending from a survey of the outline, to the smaller parts and connexions. Having a comprehensive view of the whole, we are better able to survey the pieces of which it consists.

Thus we take the passage Romans vi. 21-23, and in order to understand it fully, we endeavour to ascertain the *special scope* of the writer. The *general scope* of the whole epistle is to establish the doctrine of justification by the righteousness of Christ. The design of the 6th chapter is seen from its commencement. It is to show, that the doctrine of justification by the free grace of God, so far from being an encouragement to live in sin, has an opposite tendency to destroy the power of sin in believers. To illustrate and confirm this statement the apostle asserts,

1st, That Christians are buried with Christ in baptism, so that being united to him as members of his mystical body, they should necessarily die and rise with Him;—die to sin and rise to a new life of righteousness; verses 2-11.

2dly, He reminds them of the fact, that the profession of the gospel obliges them no longer to be the slaves and vassals of sin; for, in adopting it they devoted their entire persons to the service of God. In becoming Christians they were set free from the vassalage of sin; verses 12-20.

3dly, He depicts the consequences of sin, particularising eternal death as the wages paid to its servants; verses 21-23.

Thus the passage forms part of an illustration used by the apostle to show, that the superabounding grace of God in justifying sinners discourages continuance in sin. The wages of sin is eternal death, which professing Christians shall certainly receive, if they be its servants—but grace reigns unto eternal life through righteousness. Obedience to sin unavoidably leads to

death—grace implies and produces freedom from its dominion. How then can the doctrine of free grace encourage licentiousness?

(b) The connexion subsisting between the parts of a continued discourse has been denominated *logical*, in reference to the thoughts expressed; *psychological*, as far as it depends on the laws of the association of ideas; *historical*, when events are related in chronological order; *historico-dogmatic*, when transactions occur in conjunction with the teaching of doctrines. There is also the *optical* connexion, in which the order of time is neglected, as in prophetic utterances. It is unnecessary to speak at any length of these subdivisions.* The nature of the connexion, whatever it be, should be diligently consulted. Whether the parts of a period or passage express genus or species, the whole or a part, cause or effect, antecedents or consequents, things similar or their contraries, by knowing them the interpreter will be benefited in his inquiries. Again, the laws of the association of ideas, which are, contiguity in time and place, causation, resemblance, contrast, will also promote a right perception of the meaning of Scripture. The manner in which ideas were suggested to the writers will be found in unison with the usual operations of the human mind, and may lead us to sympathise with their feelings, and to enter into their experiences, as they pour forth their inspired strains, and depict, in lively images, the fortunes of the people of God. In poetry especially, an acquaintance with the train of thought, and the circumstances by which it is incessantly influenced, will contribute much to the explication of the tropical language employed. It is useful also to attend to the succession of events, particularly when doctrines are related at the same time. The order in the gospels is not chronological. Circumstances and discourses are interwoven or put in juxtaposition, that require to be separated. It is highly probable, that our Lord uttered the same sentiments on different occasions, and before different persons;—that some at least of his parables were repeated; and that his discourses having been delivered in various circumstances, present a variety of form and length in the different gospels.†

* See *Unterhirscher's Hermeneutica Biblica generalis*, ed. sec. Cœniponti, 8vo, 1834, sections 106-114, pp. 164-181.

† “Attamen conatus definiendi singulorum ordinem et occasiones præsertim in Evangeliiis frustraneus videtur, præsertim si consideremus, Jesum diversis temporibus, diversis in locis, coram diversis auditoribus prædicasse, ex quo plane ridicula est

It is necessary to observe, that the connexion may be interrupted or externally severed by parentheses. These need to be attended to, as they may occasion some difficulty. Remarks relating to time and place, or brief secondary circumstances are intercalated; after which a paragraph or sentence is continued, as if no interruption had taken place. So

Genesis xxiii. 2. "And Sarah died in Kirjath-arba; (the same is Hebron in the land of Canaan): and Abraham came to mourn for Sarah, and to weep for her."

Exodus xii. 15. "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel."

In this version the parenthesis cannot be marked, because the original words are unnaturally transposed. The following is a literal translation of the verse.

"Seven days shall ye eat unleavened bread, even the first day ye shall put away leaven out of your houses: (for whosoever eateth leavened bread, that soul shall be cut off from Israel), from the first day until the seventh."

Isaiah lii. 14, 15. "As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men); so shall he sprinkle many nations."

Isaiah liii. 9. "And they had assigned him his grave with the wicked,

(But he was with the rich after his death);
Though he had done no violence,
And deceit was not in his mouth."

The parenthetical remark is thrown in to shew how easily God defeated the designs of the Messiah's enemies; and how the disgrace they intended to cast upon him was turned to his honour.

Daniel viii. 2. "And I saw in a vision (and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam); and I saw in a vision, (and I was by the river of Ulai)."

Acts i. 15. "And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty)."

opinio, ac si unam eandemque doctrinam, imo et parabolam semel tantum et non sæpius verbis, ut fieri solet, plus minusve diversis exposuerit, cum contra singuli Evangelistæ doctrinam aliquam Domini semel tradidisse contenti fuisse videntur. Unterkircher's *Hermeneutica*, p. 173.

Romans i. 3-7. "Concerning his Son Jesus Christ our Lord, (which was made of the seed of David, according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; by whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: among whom are ye also the called of Jesus Christ;) to all," &c.

In the original the long parenthesis is interrupted, and broken into two by the phrase, "Jesus Christ our Lord;" but this disappears in the received version.

1 Cor. viii. 1-4. "Now as touching things offered unto idols, we know that we all have knowledge (knowledge puffeth up but charity edifieth. And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him); as concerning therefore the eating of those things," &c.

2 Cor. xiii. 2. "I have already said and do say beforehand (as if I were present a second time, though now absent) to them that heretofore have sinned," &c.

Coloss. iii. 13 is wholly a parenthetical verse, exegetical of *πραότης* and *μακροθυμία* just mentioned.

We are also of opinion that a parenthetical clause is to be found in Heb. vi. 2, viz. (*Βαπτισμῶν διδασχῆς, ἐπιθέσεώς τε χειρῶν.*) To this assumption we are led by the want of the particle *καὶ* before *βαπτισμῶν*, intimating a slight change in the flow of the words, as also by *ἐπιθέσεώς τε* immediately following *βαπτισμῶν διδασχῆς*. Placing the words in a parenthesis, the sentence stands thus, "Not laying again the foundation of repentance from dead works and faith in God, (the doctrine of baptisms, and the laying on of hands), and the resurrection of the dead, and eternal judgment." The four great doctrines of the gospel are thus mentioned, viz. repentance, faith, the resurrection, and the judgment. In order to shew the connexion of the Old Testament with the New, the parenthetical clause is thrown in, as explanatory of repentance from dead works and faith in Christ. The former was symbolised by the various baptisms or ablutions under the Mosaic dispensation, pointing to the necessity of repentance; whilst faith in God was significantly taught by the imposition of hands on the head of the sacrificial victim. These observances of the Levitical law prefigured repentance and faith, more clearly revealed under the new economy.

The following have been considered as parentheses without sufficient reason.

Psalm xlv. 5. "Thy sharp arrows (— the people fall at thy feet —) pierce into the heart of the king's enemies."

The clause inserted in parenthesis is merely exegetical of the adjective *sharp*, and should not be in brackets.

2 Cor. i. 12. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity (not with fleshly wisdom but by the grace of God), we have had our conversation in the world," &c. Even Knapp, whose judgment in these matters was excellent, has retained the parenthetical brackets in this place, when they should be removed. This has been rightly seen by Winer and Lachmann.

Digressions are somewhat different from *parentheses*. They consist of deviations from the line of argument pursued, into collateral topics;—or turnings from the direct course of thought into another somewhat allied to it. They are longer than parentheses. The latter interrupt the construction of a sentence,—the former slide into or suggest another train of ideas. The former intercalate a few words—the latter introduce subordinate or correlative sentiments, expressing them more fully than by parenthesis. The writings of the apostle Paul abound most in such digressions. There the stream of thought is frequently interrupted. His soul, filled with holy zeal, and intent upon the highest themes, neglected to observe those laws of style and grammar which the less ardent are wont to follow. Hence he gave expression to sudden ejaculations, and intercalary bursts of feeling. Frequently did he digress from one train of thought to another, returning again to the former. "He was, as it is visible, a man of quick thought and warm temper, mighty well versed in the writings of the Old Testament, and full of the doctrines of the New. All this put together, suggested matter to him in abundance on those subjects which came in his way: so that one may consider him, when he was writing, as beset with a crowd of thoughts, all striving for utterance. In this posture of mind it was almost impossible for him to keep that slow pace, and observe minutely that order and method of ranging all he said, from which results an easy and obvious perspicuity. To this plenty and vehemence of his may be imputed those many large parentheses, which a careful reader may observe in his epistles. Upon this account also it is, that he often breaks off in the middle of an

an argument, to let in some new thought suggested by his own words; which having pursued and explained, as far as conduced to his present purpose, he reassumes again the thread of his discourse, and goes on with it without taking any notice that he returns again to what he had been before saying; though sometimes it be so far off, that it may well have slipped out of his mind, and requires a very attentive reader to observe, and so bring the disjointed members together, as to make up the connexion, and see how the scattered parts of the discourse hang together in a coherent, well-agreeing sense, that makes it all of a piece."* A remarkable example occurs in the epistle to the Ephesians iii. 2-iv. 1, where the awkward division of chapters greatly obscures the connection. "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles" (iii. 1), repeated in iv. 1, "I therefore, the prisoner of the Lord, beseech you," &c. From not perceiving this digression many have supplied the substantive verb to the pronoun *ἐγώ*. So Rosenmüller.

Another example occurs in the epistle to the Philippians i. 27-ii. 16. After the apostle had expressed his joy at the advancement of the Philippian Christians in religion, and communicated to them the strait in which he was, he turns aside to exhort them to steadfastness in the faith, to unity and humbleness of mind. The sixteenth verse of the second chapter is closely connected with the twenty-seventh of the preceding.

2 Cor. iii. 14-17. Some make a parenthesis in this place, but there is properly a digression.

Hebrews v. 10-vii. Here the apostle having introduced Melchisedek as a remarkable type of Christ in his kingly and priestly offices, breaks off the subject, in order to reprove the Hebrew Christians for the comparatively slow advancement they had made in the divine life. At the seventh chapter, he resumes the topic of Messiah's priesthood, and proceeds to discuss its *permanency*, as compared with that of Melchisedek.

Zechariah vii. 8-viii. 18. The captives inquire of the priests and prophets, whether they should continue to observe days of fasting, now that the temple was restored. Instead of answering immediately this question, the prophet turns aside (vii. 8) to speak of the causes which brought misfortunes upon the people, and the conduct God required of them in prosperity. It is not till

* Locke's preface to a "Paraphrase and Notes on the Epistles of St. Paul to the Galatians, Corinthians, Romans, Ephesians."

verse 18 of chap. viii. that a special answer is given to the question proposed.

2 Cor. xii. 14–xiii. 1. “All from ‘Behold, this third time I am ready to come to you,’ ver. 14, to ‘this third time I am coming to you,’ chap. xiii. 1, must be looked on as an incident discourse, that fell in occasionally, though tending to the same purpose with the rest; a way of writing very usual with our apostle and with other writers who abound in quickness and variety of thoughts as he did. Such men are often, by new matter rising in their way, put by from what they were going, and had begun to say; which, therefore, they are fain to take up again, and continue at a distance; which St. Paul does here, after the interposition of eight verses.”*

In conducting these two processes, we have been virtually examining the context, and preparing the way for bringing it fully to bear upon the sentence which we purpose to expound. When the scope of a writer has been discovered, and the nexus of a passage with its vicinity, we readily perceive the assistance afforded by the context. However simple the rule which teaches us to consult and examine the context, it is of great importance. The neglect of its observance has led to the greatest errors in doctrine. Men have often selected passages, severing them by violence from the connexion in which they stand, and endeavouring to graft the most erroneous sentiments upon the words of Scripture. Controversialists are liable to fall into this error. Those who are more actuated by a love of victory than of truth, have frequently recourse to an expedient so reprehensible. But it is unworthy of the Christian. It is inconsistent with his character, as it indicates a spirit far from that which the gospel inculcates. It is therefore of the utmost importance to attend to this canon, and to explore the locality of the passage itself.

Ecclesiastes x. 1. “Dead flies cause the apothecary’s ointment to send forth an offensive smell; more powerful than wisdom and honour is a little folly.”

Here the latter part of the verse explains the introduction of the former, and the application it was intended to serve.

Micah ii. 7. “O thou that art named the house of Jacob, is the spirit of the Lord straitened? *are* these his doings? do not my words do good to him that walketh uprightly?” This verse

* Locke’s Notes on the Second Epistle to Corinthians. Works, 10 vo’s, London, 1823, vol. viii. pp. 238, 9.

reprehends the ungodly by asking them, did they think the power of the Lord was lessened, so that he could not authorise his prophets to threaten them with sore punishment, because of their iniquities. “Is the spirit which inspires the prophets become impotent?” In the preceding verse, they had interdicted the true prophets of Jehovah from prophesying; and therefore these words, taken in their connexion, contain a minatory interrogative addressed to them, “Are ye so infatuated as not to know, that the Lord’s true prophets cannot be interdicted from declaring His judgments, although you like them not?”

John vi. 53. “Then said Jesus unto them, Verily, verily, I say unto you; except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.”

Some interpreters maintain, that the Saviour here speaks of the Eucharist, which topic they make to commence with the 51st verse. But the occasion on which the discourse was delivered is opposed to this. We allow that he might have spoken beforehand of the holy supper; but it does not appear that he did so here. That the words are figurative, our Saviour himself leads us to conclude; for he corrects the carnal notions of the Jews who took them in their gross or literal sense: verse 63, “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.” The context thus proves that the words are figurative. In the 51st verse Christ declares, “I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world;” and in the 47th verse, “he that believeth on me hath everlasting life.” Eating, therefore, of the heavenly bread or true manna, is the same as *believing on* Christ. Our Lord speaks of the gospel, which, when a man believingly and cordially receives, he eats the flesh and drinks the blood of the Son of man.*

* Mortis commemorationem quam v. 51 fecit, jam nunc supprimebat, quum Judæi eam tam male intellexissent. De sacra cœna igitur non potest esse sermo. Jesus enim hortatur auditores suos, ut edant ejus carnem, et bibant ejus sanguinem; hoc autem non poterant intelligere, si de sacra cœna sermo esset; nam hujus ritus ne ideam quidem habebant. Accedit, quod res illa ipsa, de qua Jesus nunc verba facit, necessaria esse dicitur ad consequendam τὴν ζωὴν. Jam vero talis necessitas nusquam tribuitur sacræ cœnæ usui, sed fidem in Jesum Christum et nominatim in ejus mortem piacularem ubique necessariam esse, dicit Scriptura, ad æternam vitam salutemque obtinendam. Tropus in hac oratione manifeste nititur eo, quod in superioribus sermo fuit de cibo corporeo (manna.) Et quum supra v. 40, dixisset: πᾶς πιστεύων ἐν

Colossians iii. 1, 2. "Seek those things which are above; set your affection on things above, not on things on the earth." This is a general admonition. In the fifth and following verses the various particulars included in it are mentioned. It is specially applied to individual acts; from which we may observe the fulness and extent of meaning comprehended in the exhortation.

III. Parallel passages.

We have before spoken of *verbal* parallels; now we are chiefly concerned with *real*. Examples of the latter are to be had in abundance; for the same things are frequently repeated in various places of Scripture. Thus the books of *Samuel* and *Kings* may be placed in juxtaposition with *Chronicles*; *Ezra* with *Nehe-miah*; and the first three gospels with one another; the 2d and 3d chapters of the 2d epistle of Peter with the epistle of Jude.

The following examples are taken from De Wette's Introduction.

1 Chron. i. 1-4.....	Gen. v.
" i. 5-23.....	" x. 2-29.
" i. 24-27	" xi. 10.
" i. 29-31.....	" xxv. 13-15.
" i. 32, 33.....	" xxv. 2-4.
" i. 35-54.....	" xxxvi. 10-43.
" ii. 3, 4	" xxxviii. 3-30.
" ii. 5.....	" xlv. 12.
" ii. 6-8.....	Joshua vii. 1, 17, 18.
" ii. 10-12.....	Ruth iv. 19.
" ii. 13-17.....	1 Samuel xvi. 6, &c.
" iii. 1-9	2 Samuel iii. 3-6; v. 14.
" iii. 10-19.....	Books of Kings.
" iv. 24	Numbers xxvi. 12.
" iv. 28-31	Joshua xix. 2-5.
" v. 1-10	Genesis xlv. 9; Numb. xxvi. 5; Joshua xiii. 16, 17.
" v. 30-41.....	Esra vii. 1-5.
" vi. 39-66.....	Joshua xxi. 10-39.
" vii. 1-5.....	Gen. xlv. 13; Numb. xxvi. 23.
" vii. 6-12.....	Gen. xlv. 21; Numb. xxvi. 38-40; 1 Chron. viii. 1, &c.
" vii. 13.....	Gen. xlv. 24.
" vii. 14-19.....	Numb. xxvi. 29; xxvii. 1.

ζωὴν αἰώνιον, coll. v. 47; et v. 51, ἐγὼ εἰμι ὁ ἀετός—ἵαν τις φάγη—ζήσεται εἰς τὸν αἰῶνα, nunc vero v. 53; ἵαν μὴ φάγητε τὴν σάρκα—καὶ πίητε αὐτ. τ. αἷμα, οὐκ ἔχετε ζωὴν κ. τ. λ.: sponte intelligitur, has omnes loquendi formulas eodem sensu spectare, veram fidem Christo tanquam Messie habendam." Rosenmülleri Scholia, vol. ii. editio sexta, pp. 479, 80.

1 Chron. vii. 20-29	Numbers xxvi. 34-38 ; Joshua xvi. 5, &c.
" vii. 30-40	Numb. xxvi. 44-47.
" viii. 1-28	Numb. xxvi. 38-40 ; 1 Chron. vii. 6, &c.
" viii. 29-40 }	1 Sam. ix. 1 ; xiv. 49-51.
" ix. 35-44 }	
" ix. 2-34	Nehemiah xi. 3-24.

Similar examples are given by De Wette from the books of Samuel, Kings, and Chronicles.*

Real, like *verbal* parallels, are naturally divided in the following manner.

(a) Parallels in the same book or composition.

(b) In the writings of the same author.

(c) In any part of Scripture.

(a) Proverbs xxix. 13. "The poor and the oppressor meet together ; Jehovah enlightens the eyes of both." Parallel to this verse is Prov. xxii. 2, where instead of אִישׁ תְּכַכִּים (a man of vexations or oppressions, ἀνὴρ συντριμμύων, as the Venetian version rightly renders the phrase) the simpler עָשִׁיר (rich man) is found. The clause "lighteneth both their eyes" is synonymous with "the maker of them all." *To give light to the eyes is to make or create.*†

Isaiah xlix. 7. This verse is an abbreviated expression of the ideas which are spread out in chapter lii. 13-liii. ; but it is especially parallel with verses 14 and 15. "The Messiah who is now despised and rejected will shortly afterwards be gloriously exalted and honoured." Such is the sentiment of both passages. The latter tends to illustrate the former, especially in the expressions applied to the feelings and attitude of the kings introduced into the prophetic description.

Isaiah lxi. 25. This is exactly parallel with Isaiah xi. 6-9. The latter passage is evidently figurative, as may be seen from the conclusion of the *ninth* verse ; and this circumstance determines the 25th verse of chapter lxi. to be figurative also. In the new Jerusalem, or the glorious church of the latter day, vice shall come to an end, wars shall cease, and men live together under the efficacious influence of the gospel in peace, harmony, and love.

* Lehrbuch der Historisch-Kritischen Einleitung in die Bücher des Alten Testaments. Vierte Auflage, Berlin, 1833, pp. 236, 7, 8.

† See Umbreit's Philologisch-Kritischer und Philosophischer Commentar über die Sprüche Salomo's, 8vo, Heidelberg, 1826, pp. 389, 90.

Acts ii. 4. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." In this verse it is stated, that the apostles were enabled to speak with other tongues. Some of the later Rationalists have attempted to shew, that there was nothing uncommon or miraculous in it, but that the tongues had been acquired by the apostles in the usual way. This opinion is refuted by all the passages that speak of such an endowment. Acts x. 44, 45, 46; xix. 6. Compare also viii. 14-20.

Romans vii. 5. "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death;" *i. e.* when we were in a carnal unrenewed state, the sinful passions which were excited by the law were actively alive and efficacious in our sensual part, causing us to commit such transgressions as tended to everlasting death. That this is the sense of the first clause is apparent from Romans viii, 8, where the same mode of expression occurs. "So then they that are in the flesh cannot please God," *i. e.* they who are in their carnal unconverted condition; as the context shews, especially the *sixth* and *seventh* verses. Here the same phraseology must be taken in the same manner, especially as the connexion is altogether in favour of it. Mr. Locke takes "being in the flesh" to mean, *the understanding and observance of the law in a bare literal sense, without looking any further for a more spiritual intention in it*; but this obscures the true sense of both verses.

(b) Numbers xiii. 1, 2, 3-Deuteron. i. 22. In the former passage, Moses is said to have sent spies to search out the land of Canaan by the express commandment of God; but in the latter, the people themselves came near unto Moses every one of them, and said, "we will send men before us, and they shall search us out the land," &c. It is added, "the saying pleased Moses well," and he sent twelve men accordingly. Taking both places together, it is manifest, that the people wished Moses to send spies, and that God also expressly commanded it. It was not solely because the people requested Moses, that he selected twelve men to go into the promised country; he had a higher warrant for taking such a step. God commanded it, and the people's wish agreed. There is no contradiction between the passages, as De Wette and others suppose. A particular circumstance is stated in each which is not recorded in the other.

Deuteron. xix. 12-18 is parallel with Numbers xxxv. 24-30. Deuteron. iii. 26 with Numbers xxvii. 14.

Romans xiv. 16, is parallel with 1 Cor. x. 29, 30.

Colossians ii. 13, 14, 15, is parallel to Ephesians ii. 14, 15, 16, and receives some light from the latter.

Colossians iii. 16, is parallel with Ephes. v. 18, 19. The phrase, "in all wisdom teaching and admonishing one another," is more full than the corresponding clause in Ephesians, "speaking to yourselves," which must be joined with, "be filled with the Spirit." The conclusion of the two passages nearly agrees. In Ephesians we have, "in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord;" in Colossians, "in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." The latter passage is correctly pointed by Knapp; the former, incorrectly.

(c) Genesis xxxii. 24-30—Hosea xii 3-5. These two passages refer to the same transaction; but the latter, although much briefer, throws considerable light upon the former.

In Genesis, *the nature of the person* with whom Jacob had this remarkable conflict is not so clearly defined, as in Hosea. Jacob indeed believed, that this person had the power of blessing him, and after he had been blessed "he called the name of the place *Peniel*, for I have seen *God* face to face and my life is preserved." Jacob's name was also changed by him; but still he is called *a man*. The prophet Hosea puts it beyond a doubt, that he was a divine person, by styling him not only *an angel* and *God* (elohim), but *Jehovah, God of hosts; Jehovah is his memorial*. Whilst, therefore, he was *a man*, and *an angel*, or *the angel of the covenant*; he was also *the supreme Jehovah*. These titles and attributes belong to none other than the second person of the blessed Trinity, Christ the Saviour.

Compare also the following, which contain a prophecy and the account of its fulfilment, the latter illustrating the former.

Genesis xlix. 7. "I will divide them (Simeon and Levi) in Jacob, and scatter them in Israel." Joshua xix. 1; 1 Chron. iv. 24, 39; Joshua xxi.; 1 Chron. vi. shew the meaning to be, that they were to have no distinct portion for themselves, but that their possessions were to be scattered throughout the land. Thus Simeon had only a part of the land of Judah, and went elsewhere for accommodation; while Levi had some cities in every tribe.

Isaiah iii. 2, 3, with 2 Kings xxiv. 14.

John i. 3—Colossians i. 16. Some render the words of John,

“All things were done by him,” *i. e.* all things connected with the gospel dispensation. But the sentiment in Coloss. i. 16 is quite similar, and the phraseology analogous. The πάντα δι’ αὐτοῦ ἐγένετο of the one, closely correspond to the πάντα δι’ αὐτοῦ ἐκτισται of the other. The verb employed in the latter is appropriated to *creation* (although Schleiermacher hastily states the reverse); and both places clearly demonstrate, that all created things were brought into existence by Christ.

The passage in Colossians is more full and explicit than that of John.*

We proceed to give a few examples of interpretation in which errors are committed by those who mistake or pervert parallel passages.

John xxi. 17. Some have attempted to prove that the words contained in this verse, “Lord thou knowest all things; thou knowest that I love thee,” do not assert or imply omniscience, by referring to 1 John ii. 20, “Ye have an unction from the Holy One, and ye know all things.” But the two places are not parallel. In the latter, the apostle refers to the *knowledge of doctrines*. Peter, in his reply to Christ, alludes to the *knowledge of the heart*. He appeals to Jesus to witness his sincerity, affirming, that nothing is unknown to him, not even the secrets of the heart. That the apostle in his first epistle is speaking of an acquaintance with doctrine, is shewn by the context. He mentions Antichrists or false teachers, who endeavoured to seduce the brethren from the faith; and comforts those to whom he wrote by the assurance, that they had received the influences of the Holy Ghost, by which they would be enabled to know all the subjects in dispute, — all evangelical truth. The writer thus speaks of different topics in the two places. They are not parallel.

1 Cor. x. 2 — Matthew xxviii. 20. Trinitarians are wont to contend, that the form of Christian baptism contained in the latter passage is a proof of the equality of the persons associated; especially as *the one name* belongs to all. It were absurd to dedicate individuals in baptism to the *service of a creature*; or to baptise them *by the authority of a creature*, in connexion with the Supreme Creator. It is true, that the Israelites “were all baptised unto Moses in the cloud and in the sea,” but because

* See *Lücke's Commentar über das Evangelium des Johannes*, Dritte Auflage. Bonn, 1840, 8vo, pp. 302, 3; and *Olshausen's Biblischer Commentar*, Vierter Band. Königsberg, 8vo, 1840, p. 337.

the same term *baptise* is used in the two passages, we must not hastily conclude that the sentiment is similar. The Israelites, by passing through the Red Sea, were set apart to the service of God in the religion which Moses was commissioned to deliver. They took upon them the obligations of that religion which Moses enjoined. The one passage throws no light upon the other. It is not written that the Israelites were baptised in the name of Moses, associated with the Father and the Holy Spirit.

Connected with the topic of parallel passages is *the analogy of faith* or *doctrine*. The expression is derived from Romans xii. 6. "Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith," κατὰ τὴν ἀναλογίαν τῆς πίστεως, *according to the analogy of faith*. The meaning of the verse is not, "prophesy in such a manner as that what you utter will accord with the doctrine of faith contained in Scripture;" but rather, let each individual prophesy according to the measure of faith or knowledge which he actually possesses. Let him not attempt to exceed his gifts, but wisely confine himself to the degree of knowledge which he has actually attained. Thus, the passage furnishes no foundation for what is termed *the analogy of faith*.

The phrase in question means, the general tenor of Scripture doctrine, or the clear and unambiguous consent of many passages brought to bear upon such as appear to be dark, difficult, or contradictory. When an interpreter carefully examines the fundamental, clearly revealed doctrines of Scripture, and, with complete conviction of their truth, combines them into a harmonious system, he should not put such a construction on a particular place as would clash with their testimony. Here it is implied, that the Bible has been attentively read, and that its evidence in regard to leading doctrines and duties has been well ascertained.

The analogy of faith is a rule to the expositor himself. If others dispute what he believes to be taught in the word, by the help of which he discards one meaning at least from a passage, the principle will be useful only to himself. Should they agree with him in acknowledging the inculcations of revelation, this analogy becomes a rule not only to the individual himself, but to those who coincide with him in sentiment.

The analogy of faith does not lead to the discovery of the meaning of a passage which is ambiguous or obscure. If we are at a loss to know the precise import of a period, it will not be

opened up by means of this rule. It will prevent us from imposing such a sense as would contradict other places, of whose meaning we are assured; but it cannot furnish more valuable assistance. It is negative in its operation, not positive. It constrains the expositor to adhere to the consistency of Scripture with itself, and to self-consistency of interpretation; but where a passage admits of various senses, it cannot point out the one which is true and proper.

Thus, if an interpreter be satisfied, that the doctrine of the saints' perseverance is inculcated or implied in the Bible, he will conclude, that Hebrews vi. 4-6 cannot be explained so as to violate or contradict this important truth. The other passages which teach directly or by legitimate inference the final perseverance of believers, do not explain this place. They shew what it cannot mean;—but they are far from affirming what it does mean.

Again, if we be satisfied that the doctrine of justification by faith alone is inculcated in the epistle to the Romans, we are sure that in the 2d chapter of the epistle of James, nothing is taught which is opposed to that fundamental doctrine.

In applying the analogy of faith to actual exegesis, it is highly incumbent on the interpreter to see, that what he so designates be composed of fundamental doctrines, and such as are clearly taught. It is of little avail to take for granted, without thorough examination, a large system or creed, and hastily to reject every interpretation which does not harmonise with all its minutiae. Let the constituents of the principle be the great verities of revealed truth—the chief articles of Christianity—and the probability will be greater, that it may be extensively useful. But if it be lengthened so as to embrace the peculiar dogmas of a sect, there is less probability of its useful application, except to the narrow adherent of a particular creed. Such an one it may keep from falling into inconsistency, but he will be allowed the use of, what he calls, the analogy of faith, without the co-operation or concurrence of other expositors.*

* See Gerard's *Institutes of Biblical Criticism*, 8vo, Edinburgh, 1808, pp. 159-164; and Campbell's *Preliminary Dissertations to the Gospels*, Dissertation iv., but especially the acute remarks of Dr. Carson, in his "Examination of the Principles of Biblical Interpretation of Ernesti, Ammon, Stuart, and other philologists," Edinburgh, 12mo, 1836, pp. 103-112.

CHAPTER IX.

THE PRINCIPLES OF INTERPRETATION APPLIED TO FIGURATIVE
LANGUAGE.

WHEN a word which usage has appropriated to one thing is transferred to another, there is a *περόπσις* or turning of it. This new application is called a *trope*; and the term is said to be used in a *tropical* or *improper* sense, in opposition to the *proper*, or *figurative* as opposed to *literal*. Thus the verb *προσκόπτω*, which literally signifies to strike one substance against another, as in Matthew iv. 6, is transferred from material to spiritual objects; Romans ix. 32, *προσέκοψαν*, “they were offended at.” So also the Hebrew *נָפַל*, *to fall*, is applied to promises unperformed, Joshua xxiii. 14. The *proper* sometimes coincides with the *primitive* or *original* signification, and therefore *literal* has been understood by some as equivalent to *primitive*. The literal, however, does not always coincide with the original signification, for the latter may have become obsolete, and then the literal assumes the place of the primary, as far as usage is concerned. When the primary signification is still in use, the tropical ordinarily belongs to the secondary senses.

The foundation of tropes is similitude or conjunction—a resemblance real or supposed between two objects. As an example of the former, we may take that given by Morus, “a plant *creeps*.” This is called *metaphor*. The conjunction or mutual relation subsisting between two things, and lying at the basis of trope, is divided by Morus into physical and intellectual. Among things physically conjoined are, the *container* and the *contained*—a *part* and the *whole*. Thus the *cup* for *that which it contains*; and Psalm xvi. 9, *my flesh* for *my body*, a part for the whole. This is *synecdoche*. Intellectual or supposed conjunction is, when the cause is put for the effect, the effect for the cause, the sign for the thing signified, &c. &c. This is *metonymy*.

According to Ernesti, tropes became necessary because of the poverty of languages in their early stages. But necessity was

not the sole cause of their introduction. They were added for the sake of variety and ornament, especially by poets and orators. In works on hermeneutics it is frequently laid down as a rule, that the literal signification of a word should not be forsaken unless from *necessity*. Such necessity, however, needs to be defined and specified. Unless the evident cause which enjoins a departure from the proper sense be clearly noted, the canon is vague and useless. Every interpreter must not create a necessity for himself, else the varying opinions of expositors will be the standard in discovering when an expression is to be understood tropically.

The usual means of ascertaining the signification of a term, are sufficient to guide the expositor in this particular also. Wherever the context, the scope of the writer, the nature of the book, or parallel passages oppose the literal sense, we should have recourse to the figurative. There is no separate process by which tropical diction is to be discovered and judged, apart from what is generally employed in the whole business of exegesis. The same principles regulate the entire process, whether it relate to the use of tropical diction, or to the sense of particular passages. We have therefore given examples of *the figurative sense* in the preceding part of the work. By separating this topic, and assigning to it an independent investigation, some may think it peculiar and unique; whereas the common sources of interpreting all words and passages, are also the means, by which a figurative sense rather than a literal is properly applied in a given place.

In examining whether language be tropical or not, we necessarily carry along with us those ideas which spring out of innate tendencies in the mind. Thus in reading the Scripture language concerning the nature of Deity, we instinctively separate from it whatever is material, or appropriated to humanity. The spirituality of his character leads us at once to understand tropically the descriptions given of his nature. We read of anger, hatred, repentance, wrath, vengeance, attributed to him, which are all metaphorical. So also the invisible realities of futurity, as heaven and hell, the state of the righteous and that of the miserable, are delineated in tropical diction. "One of the things," says Professor Stuart, "which the human mind learns very slowly, is to detach itself from conceptions that arise from material objects, and to perceive that in *all* the descriptions of a future state, words are of absolute necessity employed which originally have a

literal sense, because language affords no other. Even the internal operations of our own mind, we are obliged, for the same reason, to describe in language that of necessity must be tropically understood. Almost all men indeed now allow, that most of the language employed to describe God and his operations is necessarily to be understood as tropical. Most men will allow that the language which respects the heavenly world may be so considered; but what regards the day of judgment or the world of woe, they would strenuously contend must be literally understood. There is, indeed, sufficient inconsistency in this, and it betrays no small degree of unacquaintance with the nature and principles of interpretation; but as it is productive of no consequences especially bad, the error is hardly worth combating. The motive no doubt may be good which leads to the adoption of this error. The apprehension is, that if you construe the language that respects the day of judgment or the world of woe figuratively, you take away the *reality* of them. Just as if reality did not, of course, lie at the basis of all figurative language, which would be wholly devoid of meaning without it. But how inconsistent too is this objection! The very person who makes it admits, that the language employed to describe God and his operations, and also to describe the heavenly world, is *tropical*; that it must of *necessity* be construed so. But does this destroy the *reality* of a God and of his operations, and of the heavenly world?"*

Such things could not have been described otherwise than in language borrowed from sensible, material things, else they would have been unintelligible. Had abstract phraseology been employed, we should not have been able to attach to it definite conceptions. A spiritual vocabulary of this sort is not in use among us. We are accustomed to borrow the language of external nature, and to adapt it to incorporeal agents with their acts and operations. The wisdom of God is quite apparent in describing his own nature, as also the heavenly and infernal worlds, in tropical diction. Hence we explain such expressions as *their worm dieth not, and the fire is not quenched, everlasting fire*, &c., metaphorically to denote intense torment. The imagery is taken from the death and corruption of the body. Carcases were

* Elements of Biblical Criticism and Interpretation, translated from the Latin of Ernesti, Keil, Beck, and Morus; and accompanied with notes by Moses Stuart, &c., edited by Rev. Dr. Henderson, London, 1827, 12mo, p. 109.

destroyed by fire, or eaten by worms. Now this is transferred to the soul, with the superadded idea of perpetuity. The state of the miserable, who shall be excluded from the presence of God, is one of active, intense, and corroding torment for ever and ever. The "lake of fire" (Rev. xx. 15), and "furnace of fire" (Matt. xiii. 42, 50), express the same idea, viz. *intensity of suffering*. Of the same nature is the phraseology employed respecting the judgment-seat of Christ, before which assembled millions of human beings stand. The opening of the books out of which they are judged, the right and left hand of the judge, are tropical also.

Thus attention must always be given to the nature of the subject, in regard to which it is inquired whether language be figurative or otherwise. The ideas which natural religion inculcates, and the exercise of sound reason sanctions, are brought to bear upon it. This is no more than what is done in every part of exegesis. What is manifestly absurd, or contrary to the universal experience of men if taken literally, must be tropical. Here some caution and sobriety are needful, lest preconceived notions—philosophical or theological—recommend the acceptance of certain passages in an allegorical sense, when they are rightly expressed in *proper* diction. The limited conceptions of a few must not be allowed to stamp the seal of figure on every passage at which they stumble—or to set aside real narratives, by metamorphosing them into mythi. Let it be demonstrated, that the broad fundamental principles of human belief are truly contradicted by a fact or a history taken in its literal sense; and then it will be necessary to have recourse to the figurative. When a narrative in its *proper* acceptance contains a veritable absurdity, or impossibility, opposed alike to the senses and experience of mankind, it is time to have recourse to the *improper* sense; but let not the confined prejudices of a sect, or the predispositions of infidelity, be substituted for the unalterable principles of common sense which the Deity has implanted in the bosoms of all, though their unvarying testimony be perverted or stifled.

Two things are to be considered in regard to tropical language. The first is to distinguish it from literal; the second, to interpret it aright. The figurative should be separated from the unfigurative before we can understand it. How then is the tropical to be distinguished? In the very way by which the *usus loquendi* is ascertained. In determining what is tropical or otherwise, the general aids already described are sufficient. When

figures too are discovered, we expound them by the principles and helps which served to render them apparent. The materials employed in ascertaining the *usus loquendi*, coincide with those applied to determine and expound tropical language. We cannot in fact know the usage of a language, without an acquaintance with the tropes it employs. Tropical senses form a large proportion of those actually borne by words.

Whether a term be tropical or not, is determined,

I. By the adjuncts associated with it. If it be the *subject* of a proposition the predicate may determine its application. When the subject and predicate are heterogeneous or opposite in their nature, it is manifest that a trope exists. Thus, "the valleys shout for joy, they also sing" (Psalm lxx. 13.) Here the subject is an inanimate thing; the predicate expresses the action of a living being. So also Habakkuk ii. 11, "For the stone shall cry out of the wall, and the beam out of the timbers shall answer it." Amos iv. 1, "Hear this word *ye kine of Bashan* that are in the mountain of Samaria," &c.* Psalm xviii. "The Lord is my *rock*, and my *fortress*, and my deliverer; my God, my strength, in whom I will trust; my *buckler*, and the *horn* of my salvation, and my high tower." The adverbs, epithets, &c. which limit and determine the nature of things, serve the same purpose, as "circumcision of the heart," Romans ii. 29; "born *again*" (*ἄνωθεν*), John iii. 3. In like manner, Colossians iii. 1, "If ye then be risen *with Christ*;" Esther viii. 16, "The Jews had *light*, and gladness, and joy, and honour."

II. The general context determines words and phrases to be tropical. Thus Jeremiah ix. 7, "Behold I will *melt* them and try them." Here the latter verb determines the former to be figurative in its signification. Psalm xlii. 7, "Deep calleth unto deep at the noise of thy water-spouts, all thy waves and thy billows are gone over me." This language is seen to be tropical from the 6th and 8th verses.

III. Parallels. Different terms are employed in different passages to express the same ideas. This facilitates the distinction between tropical and proper. In one or more places the language may be so plain as to leave no room for doubt.

* "Loquitur autem ad principes Israel, et optimates quosque decem tribuum, qui delictis ac rapinis vacabant, ut audiant sermonem Dei, et non oratores boves, sed vaccas pingues de armento se esse noverint, sive quæ nutriantur in pascuis Basan quæ sunt loca herbarum fertilissima; ac per hoc significat, eos non agriculturæ, sed immolationi et esui præparatos." Hieronymus.

Matthew x. 34. "I came not to send peace, but *a sword*." Here μάχαιρα is determined to be tropical by the parallel place, Luke xii. 51, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather *division*." Διαμερισμὸς explains μάχαιρα.

From single terms or phrases we pass to sentences, sections, or paragraphs. The means by which they are known to be tropical are the same as those just specified for words.

I. The context, whether immediate or remote.

II. Parallels.

I. Context. Thus Isaiah i. 5, 6, where the Jewish people are represented as smitten, wounded, and covered with sores, without healing medicines, or emollient ointment, it is apparent from the vicinity of the description, that the language is tropical.

Isaiah xi. 6-8. The context shews, that the description is tropical, and ought not to be literally understood. The 4th and 5th verses are manifestly unfigurative; as also verse 9th, where it is said, "they shall not hurt nor destroy in all my holy mountain: *for* the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Thus the extension of the knowledge of Jehovah is declared to be the cause of the marvellous occurrences which had just been mentioned. The changes are moral, not physical—the subjects being men, and not the irrational creation. Men alone are capable of knowing the Lord—and therefore they are described in terms borrowed from the inferior animals.

II. Parallels. Thus Acts xv. 14-17; "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, I will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things." These words, which are taken from Amos ix. 11, 12, shew, that the passage in the Old Testament is figurative not literal in its application—that it is not the literal restoration of the family of David to the throne of Judea, which is here spoken of, but the spiritual dominion of Christ over his church, with reference to the *conversion* of the Gentiles. Similar explanations of ancient prophecies are to be found in the New Testament,

showing in general the spiritual character of passages erroneously taken by some in their unfigurative and literal acceptation.

After distinguishing tropical diction, we come in the next place to interpret it. This is effected by a consideration of the nature of the subject, the context, and parallel passages.

It is necessary to inquire, in the first place, into the point or points of agreement between the subject from which a comparison is taken, and the thing described. These have been called the *tertium comparationis*, or the corresponding features of that which forms the basis of a trope and the object depicted. Where there is a real or supposed similitude, as in the metaphor, it is proper to search out the common qualities or attributes. But here a knowledge of the thing which lies at the foundation of the figure is presupposed.

So spiritual idolatry is frequently called *adultery* in the Old Testament, to denote the treacherous and unfaithful manner in which the Jewish nation forsook the true Jehovah, and went after the gods of the heathen. When they ceased to trust in him, to believe his promises, and to worship him in faith, they became *adulterous*, in the metaphorical sense of the term. Hence they are so designated in the language of inspiration.

But not only is it necessary to be acquainted with the objects from which metaphors are drawn, but also with the ideas attached to them by Orientals. The eastern modes of thought differed widely from ours. We should not transfer our ideas to things which they viewed according to the genius of a remote age, and the circumstances in which they were placed. Their mental habits were exceedingly diverse from those of western nations. Things which we regard as mean and contemptible, were highly esteemed among them. Hence Biblical tropes taken from certain animals, however unworthy and degrading they may appear when viewed through our conceptions, are truly dignified and honourable. They are adapted to the language and sentiments of those for whose benefit they were primarily written. Issachar is compared to a strong ass. Joseph's beauty is celebrated as that of a first-born bullock. Judah is styled a lion's whelp. These and similar comparisons are all honourable and excellent, as viewed in the light of Oriental modes and customs. So far from being mean, they are truly expressive of dignity.

It will therefore be proper to carry along with us an acquaintance with the objects from which the Biblical writers derive

metaphors, and also the peculiar ideas which prevailed among the people to whom the Scriptures were originally addressed. Diversities of sentiment and feeling between them and us need to be remembered, lest we engraft our own notions upon theirs, and instead of contemplating from their mental position the things that passed before them, take another stand-point from which they appear in a new attitude.

We shall now exhibit the manner in which the means for interpreting tropical diction contribute to that point.

I. Context.

It is not uncommon in the writers to subjoin to tropical expressions proper ones of synonymous signification, so as to explain the imagery they had just employed. Thus Psalm xcvi. 11, "Light is sown for the righteous, and gladness for the upright in heart." Here the former part of the verse is tropical; the latter explains it. In the poetic writings, *parallelism* often serves to interpret a figurative expression, the one member exhibiting *properly*, what the other propounds *tropically*. The example just given belongs to this head; and when formerly treating of parallelism under the head of context, other instances were adduced.

The context is of especial utility where tropes occur which in actual usage express ideas somewhat different. Thus אור (light) and חֹשֶׁךְ (darkness), denote not merely *knowledge* and *ignorance*, but also *prosperity* and *misfortune*. The reason of this is apparent,—the latter being the usual concomitants of the former. A writer intends to render the one idea prominent in a particular place, rather than the other; and the connexion leads us especially to observe the thought he meant to express. Thus Proverbs vi. 23, "The commandment is a *lamp*, and the law is *light*." Here *understanding* or *wisdom* is meant. In some places it is fruitless to enquire which of the two ideas predominated in the mind of the inspired author, for their close connexion shows, that in exegesis they need not be disjoined. It is the knowledge which brings peace and happiness that is insisted on in the Bible; and not a mere speculative acquaintance with things.

But the sacred writers not only expound in *proper* language what they had before uttered in *tropical*, but also mix up the one with the other. Hence the sense is easily elicited. The one serves as a brief commentary on the other.

Jeremiah iii. 1. "They say, if a man put away his wife, and

she go from him and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the Lord." Here in the midst of figurative language, descriptive of the idolatry of the people, *that land* is introduced; whereas, were the metaphor preserved, it should be *that wife*. This shews that the people are meant; and that *spiritual adultery* is brought home to Judah.

In every case the *tertium comparationis* should be exactly suitable to the connexion. A tropical expression may have several meanings and suggest various comparisons, but one only is pertinent in a particular locality, viz. such as harmonises with the context.

II. Parallel passages help to explain tropical diction.

Thus Isaiah xxxv. 1, 2, 5, 6, 7, &c. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert," &c.

There is little doubt that this language is figurative. The main circumstance is, what state or what blessings does it depict? to what period does it refer? Some think that it refers to the land of Judea which had been laid waste by its enemies, but should again flourish when the Jews should return from their captivity at Babylon — that their joy at that unexpected event would be great and be shared even by persons the most unlikely to exult, because the change in their circumstances would break forth most refreshingly upon their spirits long dried up beneath a foreign yoke. But from the circumstance of the evangelist recording that Christ answered the disciples of John by an appeal to facts, saying, in the language of the prophet, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them," Matt. xi. 5, it appears to us, that the words of the prophet were designed to refer to the gospel dispensation. The whole chapter embraces the era of Christianity, the figures

becoming bolder and more sublime as the gospel spreads its gladdening and sanctifying influences among men until, at the Millennial period, Israel, as a nation, shall be incorporated into the true church, and rejoice in the fulness of spiritual blessings. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." To confine this language to the liberation from the captivity is to reduce it to a tameness unparalleled in the style of eastern poetry. The theocratic basis of the diction is indeed the deliverance of the Israelites from thralldom; but the language takes a higher flight, and has reference to the return of the Jews to the true God and Messiah the prince. We conceive that the whole chapter was chiefly designed to pourtray the conversion of the Jews, not excluding however reference to the Gentiles. Edom, the representative of the church's enemies, had been destroyed, and now consolations succeed: a mighty change takes place in the moral condition of God's people, as great, as if the wilderness were to become one vast garden, blooming in loveliness and fertility. The fifth verse and former part of the sixth were literally fulfilled by the miracles of our Lord — but his miracles were merely external manifestations and faint emblems of the blessings of his reign. Although, therefore, our Lord appealed to the miracles which he wrought as a demonstration that he was the Messiah, we are not to suppose that the figurative acceptance of the fifth and sixth verses, was thereby set aside. The literal performance of the things specified in Isaiah was but an incipient fulfilment of the greater benefits which Christ should confer. (Compare the quotation of Isaiah liii. 4 in Matthew viii. 17.) We believe, therefore, that the subject of Matthew xi. 5, and of Isaiah xxxv. 5, 6, is the same — that the former throws light upon the latter, shewing, that the prediction pointed to the times of the Messiah, to the blessings of his reign, the holiness, peace, security, and joy, which the redeemed shall enjoy beneath the immediate protection of the prince of peace. That the theocratic language has a primary and especial reference to the conversion of the Jews — to a period still future, when at the commencement of the Millennium they shall all be converted — there can be no doubt; but the consolations and joys experienced by all who truly embrace the gospel are alike, and therefore the whole heathen world which shall yet be made glad by the predicted blessings, should not be formally banished

from the chapter in question. Had there been no such passage as Matthew xi. 5, the chapter would of itself have suggested the times of the gospel; for the eighth and tenth verses cannot be flattened down with the Chaldee paraphrast to the return from the captivity at Babylon; but the passage in Matthew's gospel, which is not merely similar in language but parallel in sentiment, as alluding to the same subject, affords a key to the proper explanation of the rich and glowing language of the enraptured prophet.*

In order to determine whether figurative language be adequately understood, some have suggested, that for *tropical* we should substitute *proper* words. The very attempt to do so may lead to greater discrimination in our ideas. If we be unable to make the exchange, it may be inferred that the particular conceptions intended to be suggested by the language are not attached to it. Thus, when Christ says, "I am the light of the world," we may reduce it to unfigurative diction, "I am [the author and source of] the true knowledge of God among men." Job iv. 8, "They that plough iniquity and sow wickedness reap the same," *literally*, "they that open up the way and lay the beginnings of future mischief, experience the consequences of such conduct."

Yet it is scarcely possible to exhibit the force and fire of figurative language by substituting unfigurative in its place. The latter flattens down the vivacity inherent in the rich imagery of Scripture, by reducing it to the tameness and tenuity of prosaic discourse. We may not therefore be able to translate into proper diction that which is tropical, because there are no equivalent representatives. But we may, by means of the former, approximate the life and vigour of the latter, though unable to attain to an equality of exhibition. One thing is certain, and by it the interpreter may test his knowledge of figurative language, that each word and phrase symbolises certain ideas with their shades and colourings;—that each proposition sets forth a definite sentiment with precision and certainty. No tropical word is destitute of meaning, or serves as a mere expletive. This is true of every Scripture-term; and it is no less true of every tropical one. Each has its use, though the expositor may not always discover it.

* For a sensible, judicious, and in the main correct exposition of Isaiah xxxv. chapter, the reader is referred to "Notes, Critical, Explanatory, and Practical, on the Book of the Prophet Isaiah; with a new translation by Albert Barnes," 3 vols. 8vo, Boston, 1840, vol. ii. pp. 342-357.

Where there is a number of tropes, or a succession of metaphors, we arrive at their true meaning by the same process as that which is applied to any part of Scripture, whether expressed in figurative or unfigured diction.

I. By means of the context, immediate or remote.

II. By parallels.

Morus adds as a *third* auxiliary, *historical circumstances*; and as a *fourth*, *the nature of the thing*.

I. Context.

(a) The context shews the occasion on which the metaphorical diction is introduced.

Thus in John iv. 10-14, the resting of Jesus on the well, and the coming of the Samaritan woman to draw water, furnished the the Saviour with a suitable opportunity of comparing his doctrine to a spring of living water.

(b) The context also shows the *leading design* of the writer in the section where tropical diction is employed. Hence it serves as a guide to the particular object for which such phraseology is employed.

Thus Jeremiah ii. 13. "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." The prophet had been reproaching the people with the folly of changing Jehovah, the living and true God, for such gods as had no existence. Compare the *eleventh* verse.

1 Cor. v. 7, 8. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth." It is plain, from verses 5 and 6, that the fornicator is the subject of discourse in this place; and that when the apostle says, *purge out*, &c. he means, put out from among you that fornicator, lest the church be defiled by him. The Corinthians are enjoined to excommunicate the unworthy member, that their society might be pure. "Christ our passover was slain for us,"—let us therefore commemorate his death in holy sincerity, and consecrate ourselves to his glory with renewed hearts and lives. The leaven, from which the Jews cleansed their houses at the feast of the passover, was a symbol of corruption and malice. Hence the apostle employs it on this occasion to denote the wickedness and impurity from which Christians, both in their

individual and social capacity, are enjoined to separate and sanctify themselves.

(c) Sometimes the writer himself may be regarded as giving an explanation by means of one or more *proper* terms at the commencement, by certain expressions in the middle of the tropes, or by subjoining what is sufficient to elucidate the preceding diction.

Thus Ezekiel xxix. 2, 3, 4. "Son of man, set thy face against Pharaoh, king of Egypt, and prophesy against him, and against all Egypt: speak, and say, Thus saith the Lord God; Behold, I *am* against thee, Pharaoh, king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, my river *is* mine own, and I have made *it* for myself. But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales." Here the introduction shews, that by the great dragon or fish, Pharaoh king of Egypt is designated.

In Ephesians vi. 14-18, proper expressions are interwoven with the tropical.

Proper terms are subjoined, in Proverbs v. 15-18. "Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, *and* rivers of waters in the streets. Let them be only thine own, and not strangers' with thee. Let thy fountain be blessed." The latter part of the 18th verse, with the 19th and 20th, explains the figures. "And rejoice with the wife of thy youth. *Let her be as* the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?"

Ecclesiastes xii. 5-6. Here there is a collection of metaphors in combination with several unfigured expressions, the latter serving to point out the nature of the subject which the tropes are intended to illustrate. In the 1st and 7th verses it is indicated that there is a description of old age. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. . . . Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

An explanation of tropes is also given at the termination of a

passage, in John vii. 38, 39 ; John ii. 19, 21. Ezekiel xx. 45-49 is interpreted in xxi. 1-4 ; and xv. 1-5 in 6-8.

II. Parallels.

A well known trope may be extended on some occasions to a greater length and minuteness. We infer, therefore, that it has the same meaning in its abbreviated, as in its lengthened form.

Thus in the sixteenth chapter of Ezekiel, Israel is described under the figure of an unfaithful and adulterous woman, adultery being a usual expression to denote *idolatry*.

Frequently also the Hebrew poets represent God as holding in his hand a cup, and giving it to men that they may drink it to the dregs. Intoxicated with the draught, they reel to and fro, fall to the ground, and cast forth the wine. See Obadiah, verse 16 ; Nahum iii. 11 ; Habakkuk ii. 16 ; Psalm lxxv. 8 ; Jeremiah xxv. 15, 16 ; Ezekiel xxiii. 33, 34. The meaning of such metaphorical language is illustrated by comparing it with Isaiah li. 17-23, where the same figure is used, but with the admixture of words and phrases intended to be explanatory, and mostly unfigured.

III. Historical circumstances may *confirm* an interpretation, but cannot be said with propriety to furnish it. If the passage do not contain within itself, or in its vicinity, the means of its own exposition ;—if other portions of Scripture do not serve to make it known, it is not possible to arrive at the true meaning under the guidance of historical circumstances, unless the Scriptures themselves have previously furnished the particular history which is applicable. This, then, cannot be given as a rule for the interpretation of extended metaphors, or of a succession of metaphors (improperly called allegories), though Morus appears to attach considerable importance to it. Let us glance at one of his examples.

John xxi. 18, 19. “ Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest : but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God.” “ Scriptor ipse,” says Morus, “ digito monstrat, historiam adeundam esse. Sermo est de Petro : Dico tibi, te juniorem cinxisse temet ipsum, et ambulavisse, quocunque velles ; sed ubi ad senectutem perveneris, extends manus, et alius te ducet, et invitum te ducet eo, ubi non voles.

Additur v. 19, Hæc dixit Christus, significans quo mortis genere Petrus obiturus esset. Historia vero indicat, Petrum violenta morte sublatum esse.”* There is a tradition that Peter was crucified with his head downwards for the gospel’s sake ; and it is certain that he suffered martyrdom. But the language of John denotes as plainly in itself, that Peter should be bound and put to death for his religion, as the tradition teaches.

IV. Morus has also given prominence to another observation which he regards as a precept, viz. that *the nature of the thing* should be consulted, “that it may thence appear what is the tendency of every comparison, and what properly lies under the images employed.”† This is no rule. It is tantamount to saying that in discovering the sense of a passage, whether tropical or literal, we should not divest ourselves of common sense, reason, or the knowledge previously derived from experience and reflection. The nature of every object must certainly be considered, so far as the Scriptures reveal it, or the circumstances of life render it apparent ; but it is somewhat preposterous to propound this as a formal precept for ascertaining the true meaning of a metaphorical paragraph, or of an allegory. The passages adduced by Morus under this *precept*,‡ as he styles it, are such as, Matthew v. 13, “Ye are the salt of the earth : but if the salt have lost his savour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.” “Christus hoc dicit discipulis, monendi consilio. Sed quid sibi vult hæc admonitio ? quod est verbum primarium ? Verbum primarium est sal. Id quo verbo proprio possum interpretari ? Hic natura rei consulenda est, quæ intelligere me jubet sal corrigens saporem, sapidos cibos reddens. Jam patet, quo sensu discipuli dicantur sapidum reddere, corrigere : fuerunt enim doctores, a quibus alii correcti sunt et meliores redditi. Prohibet ex his tandem hæc paraphrasis : vos estis illi, per quos alii meliores reddi debeant, et tanquam sapor humani generis injucundus corrigendus sit.”||

This exposition is sufficiently tame. There is in salt a quality which keeps away corruption and imparts soundness. So the

* Hermeneutica, ed. Eichstädt, vol. i. p. 312.

† Deinde aio, consulendam quoque esse rei naturam, ut ex hac appareat, quo tendat omnis comparatio, et quid proprie subsit imaginibus. Pp. 312, 3.

‡ Quæ, Ernestio præcunte, illustravi duo præcepta, quia non sufficere videntur ad omnia loca allegorica explananda, duo alia subjungam. Pp. 311, 2. || P. 313.

disciples of Christ must have in them a spiritual principle that in time of persecution * will guard them against falling away, losing all vitality, and becoming unsound. This living principle will also exercise an influence in its forthgoing upon others, by guarding them against corruption and decay.† What need is there in the case of such a passage, of a formal rule, enjoining us to resort *to the nature of the thing?*

The language of prophecy is chiefly tropical; and in no part of holy writ is it so requisite to understand the nature, compass, variety, and significancy of the various figures it employs. When prophecies have been fulfilled, *history* serves to guide the interpreter in educing the import of the imagery in which events are presented. But in unfulfilled prophecy, this assistance is wanting. Hence the great difficulty of expounding it, because the predictions cannot be compared with their accomplishment. In this case it will facilitate the work of exegesis, if the sacred interpreter familiarise himself with the varied metaphors and tropes which are used in depicting characters and facts. He must endeavour to ascertain their import as evinced by the actual exhibition of such characters on the theatre of life; and by the mode in which facts have fallen out. Unless there be such a preparation, the success of an expositor, in the department of unfulfilled prophecy, will probably be small. If consummate ability, strong judgment, long study of the vocabulary belonging to fulfilled prophecy, great caution, and nice taste be required in the interpretation of any passage; they are emphatically needful in the obscure subject of unfulfilled predictions. Here many wander long and fruitlessly. Not contented with discovering the general features of the region where they delight to linger—which alone can be descried with any degree of probability—they would seek out the minute points and circumstances by which Jehovah, instead of fostering our curiosity, purposes to impress us with a sense of our own ignorance, the necessity of faith in His words, and of patient waiting till the time of their fulfilment. The spiritual life of his ancient people was preserved and nourished by future realities; and although it is our high privilege to contemplate the Redeemer as having already suffered for us in the

* See the preceding verse.

† See *Olshausen's Biblischer Commentar*. vol. i. p. 209, 3^{te} Auflage; and *De Wette's kurze Erklärung des Evangeliums Matthäi* pp. 57, 8, Zweite Ausgabe, 8vo, Leipzig, 1838.

flesh, and as now exalted a prince and a Saviour; yet God has not wholly abandoned the former mode of leading his people onward by faith in future facts. Their spiritual life is sustained by glorious promises yet unaccomplished. They are animated thus for trial and complete victory. Of true Christians now, it may be said after their decease, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth."*

We shall now refer to a few examples of prophetic diction.

Psalm cx. The New Testament, by repeated quotations and allusions, proves that this Psalm is descriptive of Messiah. He is portrayed as a king, verses 1, 2, 3; as a priest, verse 4; and then he appears as a mighty warrior subduing nations and kings under him. The language of verses 5, 6, is bold and sublime, borrowed from the conduct of a victorious general. The fancy of the poet contemplates a battle-field covered with the bodies of the slain. A conquering hero dashes heads in pieces upon the broad plain; and, instead of being weakened, or sinking with fatigue in the pursuit of his enemies, as the leaders of armies often are — instead of seeking out places of entertainment and so losing the full fruits of victory — stoops down to drink of a brook in the way, and immediately follows on with unabated ardour and renewed strength till his foes be utterly extirpated.

What is the idea contained in this tropical language? The Messiah shall utterly and for ever subdue all his enemies. None shall be able to resist his Almighty power in the day of his wrath. The judge and ruler of the nations, he shall destroy the most powerful of his adversaries, and none shall escape his vengeance. This king shall never become weak or fatigued, so as to allow the possibility of any evading the reach of his arm. He shall not desist from conquest. Strengthened and revived by the Holy Spirit (compared to living or running water, John vii. 38, &c.), he shall execute his glorious purposes, triumphing over the powers of sin and darkness.

Isaiah xi. 11–16.

This is a figurative description of the conversion of the Jews as a people, their incorporation into the church of God, and the removal of all the obstacles that prevented these effects from taking place before. The imagery is chiefly drawn from two

* Hebrews xi. 13.

deliverances in the history of the Israelites, viz. freedom from Egyptian bondage, and from the Babylonish exile. The basis of the picture is thus *theocratic*.

Verse 11. *In that day*, i. e. in the time of the Messiah or the gospel dispensation, of which the prophet had just been speaking. To assume with Jahn and Henderson that the poet suddenly turns aside from the Messiah's reign to speak of the return from the Babylonian captivity, is arbitrary and unnatural. The figures indeed are partly borrowed from this event, but they are employed to describe another.

“The Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.” “Why does the prophet here, like Micah iv. 6, 7, represent the reception of the dispersed Israelites into the kingdom of the Messiah, under the image of their restoration to their native land? The answer is, that as the kingdom of God must of necessity have a *substratum* in the vision of the prophet, because images only, and not abstract ideas, can be exhibited in vision, so the seat of the ancient theocracy appears to him as the central point and capital of the Messiah's kingdom, whence also this kingdom takes its rise. As now, chap. xi., he represents the reception of the heathen nations into the kingdom of the Messiah as their journeying to Mount Zion, so here the reception of the dispersed Jews is described as a return to their native land. We are not here to have respect to the locality, since this belongs merely to the *form* of the vision, but to the fundamental idea, the sin and apostacy of the Jews, for which they were expelled from the old theocracy and its blessings, to which the possession of the land of Canaan especially belonged, and repentance and conversion, whereby they gain admission into the Messiah's kingdom, and participate in its blessings.”*

Verse 12. “And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.” The nations or Gentiles, in consequence of a marked intimation of the will of God, will afford every facility for the reception of the dispersed

* Hengstenberg's *Christology of the Old Testament*, translated by Dr. Keith, Alexandria, vol. i. p. 390; or in the original, *Ersten Theiles, Zweite Abtheil.* pp. 160, 1.

Jews into the Messiah's kingdom. God will cause them to return to himself.

Verse 13. "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Here the enmity that once existed between Ephraim and Judah is selected in poetic phrase to denote all jealousy and envy between the tribes. All division, whether external or internal, shall cease, when the Jews united in harmonious and happy society will become true subjects of King Messiah.

Verse 14. The Hebrews will effect the conversion of the enemies of the true church—spiritual victories will be obtained—and in consequence of their return to God, the church will be enlarged by the addition of those who were before the most persevering idolaters.

Verses 15, 16. Jehovah will remove all obstacles to the redemption of the Israelites, however great or formidable. As he formerly took out of their way, by his almighty power, the physical hindrances which obstructed their removal from Egypt, so will he in the time to come take away their blindness and unbelief—every thing opposed to their spiritual freedom—and gloriously bring them into the bosom of the church of Christ.

Zechariah, chapter xiv.

This chapter forms a distinct section in the writings of the prophet, and contains a remarkable prophecy yet to be accomplished. That the description is highly figurative may be seen,

First, From all nations being gathered together against Jerusalem to battle. This is *locally* impossible.

Secondly, From the circumstance of the Lord going forth and fighting against the associated nations. These two intimations at the commencement, plainly indicate the figurative character of the prophecy.

Again, it is stated towards the conclusion, that those who are left of the nations shall yearly go up to Jerusalem to keep the feast of tabernacles. This would be impossible, literally considered. The whole, therefore, must be understood as a highly poetic description of events yet future in the history of the church.

Jerusalem denotes the church; upon which the nations of the earth make a great and successful attack. After overcoming it, they think themselves so secure of victory as to divide the spoil in the very midst of it. But only half of the people go

into captivity. The other half is left. The church is tried and sifted, and one half of her members, discovered to be without spirituality or faithfulness, are given up to the power of their enemies. When severe persecution comes, they are separated from the true followers of the Lamb, and their hypocritical religion is exposed. We think it probable, that the great army of Gog described in Ezekiel xxxviii., xxxix., is identical with the present legion, though there is considerable diversity in the two accounts. The language employed is borrowed from that which is applied to the taking of Jerusalem, and the carrying away of the inhabitants into captivity.

After the church has been purified, Jehovah is represented as interposing in a very remarkable manner on her behalf, as he formerly interfered and slew the Egyptians.

The 4th and 5th verses simply depict the deliverance of the saints and the destruction of their enemies. God makes a way for the escape and safety of the former—formidable obstacles are removed from before them, and they obtain security. An earthquake, in the language of prophecy, is a sudden revolution or alteration in the existing state of things. Such an event is here said to happen. Then the Lord comes with all his saints, and sets up his glorious kingdom on earth.

Verses 5, 6, 7. Thick darkness succeeds—then light and darkness are intermingled for a short period, so as to form an intermediate condition between day and night; lastly, the full day breaks forth towards evening, when the people of God least expect it. The powers of heaven are darkened, when God inflicts judgments, as he is here said to do upon his enemies; the full day breaks forth—denoting prosperity, happiness, and peace to the church.

Verse 8. Divine blessings and rich supplies of grace flow forth out of the church in which Jehovah resides, in remarkable abundance and diffusion. (See the parallel prophecies in Ezekiel xlvi. 1, &c., and Joel iii. 18.)

These divine communications will extend over the earth—among all nations—for “the Lord shall be a King over all the earth: in that day shall there be one Lord, and his name one,” verse 9.

Verse 10. God shall now be gloriously exalted amid his church; all worldly greatness shall be brought low, and all people acknowledge him as their King and Saviour.

Ver. 11. God will no longer visit his purified church with judgments; for the hypocritical professors have been purged out from her midst, and she shall enjoy security and peace.

Ver. 12. The prophet having broken off his description of the punishment of the church's enemies at verse 3, returns to it, and clothes the idea of punishment with flesh and blood, by borrowing language from the Jewish theocracy.

Vers. 13, 14. Confusion from the Lord shall seize them, and every one will be eager to destroy his neighbour. Even those who had been Jews will join with the true church, and participate in her victories.

Ver. 15. So grievously has the sin of the church's enemies risen up against them, that their very possessions are exposed to the divine anger.

Ver. 16. Those who joined with the adversaries of the saints and were not cut off, shall join themselves to the worship of Jehovah, and render grateful thanks for the mercies bestowed.

Vers. 17, 18, 19. The seventeenth verse does not imply that such rebels would actually exist at this time, but the hypothesis serves to present the idea, that the nations instructed in their duty would diligently perform it.

Vers. 20, 21. All distinction between the holy and profane will disappear; every thing connected with God's worship will be sacred; and nothing profane shall defile it. The whole description points to the millennial period of the church, when Jehovah shall pour out his copious blessings upon her, iniquity cease to pollute the earth, and holiness universally prevail.

Before proceeding to the interpretation of *allegory*, it will be expedient to inquire into the nature of the figure so termed. The word has been used in various senses, and with great vagueness. Sometimes it is said to denote a continued metaphor. Thus Cicero says, "When several kindred metaphors succeed one another, they alter the form of a composition; for which reason a succession of this kind is called by the Greeks an *Allegory*; and properly, in respect to the etymology of the word; but Aristotle, instead of considering it as a new species of figure, has more judiciously comprised such modes of expression under the general appellation of metaphors."* In like manner Dr. Blair writes — "An allegory may be regarded as a continued metaphor." Those who take this view of it, find it difficult, or rather impossible to

* De Oratore.

define where the one terminates and the other begins. Some confine *metaphor* to a *word*, and refer whatever exceeds this to the head of *allegory*. This makes the latter include one or more sentiments.* Sometimes the allegory is made a distinct species, having within itself a congruity and completeness unlike a number of tropes put together. Lowth enumerates three forms of allegory,† but their limits are not well marked. It appears to us, that some confusion would be avoided by attaching the same meaning to the term *allegory* wherever it occurs, and thus separating it more exactly from other figures. In allegory, as in metaphor, two things are presented to view; but yet there is considerable difference between both tropes. “The term ‘Allegory,’ according to its original and proper meaning, denotes—a representation of *one* thing, which is intended to excite the representation of *another* thing. Every allegory therefore must be subjected to a *two-fold* examination: we must first examine the *immediate* representation, and *then* consider what *other* representation it was intended to excite. Now, in most allegories, the *immediate* representation is made in the form of a *narrative*: and since it is the object of an allegory to convey a *moral*, not an *historic* truth, the narrative itself is commonly *fictional*. The *immediate* representation is of no farther value, than as it leads to the *ultimate* representation. It is the *application*, or the *moral*, of the allegory, which constitutes its worth.

Since, then, an allegory comprehends two distinct *representations*, the *interpretation* of an allegory must comprehend two distinct *operations*. The first of them relates to the *immediate* representation; the second to the *ultimate* representation.”‡

From this excellent description of allegory it may be seen, that a continuation of metaphors, or a metaphor prolonged, never becomes an allegory. In the metaphor there is but one meaning—in the allegory there are two, a literal and a figurative. In the former, the principal object is prominently presented;—in the latter, it is concealed, and the secondary exhibited.

The metaphor always asserts or imagines that one object is

* Allegoria est modus exprimendi integram sententiam ita, ut loco rei, quæ ipsa dicenda erat, ponatur res illi similis. *Integra sententia* indicat id, quod nobis est *ein ganzer Gedanke*, ideoque vel propositio integra, vel explicatio uberius rei alienius integræ. Urgeo hoc, ne tantum intelligatur *unum* vocabulum, ut in quo metaphora esse potest, allegoria non potest. Mori *Hermeneutica*, vol. i. p. 301.

† Lecture X. on the Sacred Poetry of the Hebrews.

‡ Marsh's *Lectures on the Interpretation of the Bible*, pp. 343, 4.

another. Thus "Judah is a lion's whelp" (Gen. xlix. 9;) "I am the true vine" (John xv. 1.) On the contrary, allegory never affirms that one thing is another, which is in truth an absurdity.*

The examples of allegory usually given in works on Hermeneutics and Rhetoric, are unquestionably a succession of comparisons or metaphors, or even a single comparison. Thus Morus makes 2 Tim. ii. 20 *an allegory*; as also Matthew xxi. 43; John vi. 21; 1 Peter v. 8.

In the interpretation of an allegory, we must be chiefly guided by the preceding or subsequent *context*. The purpose for which it was introduced, or intimations of its import subjoined, generally lead to its right understanding. In addition to these, parallels are not to be neglected.

The 80th Psalm has been always quoted as a fine instance of allegory.

"Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burned with fire, it is cut down: they perish at the rebuke of thy countenance."

At the conclusion, the tropical slides into proper diction, and the whole is explained. So verse 15 — "Protect what thy right hand hath planted," which is explained in the corresponding parallelism, "the son whom thou madest strong for thyself." By the Son, is meant the Hebrew nation, elsewhere called God's son (Exodus iv. 22; Hosea xi. 1.) The seventeenth verse is similar. "Hold thy hand over the man of thy right hand—the son of man whom thou madest strong for thyself." The Hebrew na-

* See "A Treatise on the Figures of Speech, by Alexander Carson, A. M." Dublin, 1826, 12mo, pp. 51, 2. This acute writer has expounded the nature of an allegory much more correctly than Lord Kames, Dr. Blair, or Dr. Campbell.

tion is individualized, and called the man of God's right hand, because God had delivered it by his power from Egyptian bondage. De Wette correctly translates the 15th verse—"Be-schütze, was deine Hand gepflanzt, und den Sohn, den du dir erkoren!"*

It will be observed, that this narrative respecting a vine is complete in itself, and bears a consistent sense throughout, even had the writer not designed to use it as a veil for concealing a secondary and higher sense. The primary sense is useful, only in so far as it serves to cover the secondary.

The precepts given by Morus respecting the interpretation of an allegory, viz. that *historical circumstances* and the *nature of the thing* should be attended to, are of no use, as may be seen from his examples. Thus Matthew xiii. 31 (which, however, is a parable), is not illustrated, as he says, by the *history of the church*; nor is Luke v. 36 elucidated by the nature of the thing.

The entire book of Canticles is a specimen of extended allegory. Nuptial love is described;—and under this veil the spiritual love existing between Christ and his church is also shadowed forth. In the explanation of the book, there is great danger of arbitrary, unnatural, and fanciful procedure; especially as the commencement and conclusion furnish no assistance. We must have recourse to other places of Scripture, where the relation of God to his church is described under the figure of connubial affection.

Ecclesiastes xii. 2-6 is not an example of allegory. Different images are employed to describe old age, and to denote different parts of the human body; but the regularity and compactness which characterise the allegory are wanting. The poet draws his imagery from very various objects, such as the sun, moon, stars, the grasshopper, the almond tree, &c. This diversity is foreign to the unity of allegory.

Again, Isaiah xxviii. 23-29 is not an instance of allegory; the language is metaphorical. The husbandman wisely adapts his mode of treatment to the nature of the soil with which he has to do, sowing in particular localities such seeds as exactly suit them, and employing those instruments for separating the grain from the straw and chaff, which are best adapted to accomplish

* See also Lowth's Lectures, edited by the Rev. Prof. Stowe, 8vo. 1829, Andover, p. 369, where the learned editor adopts the same rendering.

the end intended. This is the immediate representation. Yet the ultimate is not concealed, as it is in allegory. It is likewise brought into view, not indeed so prominently as the immediate, but still not obscurely. The prophet designs to inculcate the principle that God in his dealings toward men adopts such modes of acting as perfect wisdom dictates. He knows the character and minutest circumstances of each individual; he punishes sometimes severely, sometimes gently; sometimes soon, and again late. The scope and general purport of the figurative language are seen from the verses which precede, particularly 17 and 22; and from the concluding verse, "This also cometh forth from the Lord of Hosts, which is wonderful in counsel, and excellent in working." (verse 29.)

Allegory has been divided into the *pure* and *impure*, or *perfect* and *mixed*. A pure allegory does not mention any part of the principal object, but carefully and entirely keeps it concealed. Such a kind occurs but seldom in the Scriptures. Most of the Biblical allegories are *mixed*; and in this case their application is more easily seen, because unfigured expressions are introduced by which the principal object is indicated. The parable of the prodigal son, in Luke (15th chapter) is an instance of a pure or perfect allegory;—the 80th Psalm presents an example of the mixed or impure.

When the several adjuncts and circumstances connected with the allegory in a particular place have been diligently consulted, and other parts of the Bible collated for the purpose of throwing light upon it, a most important inquiry still remains, viz. how far should the expositor run a parallel between the circumstances mentioned in the figure, and the object or objects they were intended to describe. It is very properly laid down as a precept, that *comparison should not be extended to all the circumstances of the allegory*. "Nulla allegoria" (says Morus) "est ex omni parte spectanda."* The judicious interpreter will readily concur in the truth of this negative rule. The figure holds good only to a certain extent. It should neither be carried through every part, nor urged too far. A minute and systematic parallel seems not to have been designed by the sacred writers. Each feature of the picture should not be insisted on, as though it had a corresponding and literal counterpart. It will be generally found,

* *Acroases Academicæ*, vol. i. p. 305.

that some one point or principle is illustrated by a lengthened comparison, and that several traits are added to fill up the picture. Were the object for which the similitude is introduced, stated in naked individuality, there would be a rugged abruptness. Other particulars impart variety and ornament to the delineation, without farther significance. They are merely secondary and subordinate, communicating animation and vivacity to the whole description. “*Permulta hujusmodi tropicis sermonibus admixta sunt,*” says Jahn, “*non ad rem significatam, sed ad perfectionem imaginis spectantia, fere ut in tabulis seu picturis symbolicis, in quibus ipsa duntaxat integra figura est symbolum rei, et significat id, quod pictor indicare voluit, nequaquam autem omnia singularia, quæ ad integritatem et perfectionem figuræ necessaria erant; e. g. si in tabula coloribus sistitur matrona, ut symbolum justitiæ vel fortitudinis, integra figura cum principalibus adjunctis significat justitiam vel fortitudinem; ast capilli, digiti, ungues, etc. prorsus nihil significant, sed ad perfectionem figuræ humanæ necessaria erant; qui nihilominus in his significationem quæsiverit, ridebitur ab ipso pictore.*”^{*} Those interpreters have greatly erred who urge all the circumstances of the allegory. They have given scope to an unbridled imagination, and adduced a multitude of points which were never intended by the Holy Spirit. “Interpreters have, without any fixed principles, attempted to explain every single figure, and have found in every one an allusion to some real circumstance, either of history or of the internal spiritual life. This method stands in direct opposition to the whole character of the Canticles, in which there is so much of ornament and mere costume. One must not expect to find something corresponding to each single figure in this book; but he must first unite all the single figures into one general image, and then the corresponding reality will be easily found. Thus, *e. g.* in the descriptions of the beauty and gracefulness of the Bride, we should look for nothing further than the expressions of the love and complacency of Jehovah towards the people of Israel.”[†] By this unwarrantable mode of explanation, Holy Writ has been brought into disrepute, and the enemies of truth have been strengthened. But the blame attaches to the *expositor*, not to the *word*.

^{*} Enchiridion Hermeneuticæ generalis tabularum Veteris et Novi Fœderis. Viennæ, 1812, 8vo, pp. 120, 1.

[†] Dr. Robinson, in his edition of Calmet's Dictionary, under the Article Canticles, 8th edition, 1837, Boston, p. 249.

The question still recurs, how far should the comparison be made to extend? We answer, just as far as the inspired writer indicates. The main circumstance by which the interpretation should be regulated and restrained is, the *design* of the allegory. What is the sentiment or principle illustrated? What is the fact described? These are ordinarily seen from the vicinity; — and the comparison must be understood in accordance with them. But when points of resemblance are multiplied along with separate phrases, much more is attributed to the passage than what comports with its scope. The writer is thus compelled to elucidate more than he intended, and to diverge into a number of minute circumstances which are superfluous on the occasion. If all are supposed to have a separate significancy, they are neither necessary nor apposite in their connexion. They are so many points of supererogation, going beyond the writer's own purpose, and dissipating the reader's attention, instead of confining it to that one which the context indicates and approves. But if they be looked upon as garniture to the allegorical portrait; — as accessory, not essential, they comport with the scope of the discourse, and impart to the picture a lively colouring.

It is necessary to observe, that we do not thus consider the *greater part* of an allegory to be superfluous. None of it is redundant. All is apposite. Neither do we affirm, that *various* particulars may not be designated by its different portions. Our meaning is, that some general principle, sentiment, or fact, is illustrated under the veil of an interesting representation; and that we should not look for counterparts to *each feature* of the representation in the principal object. Though every thing asserted in the allegory applies to the *secondary* object, the *primary* does not necessarily present a parallel to each of these assertions.

Parables. Parables may be called historical allegories, as they usually differ from the latter only in form. It is easy to know when parables are allegorical or not, by the two representations they contain, the one concealing the other. The term *παραβολή* means *comparison*. In the parable as in the allegory three things demand attention.

1st, The thing to be illustrated.

2dly, The example illustrating.

3dly, The *tertium comparationis*, or the similitude existing between them.

1st. The object to be illustrated (called *ἀνταπόδοσις* by Vossius, and *redditio contraria* by Quinctilian) must be sought in,

I. The context.

(a) At the commencement of the parable, by such phrases as — *ὁμοία ἐστὶ* or *ὁμοιωθή ἡ βασιλεία*, etc. as in Matthew xiii. 24, 31, 33, 44, 45, 47 ; Luke xiii. 18. The object of the parable may be expressly stated in the introduction, as in Luke xviii. 1.

(b) The occasion on which it was introduced may serve to illustrate its bearing and nature.

Thus Luke vii. 41 ; x. 30 ; xv. 1, 2 ; xix. 10, 11. Matthew xx. 1, &c. is explained by xix. 27, &c. ; Matthew xxv. 14, by verse 13 ; Luke xvi. 19–31, by the 14th verse of the same chapter.

(c) A knowledge of the person or persons to whom the parable was originally addressed assists in its exposition. This is closely connected with the preceding.

Thus Nathan's parable of the ewe-lamb was addressed to David himself ; — and the parable of the compassionate Samaritan to the lawyer “willing to justify himself.” See 2d Samuel xii. 1–7 ; Luke x. 29–37.

(d) At the end, by such phrases as, *so is* (*οὕτως ἐστὶ*), or *so shall be* (*οὕτως ἔσται*), Matthew xiii. 49 ; Luke xi. 9 ; xii. 21.

(e) When a full explanation is given we need no other help ; as in Matthew xiii. 19, &c. ; 2d Samuel xii. 7, &c.

II. Another parable of parallel import may point out the thing to be illustrated. So Luke xv. 3, compared with Matthew xviii. 12, &c.

Secondly. The illustrative example or immediate representation. This serves as the veil partially to conceal from the view the secondary representation or principal object. Where it is of a local kind, it is useful to know antiquities.

Thirdly. The tertium comparationis, or the relation between the primary and ultimate representation. The same observations which were made in reference to allegory, are strictly applicable here. That all the circumstances mentioned in the immediate representation, do not find their corresponding features in the ultimate, is a truth that cannot be too often inculcated.* The ex-

* The Fathers saw this, and frequently refer to it. Basil the Great writes thus: *αἱ παραβολαὶ οὐκ ἐπὶ εἰδους τὰ θεωρήματα πληροῦσι, πρὸς δὲ τὴν ὑπόθεσιν τὸν νοῦν ὁδηγοῦσι.* Chrysostom in like manner has the following: *Διότι οὐδὲ χρεὶ πάντα τὰ ἐν παρα-*

positions of his parables occasionally given by Christ himself, prove its correctness. Thus in the parable of the tares, he does not compare the circumstance, "whilst men slept" (Matthew xiii. 25), or that in the 27th verse, "so the servants of the householder came and said unto him." In like manner, in the parable of the unjust steward (Luke xvi. 1, &c.), he does not compare the last part of the third verse, "I cannot dig; to beg I am ashamed." There was nothing in the secondary representation which corresponded to these particulars. But whilst such examples demonstrate, that every word and phrase of the primary representation ought not to be urged or insisted on, they also teach avoidance of the opposite extreme. We see, that the greater part of the circumstances mentioned in the parable are not for mere ornament, or for increasing the power of the description. On the contrary, they belong to the essence, rather than the form, and thus contribute to the comparison. The more finished the parable, the more probable is it, that fewer points belonging to it serve as simple garniture.

To enable us to separate the particulars that are essential, and those added to impart beauty or vivacity to the description, no other precept can be given than to attend to all the circumstances of the context, and also to parallel places. Among the latter, doctrinal statements should be diligently brought to bear upon the principal object. Unterkircher gives the following rule, in connexion with which the circumstances already stated for the interpretation of the allegory are to be taken: "*Quæ salvo consilio orationis aut actionis adesse vel abesse possunt, accidentaliter: quæ autem salvo illo consilio abesse non possunt, recte essentialia censentur.*"*

We shall illustrate Luke xv. 11–32, and separate the incidental from the essential circumstances of the parable.

There is a connection between the three parables of the fifteenth chapter, which cannot fail to strike the reflecting reader.

βολαῖς κατὰ λέξιν περιεργάζεσθαι, ἀλλὰ τὸν σκοπὸν μαθόντας δι' ὃν συντίθηται, τοῦτον δεῖσθαι καὶ μηδὲν πολυπραγμονεῖν περαιτέρω: Hom. 65, on Matthew xx. Isidore of Pelusium has the following: *φημὶ, ὅτι μάλιστα μὲν ἐκάστην παραβολὴν πρὸς τὸ προσκείμενον ἀναζωγραφητέον, καὶ οὐ πάντα κατὰ πάντα ληπτέον.* Lib. iii. ep. 107. Theophylact writes: *οὐδεὶς πάντα τὰ ἐν παραβολαῖς λεγόμενα ὡς νόμους καὶ κανόνας παραλαμβάνειν.* In Johan. 3. The same sentiment is advanced by Luther, Bucer, Glassius, Wollius, Flacius, Werenfels, Rambach, Ernesti, Ammon, Bauer, Storr, Morus, Keil, Kuinoel, Schott, Brouwer, Scholten, Unger, and indeed by almost all writers on Hermeneutics, or on the Parables. See Unger, pp. 96–102.

* *Hermeneutica Biblica generalis*, p. 211.

The introduction of the chapter serves in some measure to point out the object of them all. "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, this man receiveth sinners, and eateth with them" (verses 1-2.) In the first two parables of the chapter, God appears as a merciful and compassionate Father, graciously receiving into the bosom of his love the lost sinner; in opposition to the cold, condemnatory, hard-hearted character of the Pharisees. In the third, which forms the immediate subject of inquiry, the contrast between the love of God, who tenderly welcomes the vilest of his children when they return, and the unfeeling conduct of the Scribes and Pharisees, is prominently exhibited. The parable is comprehensive in its aspect. It shews the great mercy of our God in compassionating the poor, wandering penitent—the movements of the sinner touched with a sense of his past folly and ingratitude, and alive to the real misery of his condition. God's ways are not as man's ways. Men are severe towards poor and prodigal transgressors;—but so is not their heavenly Parent. The description points out the relation which men sustain to God, and the gracious treatment they receive at his hand. The two sons may denote the Jews and the Gentiles, and also those who are seeking to be justified by their own works, and those who, heedless of salvation, run into sin and folly. The two parties stand in the same relative position to Jehovah who is their common Father.

Ver. 12. "And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living." Here the levity and arrogance of the younger son are apparent. There is no strict counterpart to this circumstance in the ultimate representation. It is merely intended to depict the thoughtless folly and arrogant demand of sinners, with the Lord's consequent abandonment of them. They are left to themselves, that they may know themselves.

Ver. 13. "And not many days after, the younger son gathered all together, and took his journey into a far country." When sinners obtain what their carnal hearts desire, they apostatise from their Maker, and bring swift misery upon themselves.

The last clause of the thirteenth verse, together with the 14th, 15th, and 16th, shows the misery and degradation to which sin reduces its votaries.

Vers. 17 and 18 pourtray the movements of repentance in the

soul, and the consequent return of the prodigal to his father whom he had forsaken. The words of the son in the 18th and 19th verses depict the humble opinion he has of himself, and the right view he takes of his past conduct. He abhors himself, and begs the lowest place in the regards of his Heavenly Parent. So unworthy and vile does he appear in his own eyes, that he will be contented with the least token of God's kindness towards him.

Ver. 20 is intended to exhibit the tender love of God, who graciously witnesses the feelings of the penitent, and welcomes him into the bosom of his family.

Vers. 22, 23, 24, describe the joyful reception which the returning prodigal receives (for there is joy in heaven over one sinner that repenteth), and the peace infused into the heart of him who in sin had found nought but bitterness.

Vers. 25-30 represent the conduct of the elder brother, who was one *righteous according to the law*.^{*} His coldness and envy form a remarkable contrast to the Father's love. He boasts of his not leaving the Father, and of his legal righteousness. While all around was joy, pride and envy reign in his heart. How correct a picture of the feelings entertained by the Jews towards the publicans! This self-righteous character even ventures to find fault with the institutions of his father, while he unmercifully condemns and exaggerates the conduct of his brother.

Ver. 31. God's mercy is the same to the self-righteous as to the sinner. The way to repentance is open to both. The father represents the elder son as the *joint-possessor* of his goods; but the latter with slavish spirit does not look upon them as his—he stands back, demanding and desiring that the father should bestow blessings on him because of his righteousness—that he should press them upon his acceptance as though he deserved them for his long services. Had he come with a child-like spirit, and asked all the blessings the Father has to bestow, they would have been fully granted, for they are offered without money and without price.

Ver. 32. It was meet that the Jew should rejoice at the conversion of his brethren of mankind, instead of being sullen and discontented. Those who are labouring hard for eternal life, may pride themselves on their pretended obedience, and boldly

^{*} See Olshausen's *Biblischer Commentar*, vol. i. p. 665, 3d edition.

venture to arraign the merciful dealings of God in receiving the vilest of sinners;—but while there is joy in the presence of the angels of God over one sinner that repenteth, there should also be joy among the family of God on earth, when the dead in trespasses and sins are restored to the favour of their heavenly Father.

Such seem to be the sentiments inculcated in the parable. It is manifest that there are a number of traits intended only to heighten the beauty and increase the vivacity of the picture. These ought not to be urged as if they expressed particular ideas. They are necessary to the full and finished form, but not to the essence of the immediate representation. Of this nature are verses 13, 14, 15, 16, verse 22, and 23 in part.

The following exposition by Dr. Gill will serve as an example of injudiciously insisting upon each and every feature. Even Olshausen is not wholly free from excess.

Ver. 12. “God’s chosen ones among the publicans and sinners are fitly signified by the *younger* son, since man, as a sinner, is younger than man as righteous; and since there are instances of God’s choice of the younger before the elder, as Jacob before Esau, &c.; and the characters and conduct of young men agree with God’s elect in a state of nature.”

Father, give me the portion of goods that falleth to me. “This portion may be considered either as internal or external; as internal, it may intend natural knowledge in general, to which there is in man a natural desire, and in which he is self-sufficient: or rather as external, such as the outward blessings of life, food, raiment, health, &c., the honours, pleasures, and riches of this world.”

Ver. 15. *A citizen of that country.* “An unregenerate, pharisaical, legal preacher is designed; a man may be a preacher, and yet in the far country of sin and unregeneracy. It is common for persons under legal convictions, to seek after such a preacher, and such a ministry, and to such an one this man *went*, and *he joined himself to him*; he sat under his ministry and became a member with him, and stuck close to him, as the word signifies; and was a stickler for him and his principles.”

He sent him into his fields to feed swine. “He sent him to converse with self-righteous persons, who may be compared to swine, because of their selfishness; doing all they do for themselves, and not for God and his glory; because they prefer dung

before pearls, their own righteousness before Christ, the pearl of great price; and live upon the husks of their own duties."

Ver. 16. "By these husks are meant works of righteousness done by men; which are like husks, external things, done only before men; empty things that have nothing within them; mere trash, and not food; and which can give no satisfaction; mere sordid food, fit only to be cast to dogs or swine; of an ill savour, hard to eat, and difficult of digestion, and which affords no real nourishment." "He laboured hard to make his own righteousness do, which was but striving to fill his belly with the east wind."

Ver. 22. *But the father said to his servants.* These are "the ministers of the gospel." *The best robe* is "the righteousness of Christ, which is often compared to a robe or garment, because it is not any thing in believers, but what is unto them, and upon them, and is put there by an act of God's grace in imputation." *And put it on him.* "This is done by a declaration of it, setting it forth in a ministerial way before them." *And put a ring on his hand.* "By the *ring* is meant the everlasting love of God; and which, as a ring, is round, and has neither beginning nor end." *And shoes on his feet.* "By *feet* are meant the outward walk and conversation; which in persons called by grace should be different from what it was before, and from others: it should not be loose and naked, as those that walk barefoot, but should be upright, straight, and regular." "The gospel is as shoes to the feet; it beautifies and adorns, it keeps the feet tight and straight, the conversation regular and upright; preserves from slipping and falling; strengthens and makes more fit for walking; directs, guides, and influences in walking, and protects from the stones, thorns, and scorpions of the world's reproaches; and the doctrines of it are shoes that will never wear out: and to walk according to the gospel of Christ, is what gospel-ministers direct and exhort unto, and may be meant by their putting on those shoes."

Ver. 23. "By *the fatted calf* Christ is designed. By *bringing it hither*, is meant preaching Christ; and *killing* him designs the setting him forth in the gospel in a ministerial way, as crucified and slain, for saints by faith to feed and live upon."

And let us eat, and be merry. "This is a mutual invitation or encouragement to eat of the fatted calf: the parties called upon to eat of it are the father, the servants, and the returned son."

Ver. 25. "The *elder son was in the field* at work, working for life: to work is right, when men work from a principle of grace, in the name, faith, and strength of Christ, to the glory of God and religion, and their own and others' good; but to work in order to obtain righteousness, life, and salvation, proceeds from wretched ignorance, and is an instance of the pride and vanity of human nature."

And as he came and drew nigh to the house. "He only made some advances to it, and took some steps toward entrance into it; namely, into a visible church; he came to hear the word as the Scribes and Pharisees did," &c.

He heard music and dancing. "By *music* is meant the preaching of the gospel by the ministers of it. Dancing may design those expressions of joy which are delivered by young converts at hearing the gospel."

Verse 26. "He called one of the ministers of the word, one of the disciples of Christ, as the Scribes and Pharisees sometimes did; choosing rather to speak to one of the disciples, than to Christ himself, when they were offended."

How unlike that simplicity of interpretation which naturally belongs to the parables this exposition is, needs not to be pointed out! The Scriptures may mean any thing which fancy may put into them according to such curious excess.*

Unger contends,† that the interpretation of each parable is *one*, by which he seems to mean, that Christ, while *openly* inculcating important truths, never *tacitly* condemned the opinions or conduct of those who lived at the time he appeared on earth. In this he does not seem to be correct. Such a parable as that which we have now considered, representing, as it does, the essential points of the relation which men sustain to God, admits of various references. Wherever the points of relation appear, there the parable is suitable. It bears a general aspect, and is adapted to the character of men in various circumstances. Hence, although the connexion does not lead to it, the description may be aptly applied to the Jews and Gentiles, no less than to the Scribes and Pharisees—the self-righteous among the Jews and the publicans and sinners of the same people. Unger insists upon *one*

* Euthymius (Schol. vi. p. 97), is chargeable with the same fault. He interprets *πολίτης* by *δαίμονες*· *χοῖροι* by *λογισμοί*· *κεράτια* by *αἱ ἡδοναί*· *μισοί* by *ἔτι κατεχόμενοι*· *ἄρετους* by *τὰς θρησκευτικὰς τῶν ψυχῶν διδασκαλίας*.

† De Parabolarum Jesu Natura, Interpretatione, Usu, Lipsiæ 1828, 8vo, pp. 87–89.

interpretation; but though this be indubitably true, a parable may be descriptive of a general fact, or a comprehensive principle capable of various applications.

It is not difficult to ascertain when a parable is allegorical or not. Most of the parables indeed are so, but not all. That of the prodigal son is the finest example of allegory which the Scripture furnishes.

Fables differ from parables only in one particular. They are narratives of things which neither happened, nor could happen. Like parables, they are fictitious;—but the lower animals, and even inanimate objects, are introduced in them as speaking and acting. Examples may be found in Judges ix. 6–21; 2 Kings xiv. 9; and 2 Chron. xxv. 18. They are interpreted in the same manner as parables.

Riddles or *enigmas*, for which the Hebrews had a peculiar term חידות, are properly an expression of wit. Few of the Hebrew riddles are preserved. See Judges xiv. 14; Proverbs xxx. 15–31. The explanation of them is always subjoined, and therefore no rules are required for their solution.

CHAPTER X.

HISTORICAL CIRCUMSTANCES.

AMONG the means employed for discovering the sense of a passage, or at least for assisting interpretation by giving confirmation to that which is already probable, historical circumstances should be enumerated. The following hexameter line comprehends the particulars included under the appellation, *historical circumstances*.

Quis, quid, ubi, quibus auxiliis, cur, quomodo, quando.

A knowledge of these will be found materially to benefit the expositor. We shall consider them in the order mentioned.

Quis, who? This term may be viewed in three aspects.

1st, Who is the writer of a canonical book?

2dly, Who is the speaker?

3dly, What party is addressed?

1st. The author of a canonical book is known either by external or internal evidence. Thus the testimony of ancient and credible witnesses may uniformly refer a writing to a certain individual, as in the *ὁμολογούμενα* of the New Testament.

But there are express indications to the same effect in a book itself, either at the commencement, as Romans i. 1; or at the end, 1 Cor. xvi. 21. Other portions of sacred Scripture may also assign certain books to their proper authors. Thus the writings of Moses are mentioned in the epistle to the Romans, x. 5; and the 16th Psalm is attributed to David.

Besides, the style, views, sentiments, and other circumstances in a book itself, may point out the author with sufficient clearness. Thus the Gospel of John is said to have been written by *the disciple whom Jesus loved*; and the book of Ezra exhibits marks of its proceeding from Ezra himself. The same test applied to the Psalms throws much light on the poetic composers. As to inscriptions, they are not always to be depended on, because they are not inspired. There is good reason for concluding, that several of them belong to a much later age than

the pieces to which they are prefixed. They must therefore be subjected to the test of an enlightened criticism, but not to such perverse criticism as that of the German rationalists, who, actuated by an uncommon love of innovation, pronounce such inscriptions as are found in Isaiah i. 1, xiii. 1, to be later than the prophet himself. Even apart from inspiration, the ancient testimony that assigns them to the prophet himself, is of greater weight than the arguments advanced by such speculative theologians.

The origin of *subscriptions* annexed to the books of the New Testament was manifestly subsequent to apostolic times. Hence they must be examined, before they can be relied on as indubitable proofs. Sometimes they are incorrect, as the writings themselves to which they are subjoined clearly show.* They belong, however, to an early age, and show the traditional belief. The same may be said of the inscriptions or titles. The evangelists themselves may have given the title εὐαγγέλιον; but κατὰ Ματθαῖον, &c. were added.†

Books do not necessarily belong to the authors whose names they bear. Thus Job may not have been the writer of the composition which bears his name,‡ nor Samuel of the books of Samuel. Internal circumstances may set aside the probabilities existing in favour of such a coincidence.

But how does acquaintance with the writer of a book contribute to the right understanding of it? If we be satisfied that it forms a part of the inspired canon, is it not a matter of indifference to us who is the writer? It is certain, that inspiration did not deprive the sacred penmen of liberty to follow their peculiar bent of mind in the treatment of a subject, though it infallibly preserved them from error. The complexion of their intellectual temperament remained substantially the same as before. So also their mode of expression. Hence their great diversity of style and manner. Some are concise and energetic—others diffuse and irregular. The manner, in short, varies with the author and the subject; no two writers being exactly alike. Each conceives and

* The subscriptions to the Epistles to the Romans, Thessalonians, and First Epistle to the Corinthians, are erroneous. See *Paley's* "Horæ Paulinæ."

† See De Wette's *Einleitung*, dritte Auflage, § 32, p. 31.

‡ Professor Lee, in his learned work on Job, thinks that Job himself committed the middle portion of it to writing. To this opinion we have very strong objections, derived from the nature of the language employed. See his *Introduction*, p. 43, and my *Lectures on Biblical Criticism*, pp. 276-7.

expresses ideas after his own fashion, modified and moulded by his personal history, situation, character, feelings, and education. When we know, therefore, the history of the individual writer, we are prepared to look for certain characteristics in his *mode* of writing. The latter will be necessarily fashioned according to his views. Thus the manner of the apostle Paul is marked with an emphasis all his own. His ardent and impetuous mind, full of zeal and animation, breathes forth in his writings. His views are not only profound but comprehensive. Large and elevated conceptions, rapidity of thought, and energy of determination, are strikingly imprinted on his recorded discourses and epistles. The style and manner of each writer should be collected from his own works, so as to be known at once. The scattered traits of his mental character need to be brought together and carefully adjusted, in order to form a portrait as complete as the data will afford. The features of his imagination, intellect, diction, style, &c. should be contemplated in their combined force. An interpreter might thus survey the author's image, comparing it with the separate and frequently incidental circumstances presented in his compositions; and avoiding such an exegesis as clashes with the author's acknowledged manner.

Thus, Hebrews xiii. 21, a doxology is introduced towards the conclusion of the epistle, and not at the very termination. Such a circumstance is common in the undisputed writings of the apostle Paul, and forms a presumption in favour of the Pauline origin.

Verse 23. The meaning of ἀποελευμένον has been much disputed. Some render it *set at liberty*, i. e. from imprisonment; others, *sent away* on some errand or embassy by the writer. In the 19th verse the author beseeches those to whom the epistle is addressed to pray for his restoration to them the sooner. This implies, that he was prevented from visiting them, and leads to the idea of imprisonment. In accordance with such an inference, we find Paul writing to Philemon, ver. 22, "But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you;" and in the epistle to the Philippians, ii. 24, "But I trust in the Lord that I also myself shall come shortly." Both these passages confirm the supposition that the present epistle was written by Paul during his imprisonment at Rome. In the 23d verse he styles Timothy "our brother," an epithet which he elsewhere applies to him; for a close friendship existed between

them. These and other circumstances render it probable that the writer was Paul; and if so, the signification of ἀπολελυμένον must be *sent away*, rather than *set at liberty*. Those who render it *liberated*, affirm that there is no account of Timothy's imprisonment during Paul's life; and that consequently it must have occurred after the apostle's death, and the epistle have proceeded from some other friend of Timothy. The usage of the verb ἀπολύω itself favours the signification *send away*, as much as that of *set free*; and since there are many indications of a Pauline origin through the entire letter, and even in the verse where ἀπολύω occurs, it is better to translate, in conformity with such authorship, *sent away*. Thus the interpretation of the verb is intimately connected with the authorship.

Again, from a peculiar usage assigned by Gesenius to the phrase עֲבֵד יְהוָה in various places of Isaiah, such as xlii. 1; xliv. 26; xlix. 3, 5; lii. 13; liii. 11, in addition to other characteristics of style, he argues, that the prophet himself was not the author of the latter portion of the book which bears his name; chap. xl.-lxvi. Among other meanings assigned by him to the phrase in question, is that of, *the collective body of the prophets* (der Prophetenthum), and upon this ground he argues, that the portion did not proceed from Isaiah.* But the phrase never signifies the collective body of the prophets. In chapters xlii. xlix. l. lii. liii. it denotes the Messiah, and him only. Thus the question of the authorship of a portion of Isaiah is connected with the explanation of the phrase עֲבֵד יְהוָה, since upon an arbitrary meaning assigned to the latter, one argument has been advanced against the authenticity of no less than twenty-seven chapters.

2dly. Who is the speaker?

A negative rule has been propounded, viz. that the writer of a book should be considered the speaker until some express evidence to the contrary appear. "Auctor libri tamdiu habeatur loquens, donec contrarium eluceat vel ex eo, quia disserte alius loquens inducitur, vel ex materia aut forma orationis."† Sometimes the name of the speaker is expressly mentioned, preventing all ambiguity. Thus in the book of Job, the speeches of his three friends are regularly prefaced by their respective names; and as they are afterwards censured by Jehovah, we should not look upon all their statements as true or correct. Jehovah is introduced

* See *Zweiter Theil* of his *Commentar*; *Einleitung*, p. 16.

† *Unterkircher, Hermeneutica Generalis*, p. 149.

on many occasions by name, particularly in the prophetic writings, and gives utterance to his unalterable purposes and counsels. So Isaiah x. 24. Where he is not named, it is not difficult to perceive when he is the speaker, from the majesty of his language and the sublimity of his sentiments. So in Jeremiah li. 47.

In the New Testament, the questions and replies of those with whom Christ holds intercourse, the objections of the Pharisees and Scribes, with a correction or refutation of them, are usually adduced with great plainness: to all these it is necessary that the interpreter attend, lest he fall into error. The sentiments and expressions of each must be assigned to their proper source, else the expositor will confound things that differ, and mistake the true sense. If the statements of an implied objector be looked upon as proceeding from the inspired writer himself; or if the speaker be not distinguished, the meaning of the Spirit will be assuredly mistaken.

Thus in the 3d chapter of the Epistle to the Romans, the objections of a Jew are brought forward, and replies given by the apostle.

Chap. iii. 1 contains the words of the Jew.

Ver. 2, those of the apostle in answer.

Ver. 3, the language of the Jew again.

Ver. 4, the apostle's reply. Mr. Locke takes the second, third, and fourth verses to belong to the apostle; but it is better to assign the third to the Jew.

Ver. 5, the Jew is supposed to speak.

Ver. 6, the apostle.

Ver. 7, the Jew in continuation of the objection in the fifth verse, the apostle having crowded in the sixth verse by way of interruption, in order to stop the mouth of the Jew with Abraham's words.

Ver. 8, the apostle. Here again Mr. Locke makes part of the eighth verse a continuation of the Jew's objections, and the parenthetic part to be Paul's reply; but this creates confusion.

Ver. 9, the Jew.

Ver. 10, the apostle continues from this verse to the end of the chapter.

In the 22d chapter of the Apocalypse, the true interpretation of 6-13 verses will be materially affected by assigning the words to incorrect sources.

Some affirm, that the angel says, in the 7th verse, "Behold,

I come quickly: blessed is he that keepeth the sayings of the prophecy of this book," upon which John fell down to worship, and was prohibited, verse 8, "See thou do not." If, then, the speaker in the 7th verse be Christ, it is contended that he plainly disallows of worship offered to himself.

In the 6th verse it is written, "And *he* said unto me." The person here introduced is manifestly an angel, viz. that one of the seven angels who is represented as coming to John (xxi. 9), and talking with him, (sent his angel, *i. e.* sent himself, the person speaking.) The next verse proceeds, "Behold, I come quickly." Here the speaker is changed, though the change is not notified. It is Christ who says, "Behold, I come quickly, &c." This will appear from comparing Revelation iii. 11; xx. 12, 13, 16, 20. Thus the 7th verse contains some of the things which the angel was commissioned to announce as soon to happen, Christ himself being the speaker. The angel mentioned in the 8th verse is evidently the same as the angel in the 6th. In the 9th he refuses the worship proffered by John; and in the 10th the same angel says, "Seal not the sayings of the prophecy of this book: for the time is at hand." So Daniel (viii. 26) was commissioned by an angel to shut up the vision, "for it shall be for many days." In the 12th, 13th, and subsequent verses, Christ is again introduced speaking, as the words employed show of themselves.

In this way, by separating the several verses, and assigning them to their respective speakers, we perceive that Jesus does not forbid worship to himself in the 9th verse.

In the 2d Psalm the speakers are,

1st, The psalmist, verses 1-5.

2dly, Jehovah, verse 6.

3dly, Messiah, verses 7, 8, 9.

4thly, The psalmist, verses 10, 11, 12.

According to the Septuagint, the words of the 6th verse are assigned to the Son. If we follow this rendering, the Hebrew text must be slightly changed, which is both unnecessary and unwarranted by authority.

Isaiah xvi. 3-5. These words must be taken as the language of the Moabites supplicating the aid of the Jews. The women stand by the fords of Arnon, entreating protection. According to this view, the passage, verse 6, contains the answer of the Jews refusing assistance because of the pride and arrogance of the Moabites.

By another exposition, verses 3-5 are an admonition of the poet himself to Moab to avert the impending evil, by showing kindness to the Jews in their calamities. The translation will then be the following :

3. Apply understanding, exercise discretion,
Give a cool shade at mid-day,
Conceal the outcasts,
Betray not the fugitives.
4. Let my fugitives dwell with thee, Moab,
Be to them a refuge from the destroyer;
Then will the oppression cease,
The destruction come to an end ;
The oppressors cease from the land.
But (our) throne, &c.

An objection may be frequently perceived from the reply given to it, as in Romans ix. 19 ; or when there is a contradiction between the author's sentiments and those subsequently advanced.

But on many occasions it is difficult to distinguish the speaker or speakers ; and no direction can be given to enable us to decide between the writer's language and that of others. Here it is necessary to proceed with great circumspection. Thus, in Ecclesiastes, interpreters are not agreed whether a scholar and his teacher speak alternately ; the one bringing forward doubts, the other resolving them.

We should beware of taking the speaker's words as appropriately belonging to himself alone, or as merely expressive of his own sentiments and character. There are examples of the use of the first person *merely for illustration*, or *in order to establish a general principle*. This is often done by the apostle Paul. So also the apostle James, in the third chapter of his epistle. In such instances, the writer supposes a case, and naturally employs the first person rather than the third.

3dly. The interpreter should be acquainted with the person or persons to whom a writing, an expostulation, or an oracle was directed. The character, circumstances, history, religious opinions, and political or ecclesiastical position of the persons, rightly understood, will tend to the elucidation of a book of Scripture. Thus, it should be known who were the Pharisees and Sadducees, with their distinguishing principles—who were the Rechabites mentioned in the 35th chapter of Jeremiah—

who were the Colossians, Ephesians, Thessalonians, Corinthians, &c. These, and other circumstances of the same kind, will readily occur to every inquiring reader; and if he be ignorant of them, he will fail to understand various allusions contained in the sacred writings.

Sometimes the prophets name the person or people to whom their predictions refer. Thus there are predictions concerning Moab, Babylon, Edom, &c. Hosea iv. 1 is addressed to the children of Israel; Jeremiah, chapter xlviii. is against Moab; chapter xlix. against the Ammonites. Again, Romans i. 7 shows to whom the epistle is addressed; 1 Corinthians i. 2 to whom that epistle was specially directed. Occasionally, the people described are characterised by certain traits, political, religious, or civil, without being named. So Isaiah xviii. 1, 2, where Ethiopia is unquestionably meant, since it alone corresponds to the description.

The connexion again may show who are the persons addressed, as Matthew v. 1, compared with chapter viii. 28. Jesus taught *the multitudes*, not merely the disciples.

There are also books addressed to no particular community, as Proverbs, Ecclesiastes, Canticles.

On this head nothing certain can be relied on, apart from Scripture itself. Little positive can be gleaned from other sources; and what is gleaned, carries with it some indeterminateness. As to the belief of the persons or sects mentioned in the Bible, the Bible itself gives the only infallible intelligence. If a mistake be made in regard to the character of the persons addressed, the right exegesis of a passage will usually suffer. Thus Taylor supposes that the apostle Paul speaks to the *unbelieving Gentiles* in 2 Corinthians v. 20-21, whereas *believers* are meant. To such the epistle is inscribed—and such are the very individuals spoken of in the verses. The saints sin daily, and therefore daily need remission of sin. The blood of Christ, which cleanses from all sin, must be again and again sprinkled on the heart and conscience. There is not the slightest ground for supposing that any other class is spoken to than those addressed in the 6th chapter, 1st, 2d, and 3d verses, who are admitted by Taylor himself to have been the Corinthian Christians. Our translators have rightly supplied the pronoun *you*, as the verb καταλλάγητε clearly proves.

The persons introduced into the Acts of the Apostles are also

introduced into Paul's epistles. Hence it is necessary to compare the various books. Some kings, whose reign is introduced into the book of Kings, are again noticed in the Chronicles, with additional particulars of their history; and *vice versâ*.

In studying the prophecies, it is useful to consult the accounts left by profane writers. Herodotus, Diodorus Siculus, Xenophon, and others, have recorded many things of the Egyptians, Assyrians, Babylonians, &c. Josephus, again, has explained the tenets of the chief Jewish sects. Not that the statements of these writers are to be implicitly adopted, but that they must first be subjected to historical criticism. At present we design to notice, under the head of *quis*, only such information as the Bible itself furnishes.

Quid, what? The interpreter should farther inquire into the nature of a book or writing. Is it written in poetry or prose? Is the subject historical, devotional, didactic, argumentative, or predictive?

An example will show the bearing of this particular on exposition. The address of Lamech to his wives, Genesis iv. 23, 24, is poetic in its form. The object of the brief poem is to show the immediate consequences of the invention of arms. No sooner had they been forged, than Lamech, Tubal-Cain's father, triumphs in the manner of his revenging an injury. A young man had wounded him, and had been slain. If Cain, he boasts, be avenged sevenfold; Lamech will be avenged seventy and seven times. Only one murder is mentioned as committed by Lamech. From mistaking the parallelism, which is a leading feature in Hebrew poetry, some have thought that allusion is made to two murders.

In general there is little difficulty in determining whether a book or section be historical, didactic, or poetical.

Ubi, where? The place in which the writer was, had an obvious influence on his language, and contributes to a right perception of it. By its means we can assign a reason why some particulars rather than others are mentioned, and account for *the manner* in which they are adduced. Certain figures are highly appropriate, as having been suggested to the writer's mind from the natural scenery of the place where he wrote, or the customs prevalent among the people. Thus many images in the poetical books of the Old Testament are derived from the state of Judea, its mountains, rains, torrents, &c. An acquaintance with these

enable us to perceive great propriety and beauty in various portions of the Scriptures. The place may be ascertained,

1st, From express mention, as Matthew v. 1; John i. 29; Acts xvii. 22. Here again it is necessary to bear in mind, that subscriptions to the New Testament books are neither always correct nor consistent with one another.

2dly, From internal circumstances taken in connexion with other accounts. Thus in the Pauline epistles we may learn from the salutation and names of persons, from mention of his bonds, &c. &c., where the apostle was. The epistle to the Romans was written from Corinth during Paul's third journey, as may be inferred from comparing Romans xv. 17-32; xvi. 1, 23, with 2d Cor. x. 15, 16; Acts xix. 21; 1st Cor. xvi. 1, &c.; 2d Cor. viii. 9; Acts xx. 22; and 1st Cor. i. 14.* The epistles to Philemon, Ephesians, Philippians, and Colossians, were written at Rome during Paul's first captivity, as the following passages in them appear to prove — Ephes. iii. 1; iv. 1; vi. 20; Philemon 9; Colos. iv. 3, 10, 19. Hence we find in the epistle to the Philippians mention made of Cæsar's house, iv. 22; and in i. 13, *the open chains* show, that he had not been kept a close prisoner at Rome, but allowed some liberty in his bonds. This forms a contrast with his captivity at Cæsarea, where, persecuted by Palestinian Jews, he had been kept in close confinement. Thus also the obscure word *πραιτώριον*, i. 13, must be referred to Rome; although Böttger ingeniously endeavours to turn aside the evidence.†

David was in the wilderness remote from the worship of God when he composed the sixty-third Psalm. Hence the expressions were suggested to him — “My soul thirsteth for thee” — “in a dry and thirsty land, where no water is.”

With regard to the book of Job, it is impossible to discover with certainty, whether it was written in Arabia; although this is connected with another question, whether the composition may receive much illustration from the Arabic language. Some have even conjectured, that it was originally written in Arabic, and afterwards rendered into Hebrew.

Quibus auxiliis, with what helps? This includes the circumstances which conspired to bring about an event; the means

* See Credner's *Einleitung in das Neue Testament*. Halle, 8vo, 1836, § 139, p. 377; and Stuart's *Introduction to the Ep. to the Romans*, § 3.

† Compare Olshausen's *Biblischer Commentar*. Vierter Band. p. 131, et seq.; Credner, § 144, p. 389.

by which impediments were removed and obstacles overcome; the mental and physical resources possessed by the individuals described. The weapons of our warfare, says an apostle, are mighty through God. They are spiritual not carnal. "I will pray the Father," said the blessed Redeemer, "and he shall give you another Comforter, that he may abide with you for ever."* To show the opposition the apostles had to encounter, Jesus informs them, "I send you forth among wolves." Such were the gracious promises which the primitive teachers of Christianity received. Encouraged by divine aid, they went forth to evangelise the world. Warring with spiritual weapons, they came off victorious. If then their resources were such, we should interpret their language accordingly. The genius of Christianity is pacific, except in so far as vice and sin are to be contended with. The Rationalists of Germany, disbelieving the inspiration of the sacred writers and the nature of the promises made to the commissioned servants of God under the old and new covenants, have made woful havoc of divine truth.

Cur, why? This coincides with *scope*, and has been already treated.†

Quomodo, how? In historic *facts*, the mode in which a thing has been brought about, or still takes place, should be attended to. Thus the manner in which Sennacherib's army was destroyed before Jerusalem, has been said by some interpreters to have happened by the *Simoom*. This is questionable. The poisonous and fatal effects attributed to this wind in the East have been manifestly exaggerated. So recent scientific travellers assert. Unless it had been supernaturally charged with noxious properties, it could not have been employed to destroy the Assyrian army. It is simply said, that an angel of Jehovah went forth and smote in the Assyrian camp 185,000 men. One of the spiritual messengers, who are constantly employed in ministering to Jehovah, effected the total overthrow of the army. As far as the Scripture account goes, the agent is mentioned, but not the mode in which he accomplished his fatal embassy. In Isaiah xxxvii. 7, our translators, probably supposing that the destruction was caused by the *Simoom* of the desert, have, "Behold, I will send a *blast* upon him." But רִיחַ denotes *disposition, spirit, resolution*. "I will give him *spirit* or *determination*." The Neologians of Germany have

* John xiv. 16.

† See page 267, &c.

sadly misinterpreted Scripture, by inventing modes in which occurrences are supposed to have taken place, even when there is nothing revealed concerning the *quomodo* of a transaction. They first invent a *quomodo*, and then compel Scripture to agree with it. This is not to explain, but to burlesque the word of God. Whenever the *how* is not revealed, we need not look out for a method in which a historical fact took place. If it has been miraculous, why should we needlessly inquire after means employed, and then force the exegesis into accordance with our fancied *quomodo*?

For example, Eichhorn and Bauer attempt to account for the extraordinary occurrences that took place at the promulgation of the law by natural means, affirming that when a violent thunder-storm, such as are frequent about Sinai, happened, Moses seized upon the phenomenon to give sanction to his laws. This is opposed to the whole narrative as far as it contains within itself the elements of its own interpretation, no less than to all other portions of the Bible that touch upon the same thing.*

Thus also Ammon, Eichhorn, and others, have sought to account for the conversion of the Apostle Paul on natural grounds, supposing that the entire occurrence was pictured in his imagination, or represented in a dream. This is the *psychological* interpretation, which cannot be true.†

Quando, when? At what time, and on what occasion? — The time when a book was written must be attended to by the interpreter. The books of the Old Testament were composed at very different periods, and partake, in some measure, of the characteristics of the age in which they appeared. In regard to the greater number of them, it can be determined with tolerable certainty when they were written; though the *precise* date is often obscure.

The gospels are placed in very different years by different commentators; although, at the greatest interval that can possibly exist between all the times assigned to their composition, the origin of one could not have been far remote from that of another.

The time may be known,

1st, From express mention, as Hosea i. 1; Isaiah vi. 1.

* Ἐμοὶ ἀνάγκη ταῦτα ἱστορεῖν καθάπερ ἐν ταῖς ἱεραῖς βίβλοις ἀναγέγραπται. Joseph. Antiquit. Judaic. lib. tert. cap. 4, p. 77, (Coloniæ, 1691. fol.)

† See Neander's History of the Planting and Training of the Christian Church, by the Apostles, translated by J. E. Ryland, vol. i. p. 100. (Biblical Cabinet, vol. 35, 36.)

2dly, From expressions containing in themselves indications of the time of writing. Thus, from Romans xv. 19, it is apparent that the epistle was written subsequently to the occurrences in Acts xx. 3, and the first letter to the Corinthian church. (Compare 1 Cor. xvi. 4, 9; xii. 2.) Persons or occurrences which are only mentioned incidentally, may serve as guides to the time of composition.

Again, the occasion of Paul's writing to the Galatians, was their having been led astray by certain Judaising teachers, who had endeavoured to undermine the authority of the apostle, by affirming that he believed circumcision to be necessary, and that it was incumbent on Christians to observe the Mosaic law. The apostle, therefore, wrote to the churches in Galatia, to vindicate his apostolic dignity, and to show that the ceremonial law was not obligatory on Christians. The great body of the Galatians had been heathens; and to account for their acquaintance with the Jewish Scriptures, we may suppose that the Jews had gained numerous proselytes among them. Hence it is easy to see the propriety of the minute narrative respecting himself, given in the first and second chapters, in which he vindicates his apostleship, proves that his calling was immediately from God, and shows, that so far from being inferior to Peter, Peter was even censured by him.

The occasion on which he wrote will also cast light upon Galatians iii. 3. "Having begun in the spirit, are ye now making an end in the flesh?" They had set out with an attachment to the spiritual doctrines of the gospel, especially justification by faith alone without the deeds of the law, as Paul had taught it, and sanctification by the Holy Spirit; but now, they were making an end, by returning to circumcision and other fleshly ordinances.

The words of our Lord, John iii. 20, 21, receive a peculiar emphasis and beauty from the occasion on which they were uttered. It was when Nicodemus had come to him by night to inquire of his doctrine, that Christ said, "For every one that doeth evil hateth the light, neither cometh he to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

The time when a book was written has come to exercise a most important influence on its exegesis. This is particularly the case with the Old Testament Scriptures. By bringing down the date

of their composition to a much later period than that which is commonly assigned, prophetic inspiration has been done away, and the knowledge of future events, instead of being viewed as the express communication of heaven coming through human agents, is said to have been obtained after the events themselves happened. Hence numerous perversions, alike repugnant to the fact of inspiration and derogatory to the honour of God, have been introduced into the exegesis of the text. Such as are acquainted with the theological literature of Germany will at once see the justice of these remarks, and lament the infatuation of the men whose conduct is so justly censurable.

CHAPTER XI.

QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW.

IN the examination of this subject three things naturally present themselves to notice.

I. The source or sources whence quotations in the New Testament were taken.

II. The various modes in which they are made, comprehending,

(a) Their introductory formulas ;

(b) The degree of accuracy with which they adhere to the originals.

III. The purposes for which passages in the Old Testament were cited by the New Testament writers.

I. There are two principal sources from which the quotations in the New Testament were derived, viz. the Hebrew text and the Septuagint version. Many, indeed, have strenuously advocated the claims of one or other of these, as exclusively furnishing such citations. Accordingly, some have maintained that the apostles never quoted from the Seventy ; affirming that where their words agree with this version, there has been an alteration either in one text or the other to produce mutual conformity. This opinion is too improbable and gratuitous to be entertained for a moment, though Jerome, in different parts of his writings, Surenhusius, and others, have contended for it.* On the contrary, Irenæus, Olympiodorus, Vossius, &c. affirm that the evangelists quoted *solely* from the Greek version. In opposition to both extremes, it has been ascertained that the New Testament writers uniformly adhere to neither. Sometimes they coincide with the one, and again with the other, as St. Augustine long since clearly saw.† Perhaps the changes which the texts of the Hebrew and Septuagint have undergone may not allow us to

* Compare Walchii Bibliotheca, tom. iv.; and Eichhorn's Allgemeine Bibliothek, vol. ii.

† Quia et ipsi (Apostoli) ex utrisque, i. e. ex Hebraeis, et ex Septuaginta testimonia prophetica posuerunt. De Civ. Dei, lib. xviii. cap. 44, vol. 5, p. 220. (ed. Colon. 1616.)

determine this matter as decisively as is desirable; but the most careful examination of both, as edited from the best authorities, leads to the result, that the quotations of the New Testament coincide throughout with neither. The evangelists, and other inspired writers, followed the one or the other, as they were directed by the Holy Spirit. In the majority of instances the Septuagint was the source of the passages quoted; because those to whom the Christian Scriptures were first addressed were acquainted with the Greek but not with the Hebrew language. The primitive churches had in their hands the Greek version of the Old Testament. It was universally received and read both by Jews and Christians. To have departed from it, therefore, without a valid reason, would have failed to promote the purposes of a divine revelation. We may safely affirm that the evangelists and apostles quoted from it in every case, as often as they believed it to be conformable to the Hebrew original. Wherever it was a true and faithful representative of the Hebrew, there was a decided advantage in following it. It was widely circulated and best known; and there was no necessity, so far as we can perceive, for departing from it, except where it was liable to the charge of incorrectness, or of defectiveness, in expressing the genuine meaning of the Spirit. We admit that this reasoning is no more than probable: but the circumstances forbid demonstration, and we must be content with such presumptive evidence as the case furnishes.

In addition to the Hebrew Septuagint, it is not unusual to affirm, that some quotations were taken from a translation or paraphrase now lost. Thus the words of John xii. 15; Acts xiii. 41, were borrowed, according to some, from ancient versions, rather than the Septuagint or Hebrew. For this opinion there is no proper foundation. Besides, it is quite superfluous. Where the New Testament writers disagree in words with the Hebrew or Septuagint, they were led to quote merely *ad sensum*. It was sometimes sufficient for their purpose to give the substance of the meaning in different terms.

In regard to *apocryphal* quotations, as they have been denominated, *i. e.* such as are taken from uninspired writings, the question whether they are to be found in the New Testament, was raised so early as the time of Jerome, who opposed the idea with great vehemence.*

* Jerome on Isaiah lix. 4.

Several examples have been adduced, in which passages from apocryphal and spurious books are said to be found. The first is 2 Tim. iii. 8, where the names of the two magicians that withstood Moses are recorded. Some have supposed that Paul derived this knowledge from an apocryphal book concerning these magicians, which Origen says was extant in his time, entitled "Jannes et Jambres." But it is much more probable that such a work appeared subsequently to the time of the New Testament writers. Others conjecture, that the apostle took the names from the Targum of Jonathan on Exodus vii. 11. On the contrary, it is certain that this paraphrase did not exist till several centuries after the apostle.*

The names in question were probably taken from the historical accounts of the Jews, who had many traditions respecting their sacred literature. Jannes and Jambres are said to have been the two leaders or princes of the magicians who opposed Moses. Their names are found in the Gemara, and are mentioned by Numenius a Pythagorean philosopher, and by the historian Arrian.

Again, in the epistle of Jude two instances are said to be found of quotations from apocryphal books. The first is in the 9th verse, where Michael the archangel is represented as having disputed with Satan about the body of Moses. According to some, this was derived from an apocryphal book called the "Ascension of Moses" (ἀνάβασις τοῦ Μωυσέως), mentioned by Origen in his treatise περὶ ἀρχῶν.† Perhaps, however, the apostle rather refers to traditional accounts of the Jews concerning the dispute.

The 14th verse of Jude relates to a prophecy of Enoch contained in the "Book of Enoch," which has been translated from the Ethiopic into English by the late Dr. Laurence. According to this learned prelate, the book of Enoch was composed by a Jew living in the time of Herod, and afterwards translated from Hebrew, first into Greek, and next into Ethiopic. Much more probable is the opinion of Lücke,‡ and Nitzsch,|| that it belongs to the latter part of the first century, or the beginning of the second. Origen cites it several times. It is also mentioned by Tertullian, Jerome, Augustine, and others of the fathers. We see no good reason for refusing to admit, that the apostle probably

* See my Lectures on Biblical Criticism, p. 93.

† Lib. iii. cap. 2.

‡ Einleitung in die Offenbarung Johannis, p. 60 et seq.

|| De Testamento Duodecim Patriarcharum, pp. 17, 31.

quoted from this very document.* He may indeed have derived his knowledge from a tradition current among the Jews; but this tradition was embodied in the book of Enoch. Some are inclined to believe, that the book of Enoch was fabricated, partly with the design of exhibiting the passage in Jude; but this is improbable. The authority of the epistle is not lessened, although an apocryphal writing be really cited. Why should its inspiration and authenticity be rejected on such a ground?†

In a few instances, quotations from profane authors are found in the New Testament. Thus St. Paul quotes from the heathen poets Aratus, Menander, and Epimenides. In Acts xvii. 28 are words borrowed from the *Φαινόμενα* of Aratus, which were originally spoken of Jupiter the supreme god of the heathen. In 1st Cor. xv. 33, the words "evil communications corrupt good manners," are taken from Menander's *Thais*; and in Titus i. 12 Paul alludes either to Callimachus or Epimenides, perhaps the latter. This circumstance, however, does not lessen the authority of the writings in which these citations occur, as they are adduced from acknowledged and known works, to which the persons addressed were wont to appeal. The apostle, in the application of his acquired learning, argues with men upon their own principles.

II. Before directly proceeding to consider the various modes in which quotations are made, we shall give a full table of all the citations from the Old Testament in the New, accompanied by the original Hebrew, and the Septuagint version.

The text from which the selections are made is that of Van der Hooght, as edited by Dr. Hahn (*editio stereotypa denuo recognita et emendata*, Lipsiæ et Londini, 1832); that of the Vatican exemplar, as edited by Leander Van Ess (*Lipsiæ*, 1835), for the Septuagint; and in the New Testament is exhibited the Greek text of Lachmann (*Londini*, 1831.)

* The passage in the book of Enoch as translated by Laurence is this: "Behold he comes with ten thousands of his saints, to execute judgment upon them, and destroy the wicked, and reprove all the carnal, for every thing which the sinful and ungodly have done and committed against him." 3d Edition, Oxford, 1838, chap. ii. p. 2.

† See a very able article by Professor Stuart on the Book of Enoch, in the *American Biblical Repository* for January 1840, pp. 86-137.

(1.) Is. vii. 14.

Ἰδοὺ ἡ παρθένος ἐν γαστρὶ
λήψεται, καὶ τέξεται υἱόν, καὶ
καλέσεις τὸ ὄνομα αὐτοῦ Ἐμ-
μανουήλ.

Matt. i. 23.

[[Ἴνα πληρωθῇ τὸ ῥηθὲν
ὑπὸ κυρίου διὰ τοῦ προφήτου
λέγοντος.]] Ἰδοὺ ἡ παρθένος
ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν,
καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ
Ἐμμανουήλ.

(2.) Micah, v. 2.

Καὶ σὺ Βηθλεὲμ οἶκος Ἐφ-
ραθα, ὀλιγοστὸς εἶ τοῦ εἶναι ἐν
χιλιάσιν Ἰούδα· ἐκ σοῦ μοι ἔξε-
λεύσεται, τοῦ εἶναι εἰς ἄρχοντα
τοῦ Ἰσραὴλ.

Matt. ii. 6.

[[Γέγραπται διὰ τοῦ προφή-
του.]] Καὶ σὺ Βηθλεὲμ γῆ
Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν
τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ
γὰρ ἔξελεύσεται ἡγούμενος, ὅ-
στις ποιμανεῖ τὸν λαόν μου τὸν
Ἰσραὴλ.

(3.) Hosea, xi. 1.

Ἐξ Αἰγύπτου μετεκάλεσα
τὰ τέκνα αὐτοῦ.

Matt. ii. 15.

[[Ἴνα πληρωθῇ τὸ ῥηθὲν ὑπὸ
κυρίου διὰ τοῦ προφήτου, λέ-
γοντος.]] Ἐξ Αἰγύπτου ἐκά-
λεσα τὸν υἱόν μου.

EXPLANATORY REMARKS.

Matt. i. 23.—This is taken from the Seventy, with two slight alterations.

Matt. ii. 6.—This citation does not exactly agree either with the Seventy or the Hebrew. The apostle has given the sense of the original in a free paraphrase. The Septuagint version coincides more nearly with the Hebrew, than with the words of Matthew. The negative is wanting in the Old Testament and in the Seventy. Some think that the negative particle *μη* originally belonged to the Greek version, and they adduce in favour of this position, the Arabic version, the authority of Jerome, and the Barberinian MS., with a few others. This assumption prepares the way for another, viz. that the particle *אל* originally belonged to the Hebrew, and when it was dropped the Greek was altered accordingly. It is quite arbitrary to assume that the negative originally belonged either to the Hebrew or the Greek. Others think, that the adjective *רעץ* means *great* as well as *little*. So Pococke. This is quite improbable. We read the passage interrogatively after the Syriac version. The Hebrew will then be

Is. vii. 14.

הִנֵּה הָעַלְמָה הָרָה וְיֹלְדֶת
בֶּן וְקָרָאת שְׁמוֹ עִמָּנוּאֵל:

Is. vii. 14.

Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Micah, v. 1.

וְאַתָּה בֵּית־לֶחֶם אֶפְרָתָה
צָעִיר לְהִיּוֹת בְּאַלְפֵי יְהוּדָה
מִמָּוָה לִי יֵצֵא לְהִיּוֹת מוֹשֵׁל
בְּיִשְׂרָאֵל

Micah, v. 2.

But thou, Beth-lehem Ephrata, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me, *that is* to be ruler in Israel.

Hosea, xi. 1.

וּמִמִּצְרַיִם קָרָאתִי לְבָנִי:

Hosea, xi. 1.

When Israel *was* a child, then I loved him, and called my son out of Egypt.

EXPLANATORY REMARKS.

translated, "And art thou, Bethlehem-Ephratah, little among the thousands of Judah? out of thee shall come forth to me one who is to be ruler in Israel." The question proposed by the prophet is answered by the evangelist in the negative. The word אֶלְפֵי has the secondary signification of *family*. So in Judges vi. 15, where Gideon says to the Lord, "My family (אֶלְפֵי) is poor in Manasseh." Hence it signifies *a town*, as being the seat or abode of a family. "Among the thousands of Judah" means, therefore, "among the towns of Judah;" and the corresponding expression of the apostle κηκομενα is explained by Schleusner, *præcipuæ civitates*.

Matt. ii. 15.—This citation is made from the Hebrew, with which it exactly accords. The translation of the Seventy differs widely from that of the evangelist, and would have been quite inapplicable to his purpose. Aquila, Symmachus, and Theodotion, follow the present Hebrew text, and thus confirm the accuracy of the quotation made by Matthew. The Seventy must have read the Hebrew word לְבָנִי in the plural, as if it were pointed לְבָנִי.

(4.) Jer. xxxi. 15.

Φωνὴ ἐν Ῥαμᾷ ἠκούσθη θρήνου, καὶ κλαυθμοῦ, καὶ ὀδυρμοῦ· Ῥαχὴλ ἀποκλαιομένη οὐκ ἤθελε παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς, ὅτι οὐκ εἰσὶν.

Matt. ii. 18.

[[Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος·]] Φωνὴ ἐν Ῥαμᾷ ἠκούσθη, κλαυθμὸς καὶ ὀδυρμὸς πολλός, Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἠθέλησεν παρακληθῆναι, ὅτι οὐκ εἰσὶν.

(5.) Is. xl. 3, &c.

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν.

Matt. iii. 3.

[[Ὁ ῥηθεὶς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος·]] Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

(6.) Deut. viii. 3.

Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος θεοῦ ζήσεται ὁ ἄνθρωπος.

Matt. iv. 4.

[[Γέγραπται·]] Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐν παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.

(7.) Ps. xc. 11, 12.

"Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε ἐν πάσαις ταῖς ὁδοῖς σου. ἐπὶ χειρῶν ἀρουσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

Matt. iv. 6.

[[Γέγραπται γάρ·]] ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀρουσί σε, μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

EXPLANATORY REMARKS.

Matt. ii. 18. — Here the evangelist appears to have had recourse both to the Septuagint and Hebrew, although he is nearer the latter. The οὐκ ἠθέλησεν shews, that the Greek was followed in part; whilst the putting of κλαυθμὸς and ὀδυρμὸς in apposition with φωνή evinces a regard to the Hebrew construction. Πολλὸς is added by the evangelist himself. The Seventy give παύσασθαι as the translation of נִחַם , for although παρακληθῆναι be found in the Alexandrine MS., the reading of the Vatican is preferable.

Matt. iii. 3; Mark i. 3; Luke iii. 4. — This quotation is taken verbatim from the Seventy, except that instead of τὰς τρίβους τοῦ θεοῦ ἡμῶν, the three evangelists have τὰς τρίβους αὐτοῦ.

Jer. xxxi. 15.

קול בְּרָמָה נִשְׁמָע נְהִי בְּכִי
תְּמָרוֹרִים רָחֵל מִבְּכָה עַל-
בְּנֵיהָ מֵאַנָּה לְהַנְחֵם עַל-בְּנֵיהָ
בִּי אֵינָנִי:

Jer. xxxi. 15.

A voice was heard in Ramah, lamentation, and bitter weeping: Rachel weeping for her children, refused to be comforted for her children, because they *were* not.

Is. xl. 3, &c.

קול קוֹרֵא בַּמִּדְבָּר פָּנּוּ דְרֹךְ
יְהוָה יִשְׂרוּ בְּעֶרְבָה מִסְלָה
לְאַלְהֵינוּ:

Is. xl. 3, &c.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high-way for our God.

Deut. viii. 3.

לֹא עַל-הַלֶּחֶם לִבְדּוֹ יַחְיֶה
הָאָדָם בִּי עַל-כָּל-מוֹצֵא פִי-
יְהוָה יַחְיֶה הָאָדָם:

Deut. viii. 3.

Man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the Lord doth man live.

Ps. xci. 11, 12.

בִּי מִלְאָכָיו יַעֲזֶה לִּי
לְשֹׁמְרֵי בְּכָל-דְּרָכָיו: עַל-
כַּפַּיִם יִשְׁאוּנֶנּוּ פֶּן-תִּגְּפוּ בְּאֶבֶן
רִגְלֶךָ:

Ps. xci. 11, 12.

He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

EXPLANATORY REMARKS.

Matt. iv. 4; Luke iv. 4.—This is taken from the Seventy, and, as given by Matthew, agrees verbatim with their version, except that *ζῆσεται ὁ ἀνθρώπος* is not repeated at the conclusion, and *ἐν* is substituted for *ἐπί*. Luke is less exact than Matthew, and abridges one expression.

Matt. iv. 6; Luke iv. 10.—This passage in both evangelists closely agrees with the Septuagint. Matthew however has omitted the words *τοῦ διαφυλάξαι σε ἐν πάσαις ταῖς ὁδοῖς σου*; while Luke has inserted part of them. The latter frequently quotes passages more fully than the other evangelists.

(8.) Deut. vi. 16.

Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

Matt. iv. 7.

[[Πάλιν γέγραπται·]] Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

(9.) Deut. vi. 13.

Κύριον τὸν θεόν σου φοβηθήσῃ, καὶ αὐτῷ μόνῳ λατρεύσεις·

Matth. iv. 10.

[[Γέγραπται γάρ·]] Κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.

(10.) Is. ix. 1, 2.

Ταχὺ ποιεῖ χώρα Ζαβουλὼν ἡ γῆ Νεφθαλὶμ, καὶ οἱ λοιποὶ οἱ τὴν παραλίαν, καὶ πέραν τοῦ Ἰορδάνου Γαλιλαία τῶν ἐθνῶν. ὁ λαὸς ὁ πορευόμενος ἐν σκότει, ἴδετε φῶς μέγα· οἱ κατοικοῦντες ἐν χώρᾳ σκιᾷ θανάτου, φῶς λάμψει ἐφ' ὑμᾶς.

Matt. iv. 15, 16.

[[Ἰνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος·]] Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλὶμ, ὁδὸν θαλάσσης πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, ὁ λαὸς ὁ καθημένος ἐν σκοτίᾳ φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς.

(11.) Is. liii. 4.

Οὗτος τὰς ἀμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνᾶται·

Matt. viii. 17.

[[Ὡς πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος·]] Αὐτὸς τὰς ἀσθενείας ἡμῶν ἐλάβεν καὶ τὰς νόσους ἐβάστασεν.

(12.) Hosea, vi. 6.

Ἐλεος θέλω ἢ θυσίαν·

Matt. ix. 13. (Comp. No. 14.)

[[Μάθετε τί ἐστίν·]] Ἐλεος θέλω καὶ οὐ θυσίαν.

EXPLANATORY REMARKS.

Matt. iv. 7 ; Luke iv. 12.—This is an exact citation from the Seventy. The Hebrew reads plurally, “ye shall not tempt.” So also the versions.

Matt. iv. 10 ; Luke iv. 8.—Here the Septuagint has φοβηθήσῃ ; but the reading of the Codex Alexandrinus is προσκυνήσεις, evidently altered after the New Testament. The quotation seems to have been derived from the Seventy rather than the Hebrew by both evangelists, though they do not adhere to it verbatim.

Deut. vi. 16.

לֹא תִנְסּוּ אֶת־יְהוָה אֱלֹהֵיכֶם

Deut. vi. 16.

Ye shall not tempt the Lord your God.

Deut. vi. 13.

אֶת־יְהוָה אֱלֹהֶיךָ תִירָא
וְאֹתוֹ תַעֲבֹד

Deut. vi. 13.

Thou shalt fear the Lord thy God, and serve him.

Is. viii. 23 ; ix. 1.

בָּעֵת הָרִאשׁוֹן הִקַּל אֶרֶצָה
זְבֻלוֹן וְאֶרֶצָה נַפְתָּלִי וְהָאֶחָד
הַכְּבִיד דֶּרֶךְ הַיָּם עֲבַר הַיַּרְדֵּן
בְּלִיל הַגּוֹיִם: הָעַם הַהֲלֹכִים
בַּחֹשֶׁךְ רָאוּ אֹר וְגָדוֹל יִשְׁבִּי
בְּאֶרֶץ צִלְמוֹת אֹר נָגַהּ עֲלֵיהֶם:

Is. ix. 1, 2.

When at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her* by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Is. liii. 4.

אֲכַן חָלִינוּ הוּא נָשָׂא
וּמַכָּאֲבֵינוּ סָבַל

Is. liii. 4.

He hath borne our griefs, and carried our sorrows.

Hosea, vi. 6.

כִּי חָסַד חָפַצְתִּי וְלֹא־זֶבַח

Hosea, vi. 6.

I desired mercy, and not sacrifice.

EXPLANATORY REMARKS.

Matt. iv. 15, 16.—Matthew evidently paraphrases the Hebrew text, for he could not have quoted the Septuagint.

Matt. viii. 17.—Here Matthew seems to have followed the Hebrew rather than the Septuagint. His translation is more literal and correct.

Matt. ix. 13, and xii. 7.—This citation is from the Seventy. Had the Hebrew text been independently translated, εὐδοξῶ would probably have been chosen, rather than θέλω.

(13.) Mal. iii. 1.

Ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου·

Matt. xi. 10.

[[Γέγραπται·]] Ἰδοὺ [ἐγὼ] ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, καὶ κατασκυάσει τὴν ὁδόν σου ἔμπροσθέν σου.

(14.) Hosea, vi. 6.

Ἐλεος θέλω ἢ θυσίαν·

Matt. xii. 7. (See No. 12.)

Ἐλεος θέλω, καὶ οὐ θυσίαν.

(15.) Is. xlii. 1, &c.

Ἰακώβ ὁ παῖς μου, ἀντιλήψομαι αὐτοῦ· Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἡ ψυχὴ μου, ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτὸν, κρίσιν τοῖς ἔθνεσιν ἐξοίσει, οὐ κεκράξεται, οὐδὲ ἀνήσει, οὐδὲ ἀκουσθήσεται ἔξω ἢ φωνὴ αὐτοῦ. κάλαμον τεθλασμένον οὐ συντρίψει, καὶ λίνον καπνίζόμενον οὐ σβέσει, ἀλλὰ εἰς ἀλήθειαν ἐξοίσει κρίσιν. ἀναλάμψει, καὶ οὐ θρασθήσεται, ἕως ἂν θῇ ἐπὶ τῆς γῆς κρίσιν, καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν.

Matt. xii. 18, &c.

[[Ἰνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος·]] Ἰδοὺ, ὁ παῖς μου ὃν ἠρέτισα, ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. οὐκ ἐρίσει οὐδὲ κρανγάσει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ· κάλαμον συντετριμμένον οὐ κατεάξει καὶ λίνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν. καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν.

EXPLANATORY REMARKS.

Matt. xi. 10 ; Luke vii. 27 ; Mark i. 2.—Here the three evangelists agree in opposition to the Seventy, with whose version they have little in common. We are of opinion that the Hebrew text was followed, though not implicitly. The chief difference between the citation and its original in the Old Testament is the change of person from the first to the second. In this respect it is at variance both with the Hebrew and the Septuagint.

Matt. xii. 18, &c.—Here Matthew deviates entirely from the Septuagint. According to the latter, the whole description applies to Jacob and Israel, not to the Messiah. It is probable, therefore, that these names were purposely inserted, that the text might not speak of the Redeemer. In Eusebius, Justin, and others, the text of the Seventy is altered in conformity with that of Matthew. Eusebius, in his *Præparatio Evangelica*, ix. says,

Mal. iii. 1.

הִנְנִי שֶׁלַח מַלְאָכִי וּפְנֵה-
דֶרֶךְ לִפְנֵי

Mal. iii. 1.

Behold, I will send my messenger, and he shall prepare the way before me.

Hosea, vi. 6.

חָסֵד חָפְצָתִי וְלֹא-זֶבֶחַ

Hosea, vi. 6.

I desired mercy, and not sacrifice.

Is. xlii. 1, &c.

הוּ עַבְדִּי אֶתְמַדְּבּוּ בְּחִירִי
רָצְתָה נַפְשִׁי נִתְּנִי רוּחִי עָלָיו
מִשְׁפָּט לְגוֹיִם יוֹצִיא : לֹא יִצְעַק
וְלֹא יִשָּׂא וְלֹא-יִשְׁמָעַ בְּחוּץ
קוֹלוֹ : קָנָה רָצוֹן לֹא יִשְׁבּוֹר
וּפִשְׁתָּה כְּהָה לֹא יִכְבֶּה
לְאֻמָּת יוֹצִיא מִשְׁפָּט : לֹא
יִכָּה וְלֹא יִרְוץ עַד-יִשִּׁים
בְּאֶרֶץ מִשְׁפָּט וּלְתוֹרַתוֹ אֵיִם
יִיחַלוּ :

Is. xlii. 1, &c.

Behold my servant whom I uphold, mine elect *in whom* my soul delighteth : I have put my spirit upon him, he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break : and the smoking flax shall he not quench : he shall bring forth judgment unto truth. He shall not fail, nor be discouraged, till he have set judgment in the earth : and the isles shall wait for his law.

EXPLANATORY REMARKS.

“ The names Jacob and Israel are marked with an obelus in the Seventy, and in other interpreters they are not found, since even in the Hebrew they do not appear.”* Neither does the evangelist exactly agree with the Hebrew. Yet there is no discrepance in sense between the clause *ἕως ἂν ἐκβάλῃ εἰς νῆκος τὴν γῆν*, and *לְאֻמָּת יוֹצִיא מִשְׁפָּט*. The Hebrew *מִשְׁפָּט* and Greek *γῆσιν* coincide ; and between *אֻמָּת truth*, and *νῆκος victory*, there is no disagreement. The progress of truth is a continued victory over error. The last clause coincides with the Septuagint, but the Hebrew has “ the isles shall wait for his law.” The general meaning of both is the same.

* Παρὰ τοῖς ὀβελίσταις τὸ τοῦ Ἰακώβ καὶ τὸ τοῦ Ἰσραὴλ ὄνομα καὶ παρὰ τοῖς λοιποῖς ἱεραγιστοῖς παρασιούπηται ἰπὶ μὴδὲ ἰν τῇ Ἑβρ. φέρεται.

(16.) Is. vi. 9, &c.

Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὥσιν αὐτῶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς ἐκάμμυσαν, μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὥσιν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι καὶ ἐπιστρέψωσι, καὶ ἰάσομαι αὐτούς.

Matt. xiii. 14, &c.

[[Ἀναπληροῦται ἡ προφητεία Ἡσαΐου ἡ λέγουσα·]] Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὥσιν [αὐτῶν] βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὥσιν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς.

(17.) Ps. lxxvii. 2.

Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, φθέγγομαι προβλήματα ἀπ' ἀρχῆς.

Matt. xiii. 35.

[[Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος·]] Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς.

(18.) Ex. xx. 12, & xxi. 16.

Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα σου. Ὁ κακολογῶν πατέρα αὐτοῦ ἢ μητέρα αὐτοῦ, τελευτήσκει θανάτῳ.

Matt. xv. 4.

[[Ὁ γὰρ θεὸς εἶπεν·]] Τίμα τὸν πατέρα καὶ τὴν μητέρα, καί· Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω.

EXPLANATORY REMARKS.

Matthew xiii. 14, &c.; Mark iv. 12; Luke viii. 10; John xii. 40; Acts xxviii. 26, 27.—Here Matthew agrees verbatim with the Septuagint, except that he puts αὐτῶν after ὀφθαλμοὺς, instead of after ὥσιν. In the Acts, the position of αὐτῶν is the very same as in Matthew; and there Luke has the introduction πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπὸν. The words of John (xii. 40.) appear to have been modelled after the Hebrew, as well as the Seventy. He represents this language of God addressed to the prophet not as a command, but as a description of an act performed by Him. The first part of the passage as given by him, is a free paraphrase of the Hebrew; the last follows the Seventy. In Luke viii. 10, the words ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνῶσιν are introduced, for which there is, strictly speaking,

Is. vi. 9, &c.

שָׁמְעוּ וְאַל-תִּבְיִנוּ שְׁמוֹעַ
וְרָאוּ וְאַל-תִּדְּעוּ: הַשְׁמֹן
לִבְהָעֵם הַזֶּה וְאַזְנוֹי הַכֶּבֶד
וְעֵינָיו הַשֶּׁע פְּרוֹרָאָה בְּעֵינָיו
וּבְאָזְנוֹי יִשְׁמַע וּלְבָבוֹ יִבִּין
וְשָׁב וְרָפָא לוֹ:

Is. vi. 9, &c.

Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Ps. lxxviii. 2.

אֶפְתָּחָה בְּמִשְׁלַל פִּי אֲבִיעָה
דִּירוֹת מִנִּי-קֶדֶם:

Ps. lxxviii. 2.

I will open my mouth in a parable; I will utter dark sayings of old.

Ex. xx. 12, and xxi. 17.

כְּבֹד אֶת-אָבִיךָ וְאֶת-אִמְךָ
וּמִקֵּל אָבִיו וְאִמּוֹ מוֹת
יִמָּוֶת:

Ex. xx. 12, & xxi. 17.

Honour thy father and thy mother. He that curseth his father or his mother, shall surely be put to death.

EXPLANATORY REMARKS.

nothing correspondent either in the Hebrew or Greek. Mark iv. 12 agrees with Luke viii. 10, except that he inserts ἀκούωσιν καὶ after ἀκούοντες. But he departs from all the rest in presenting μή ποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς [τὰ ἁμαρτήματα]. It is difficult to determine whether he resolved the figure of the Greek version in this clause, or translated paraphrastically the Hebrew text.

Matthew xiii. 35.—The first member of this sentence coincides with and follows the Seventy. The second is a translation of the Hebrew. מִנִּי-קֶדֶם is translated by ἀπὸ καταβολῆς. Κόσμου which appears in the editions of Griesbach, Scholz, and Knapp, is omitted by Lachmann.

Matthew xv. 4, Mark vii. 10.—In Matthew this citation follows the Greek, simply leaving out the genitives σου and αὐτοῦ. Mark retains σου, but agrees with Matthew in reading τελευτάτο for τελευτήσει.

(19.) Is. xxix. 13.

Ἐγγίξει μοι ὁ λαὸς οὗτος ἐν τῷ στόματι αὐτοῦ, καὶ ἐν τοῖς χείλεσιν αὐτῶν τιμῶσί με, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονται με, διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίας.

Matt. xv. 8, 9.

[[Ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων·]] Ὁ λαὸς οὗτος τοῖς χείλεσιν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονται με διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων.

(20.) Gen. ii. 24.

Ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

Matt. xix. 5.

[[Εἶπεν·]] Ἔνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

(21.) Ex. xx. 12, &c.

Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα σου.—Οὐ μοιχεύσεις· οὐ κλέψεις· οὐ φονεύσεις· οὐ ψευδομαρτυρήσεις·

Matt. xix. 18.

[[Τό·]] Οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, τίμα τὸν πατέρα καὶ τὴν μητέρα.

(22.) Lev. xix. 18.

Καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

Matt. xix. 19.

[[Καί·]] Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

EXPLANATORY REMARKS.

Matthew xv. 8, 9; Mark vii. 6.—Both evangelists follow the Greek, abridging the commencing words. The last clause of the Hebrew should be rendered, “and their fear toward me is an enjoined ordinance of men.” The Seventy mistook *יְהִי* for *יִהְיֶה*, and translated it *ματὴν δέ*.

Matthew xix. 5; Mark x. 7.—This quotation accords with the Greek rather than the Hebrew. Matthew omits *αὐτοῦ* after *πατέρα*; and instead of *πρὸς τὴν γυναῖκα* with a compound verb, puts merely the dative *τῇ γυναικὶ* with the simple verb. It has been observed that *οἱ δύο* has nothing corresponding to it in the Hebrew text, though the word *two* is found in the Samaritan Pen-

Is. xxix. 13.

כִּי נָגַשׁ הָעָם הָזֶה בִּפְּיוֹ
וּבִשְׁפָתָיו כִּבְדּוּנִי וְלִבּוֹ רָחֵק
מִמֶּנִּי וְתִהְיֶה יִרְאַתָּם אֵתִי מִצֹּוֹת
אֲנָשִׁים מִלְּמֹדָה:

Is. xxix. 13.

This people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precept of men.

Gen. ii. 24.

עַל־כֵּן יַעֲזֹב־אִישׁ אֶת־אָבִיו
וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהִיוּ
לְבָשָׁר אֶחָד:

Gen. ii. 24.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Ex. xx. 12, &c.

כִּבְדּוֹת אֶת־אָבִיךָ וְאֶת־אִמְךָ לֹא
תַרְצֵחַ: לֹא תִנָּאֵף: לֹא תִגְנֹב:
לֹא תַעֲנֶה בְרֵעֶךָ עַד שֹׁקֶר:

Ex. xx. 12, &c.

Honour thy father and thy mother.—Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness.

Lev. xix. 18.

וְאָהַבְתָּ לְרֵעֶךָ כָּמוֹךָ:

Lev. xix. 18.

Thou shalt love thy neighbour as thyself.

EXPLANATORY REMARKS.

tateuch, and in the Syriac, Arabic, old Italic, and Vulgate versions, in addition to the Septuagint. But we are not therefore to suppose, that the Hebrew originally had the term *two*. All these authorities must be resolved either into the Septuagint or the Samaritan. They are not independent witnesses, nor are they sufficient to establish the fact that the word was originally in the Hebrew text. Mark agrees almost verbatim with the Seventy.

Matthew xix. 18.—This is taken from the Septuagint. The evangelist puts the clauses in a different order.

Matthew xix. 19; xxii. 39; Mark xii. 31; Luke x. 27.—This command follows the Greek version in its phraseology.

(23.) Zech. ix. 9.

Χαῖρε σφόδρα θύγατερ Σιών,
κήρυσσε θύγατερ Ἱερουσαλήμ·
ἰδοὺ ὁ βασιλεὺς ἔρχεται σοι
δίκαιος καὶ σώζων, αὐτὸς πραῦς.
καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον
καὶ πῶλον νέον.

Matt. xxi. 5.

[[^aἸνα πληρωθῇ τὸ ῥηθὲν διὰ
τοῦ προφήτου λέγοντος·]] Εἴ-
πατε τῇ θυγατρὶ Σιών· Ἰδοὺ
ὁ βασιλεὺς σου ἔρχεται σοι,
πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον
καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.

(24.) Is. lvi. 7, & Jer. vii. 11.

Ὁ γὰρ οἶκός μου οἶκος προσ-
ευχῆς κληθήσεται πᾶσι τοῖς
ἔθνεσιν. Μὴ σπήλαιον ληστῶν
ὁ οἶκός μου, οὗ ἐπικέκληται τὸ
ὄνομά μου ἐπ' αὐτῷ ἐκεῖ ἐνώ-
πιον ὑμῶν;

Matt. xxi. 13.

[[Γέγραπται·]] Ὁ οἶκός μου
οἶκος προσευχῆς κληθήσεται· ὑ-
μεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον
ληστῶν.

(25.) Ps. viii. 2.

Ἐκ στόματος νηπίων καὶ
θηλαζόντων κατηρτίσω αἶνον·

Matt. xxi. 16.

[[Οὐδέποτε ἀνέγνωτε·]] Ὅτι
ἐκ στόματος νηπίων καὶ θηλα-
ζόντων κατηρτίσω αἶνον;

(26.) Ps. cxvii. 22, 23.

Λίθον ὃν ἀπεδοκίμασαν οἱ
οἰκοδομοῦντες, οὗτος ἐγενήθη
εἰς κεφαλὴν γωνίας. παρὰ κυ-
ρίου ἐγένετο αὕτη, καὶ ἔστι θαυ-
μαστὴ ἐν ὀφθαλμοῖς ἡμῶν.

Matt. xxi. 42.

[[Οὐδέποτε ἀνέγνωτε ἐν ταῖς
γραφαῖς·]] Λίθον ὃν ἀπεδοκί-
μασαν οἱ οἰκοδομοῦντες, οὗτος
ἐγενήθη εἰς κεφαλὴν γωνίας·
παρὰ κυρίου ἐγένετο αὕτη, καὶ
ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς
ἡμῶν.

EXPLANATORY REMARKS.

Matthew xxi. 5; John xii. 15.—The introduction to this prophecy, εἴπατε τῇ θυγατρὶ Σιών, is taken from Isaiah lxii. 11; but the prediction itself from Zechariah ix. 9. Two passages being thus put together from different writings, as was usual with Jewish authors, no particular prophet is mentioned. John has a very different introduction from Matthew, viz. μὴ φοβοῦ, θυγάτηρ Σιών. Matthew does not appear to have exclusively followed either the Hebrew or the Septuagint. In several expressions he coincides with the Hebrew rather than the Greek; in most with the latter. The apostle John gives a paraphrase agreeing neither with the Hebrew nor Septuagint.

Matthew xxi. 13; Mark xi. 17; Luke xix. 46.—The begin-

Zech. ix. 9.

גִּילִי מְאֹד בַּת־צִיּוֹן הָרִיעִי
בַּת־יְרוּשָׁלַם הִנֵּה מֶלֶכְךָ יָבוֹא
לָךְ צָדִיק וְנוֹשָׁע הוּא עָנִי וְרוֹכֵב
עַל־חֲמֹר וְעַל־עֵיר בֶּרֶךְ־אֲתָנוֹת:

Is. lvi. 7, and Jer. vii. 11.

כִּי בֵיתִי בֵית־תְּפִלָּה יִקְרָא
לְכָל־הָעַמִּים: הַמְעַרְתָּ פְּרָצִים
הִיא הַבַּיִת הַזֶּה אֲשֶׁר־נִקְרָא
שְׁמִי־עָלָיו בְּעֵינֵיכֶם:

Ps. viii. 3.

מִפִּי עוֹלָלִים וִינְקִים יִסְתַּף
עַז

Ps. cxviii. 22, 23.

אָבֹן מֵאֲסוֹ הַבּוֹנִים הִיתָה
לְרֹאשׁ פֶּנֶה: מֵאֵת יְהוָה הִיתָה
וְאֵת הִיא נִפְלְאָת בְּעֵינֵינוּ:

Zech. ix. 9.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: Behold, thy king cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Is. lvi. 7, & Jer. vii. 11.

Mine house shall be called an house of prayer for all people. Is this house, which is called by my name, become a den of robbers in your eyes?

Ps. viii. 2.

Out of the mouth of babes and sucklings hast thou ordained strength.

Ps. cxviii. 22, 23.

The stone *which* the builders refused, is become the head *stone* of the corner. This is the Lord's doing, it *is* marvellous in our eyes.

EXPLANATORY REMARKS.

ning of this passage is derived from Isaiah lvi. 7, and the conclusion from Jeremiah vii. 11. The former in Matthew and Luke is abridged from the Seventy, while Mark has additional words from this version.

Matthew xxi. 16.—This is in complete accordance with the Greek version. The Hebrew phraseology is the same, עַז meaning *praise*, not *strength*.

Matthew xxi. 42; Mark xii. 10, 11; Luke xx. 17; Acts iv. 11; 1 Peter ii. 7.—This passage is taken verbatim from the Seventy by Matthew and Mark. Luke has only the first part, and agrees with the Septuagint also. In 1 Peter ii. 7, λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας coincide with the Septuagint.

(27.) Deut. xxv. 5.

Ἐὰν δὲ κατοικῶσιν ἀδελφοὶ ἐπὶ τὸ αὐτὸ, καὶ ἀποθάνῃ εἷς ἐξ αὐτῶν, σπέρμα δὲ μὴ ᾗ αὐτῷ, οὐκ ἔσται ἡ γυνὴ τοῦ τεθνηκότος ἔξω ἀνδρὶ μὴ ἐγγίζοντι, ὁ ἀδελφὸς τοῦ ἀνδρὸς αὐτῆς ἐισελεύσεται πρὸς αὐτήν, καὶ λήψεται αὐτήν ἑαυτῷ γυναῖκα, καὶ συνοικήσει αὐτῇ.

Matt. xxii. 24.

[[Μωυσῆς εἶπεν.]] Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

(28.) Ex. iii. 6.

Ἐγὼ εἰμι ὁ θεὸς τοῦ πατρὸς σου, θεὸς Ἀβραὰμ, καὶ θεὸς Ἰσαὰκ, καὶ θεὸς Ἰακώβ.

Matt. xxii. 32.

[[Οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος.]] Ἐγὼ εἰμι ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ;

(29.) Deut. vi. 5.

Καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς δυνάμεώς σου.

Matt. xxii. 37.

Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.

(30.) Lev. xix. 18.

Καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

Matt. xxii. 39.

Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

EXPLANATORY REMARKS.

Matthew xxii. 24; Mark xii. 19; Luke xx. 28.—This passage is cited differently by the three evangelists, none of whom agrees verbatim with the Greek or Hebrew. They give the sense, not the letter.

Matthew xxii. 32; Mark xii. 26; Luke xx. 37; Acts vii. 32.—The words of Matthew seem to be abridged from the Greek. Mark omits *εἶμι*, but in other respects agrees with Matthew. Luke incorporates the words into a discourse of Christ, without adducing them as a regular quotation. In Acts

Deut. xxv. 5.

בִּירֵשְׁבוּ אֲחִים יַחְדָּו וּמֵת
אֶחָד מֵהֶם וּבֶן-אִין-לוֹ לֹא-
תִהְיֶה אִשֶּׁת-הַיָּתֵם הַחוּצָה
לְאִישׁ זָר יִבְמָה יָבֵא עָלֶיהָ
וְלָקַחָהּ לוֹ לְאִשָּׁה וַיְבַמָּה:

Deut. xxv. 5.

If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

Ex. iii. 6.

אֲנִי אֱלֹהֵי אֲבִיךָ אֱלֹהֵי
אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי
יַעֲקֹב

Ex. iii. 6.

I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.

Deut. vi. 5.

וְאַהֲבָתְךָ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ:

Deut. vi. 5.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

Lev. xix. 18.

וְאַהֲבָתְךָ לְרֵעֶךָ כָּמוֹךָ:

Lev. xix. 18.

Thou shalt love thy neighbour as thyself.

EXPLANATORY REMARKS.

vii. 32, the Septuagint is more nearly followed. *Eίμι* is omitted; and for *σοῦ πατρός, τῶν πατέρων* are substituted.

Matthew xxii. 37.—The evangelist adheres to the Hebrew rather than the Greek. It has been thought strange, that he translates *מָאד* by *δυναμία*; and Doepke affirms, that it never has such a signification. The Hebrew term, however, signifies *strength*; and in rendering it *δυναμία*, the apostle referred it to *strength of mind*.

Matthew xxii. 39.—Verbatim from the Seventy.

(31.) Ps. cix. 1.

Εἶπεν ὁ κύριος τῷ κυρίῳ μου,
κάθου ἐκ δεξιῶν μου, ἕως ἂν
θῶ τοὺς ἐχθροὺς σου ὑποπόδιον
τῶν ποδῶν σου.

Matt. xxii. 44.

[[Δαυεὶδ ἐν πνεύματι καλεῖ
αὐτὸν κύριον, λέγων·]] Εἶπεν
κύριος τῷ κυρίῳ μου· Κάθου ἐκ
δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχ-
θροὺς σου ὑποκάτω τῶν ποδῶν
σου.

(32.) Zech. xiii. 7.

Πατάξατε τοὺς ποιμένας,
καὶ ἐκσπάσατε τὰ πρόβατα·

Matt. xxvi. 31.

[[Γέγραπται γάρ·]] Πατάξω
τὸν ποιμένα, καὶ διασκορπισ-
θήσονται τὰ πρόβατα τῆς ποι-
μνης.

(33.) Zech. xi. 13.

Κάθες αὐτοὺς εἰς τὸ χωνευ-
τήριον, καὶ σκέψομαι εἰ δόκιμόν
ἐστιν, ὃν τρόπον ἐδοκιμάσθην
ὑπὲρ αὐτῶν. καὶ ἔλαβον τοὺς
τριάκοντα ἀργυροῦς, καὶ ἐνέ-
βαλον αὐτοὺς εἰς τὸν οἶκον κυ-
ρίου εἰς τὸ χωνευτήριον.

Matt. xxvii. 9, 10.

[[Τότε ἐπληρώθη τὸ ῥηθὲν
διὰ Ἱερεμίου τοῦ προφήτου
λέγοντος·]] Καὶ ἔλαβον τὰ
τριάκοντα ἀργύρια, τὴν τιμὴν
τοῦ τετιμημένου, ὃν ἐτιμήσαντο
ἀπὸ υἱῶν Ἰσραὴλ, καὶ ἔδωκαν
αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέ-
ως, καθὰ συνέταξέν μοι κύριος.

(34.) Ps. xxi. 1.

Ὁ θεὸς ὁ θεός μου πρόσ-
χες μοι, ἵνατί ἐγκατέλιπές με;

Matt. xxvii. 46.

Ἢλὶ ἡλὶ λημὰ σαβακθανί;
τουτέστιν, Θεέ μου θεέ μου,
ἵνα τί με ἐγκατέλιπες;

EXPLANATORY REMARKS.

Matthew xxii. 44; Mark xii. 36; Luke xx. 42; Acts ii. 35; Heb. i. 13.—In all these passages the citation harmonises with the Septuagint, which again agrees closely with the original.

Matthew xxvi. 31; Mark xiv. 27.—This citation follows neither the Seventy nor the Hebrew. The verb *smite* is in the imperative mode in the original and the Greek version. Hence some have thought that 𐤍𐤒 was originally 𐤍𐤒𐤁. For this, however, there is no evidence. It is well known that the imperative

Ps. cx. 1.

נָאִם יְהוָה לְאֹדְנִי שֵׁב לִימִינִי
עַד - אֲשִׁית אֵיבֶיךָ הָדָם
לְרִגְלֶיךָ :

Ps. cx. 1.

The Lord said unto my Lord,
Sit thou at my right hand, un-
til I make thine enemies thy
footstool.

Zeeh. xiii. 7.

הִךְ אֶת - הָרֹעֶה וְתִפּוּצוֹן
הַצֹּאֵן

Zeeh. xiii. 7.

Smite the shepherd, and the
sheep shall be scattered.

Zeeh. xi. 13.

הַשְׁלִיכֵהוּ אֶל-הַיּוֹצֵר אֶדְרִי
הַיָּקָר אֲשֶׁר יִקְרָתִי מִעֲלֵיהֶם
וְאֶקְחָה שְׁלֹשִׁים הֶבְסֶף וְאֶשְׁלֶךְ
אֹתוֹ בֵּית יְהוָה אֶל-הַיּוֹצֵר :

Zeeh. xi. 13.

Cast it unto the potter: a good-
ly price that I was prized at of
them. And I took the thirty
pieces of silver, and cast them
to the potter in the house of the
Lord.

Ps. xxii. 1.

אֵלִי אֵלִי לֵמָּה עֲזַבְתָּנִי

Ps. xxii. 1.

My God, my God, why hast
thou forsaken me?

EXPLANATORY REMARKS.

and future are nearly allied. (Compare Gesenius's *Lehrgeb.* § 208.) The rest of the words agree pretty nearly with the Hebrew. Mark differs from Matthew only in the omission of *τῆς ποίμνης*, for which there is no counterpart in the original.

Matthew xxvii. 9, 10.—This passage will be considered hereafter.

Matthew xxvii. 46; Mark xv. 34.—Both the Hebrew and Greek appear to be followed.

(35 & 36.) Mal. iii. 1, and Is. xl. 3.

Ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου·

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν.

Mark i. 2, 3.

[[Ὡς γέγραπται ἐν τῷ Ἡσαΐα τῷ προφήτῃ·]] Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου· Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

(37.) Is. vi. 9, &c.

Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς ὤσιν αὐτῶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς ἐκάμνυσαν, μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὤσιν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι καὶ ἐπιστρέψωσι, καὶ ἰάσομαι αὐτούς.

Mark iv. 12.

[[Ἰνα]] βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν, μήποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς [τὰ ἁμαρτήματα.]

(38.) Is. xxix. 13.

Ἐγγίξει μοι ὁ λαὸς οὗτος ἐν τῷ στόματι αὐτοῦ, καὶ ἐν τοῖς χεῖλεσιν αὐτῶν τιμῶσί με, ἡ δὲ καρδιά αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονται με, διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίας.

Mark vii. 6, 7.

[[Ὡς γέγραπται·]] Ὁ λαὸς οὗτος τοῖς χεῖλεσιν με τιμᾷ, ἡ δὲ καρδιά αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων.

(39.) Ex. xx. 12, and xxi. 16.

Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου· Ὁ κακολογῶν πατέρα αὐτοῦ ἢ μητέρα αὐτοῦ, τελευτήσει θανάτῳ.

Mark vii. 10.

[[Μωυσῆς γὰρ εἶπεν·]] Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καὶ Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω.

EXPLANATORY REMARKS.

Mark i. 2, 3.—Here we have an example of the mode in which several passages are joined together in one quotation. Two places, from different prophets, are cited as *one* prophetic expression, with the formula *ὡς γέγραπται*, &c. &c. The former

Mal. iii. 1, and Is. xl. 3.

הַנְּנִי שִׁלָּה מִלְּאֲבִי וּפְנָה-
דָּרָה לִפְנֵי
קוֹל קוֹרֵא בַּמִּדְבָּר פָּנֵי דָרָךְ
יְהוָה יִשְׁרֹוּ בְּעֶרְבָה מִסְלָה
לְאֱלֹהֵינוּ :

Is. vi. 9, &c.

שָׁמְעוּ שְׁמוֹעַ וְאַל-תִּבְיִנוּ
וְרָאוּ רְאוּ וְאַל-תִּדְעוּ : הַשְׁמֹן
לִב-הָעָם הָיָה וְאָזְנוֹי הִכְבֵּד
וְעֵינֵי הָשַׁע פֶּן-יִרְאֶה בְּעֵינֵי
וּבְאָזְנוֹי יִשְׁמָע וּלְבָבוּ יִבִּין
וְשָׁב וּרְפָא לוֹ :

Is. xxix. 13.

כִּי נִגַּשׁ הָעָם הָיָה בִּפְּוֹ
וּבִשְׁפָתָיו כִּפְרוֹנִי וּלְבֹו רַחֵק
מִמֶּנִּי וְתִהְיֶה יִרְאַתָם אֵתִי מִצִּוַּת
אֲנָשִׁים מִלְּמֹדָה :

Ex. xx. 12, and xxi. 17.

כְּבֹד אֶת-אָבִיךָ וְאֶת-אִמְךָ
וּמִקֵּל אָבִי וְאִמִּי מוֹת
יָקָמָת :

Mal. iii. 1, and Is. xl. 3.

Behold, I will send my messenger, and he shall prepare the way before me.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

Is. vi. 9, &c.

Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Is. xxix. 13.

This people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men.

Ex. xx. 12, and xxi. 17.

Honour thy father and thy mother. And he that curseth his father or his mother, shall surely be put to death.

EXPLANATORY REMARKS.

is taken from Malachi iii. 1, the latter from Isaiah xl. 3. See above on Matthew iii. 3, and xi. 10.

Mark iv. 12.—See on Matthew xiii. 14.

Mark vii. 6, 7.—This agrees with Matthew xv. 8, 9.

Mark vii. 10.—See on Matthew xv. 4.

(40.) Gen. i. 27.

"*Ἀρσεν καὶ θῆλυ ἐποίησεν αὐτούς.*

Mark x. 6.

"*Ἀρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς [ὁ θεός.]*

(41.) Gen. ii. 24.

"*Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.*

Mark x. 7.

Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

(42.) Ex. xx. 12, &c.

Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.—Οὐ μοιχεύσεις· οὐ κλέψεις· οὐ φονεύσεις· οὐ ψευδομαρτυρήσεις·

Mark x. 19.

[[Τὰς ἐντολὰς οἶδας·]] Μὴ φονεύσης, μὴ μοιχεύσης, μὴ κλέψης, μὴ ψευδομαρτυρήσης, μὴ ἀποστερήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.

(43.) Is. lvi. 7, and Jer. vii. 11.

Ὁ γὰρ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν. Μὴ σπήλαιον ληστῶν ὁ οἶκός μου, οὗ ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτῷ ἐκεῖ ἐνώπιον ὑμῶν;

Mark xi. 17.

[[Οὐ γέγραπται·]] Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον ληστῶν.

(44.) Ps. cxvii. 22, 23.

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστι θανμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.

Mark xii. 10, 11.

[[Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε;]] Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θανμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.

EXPLANATORY REMARKS.

Mark x. 6.—This exactly harmonises with the Seventy, *ὁ θεός*; being probably spurious.

Mark x. 7.—See the remarks on Matthew xix. 5.

Mark x. 19.—The order of the commands here is the same as Luke's. As compared with Matthew and Luke, *μὴ ἀποστερήσης* is added. The order of the commandments in Matthew

Gen. i. 27.

זָכָר וּנְקֵבָה בָּרָא אֶתָם:

Gen. i. 27.

Male and female created he them.

Gen. ii. 24.

עַל־כֵּן יַעֲזֹב־אִישׁ אֶת־אָביו
וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ
לְבָשָׁר אֶחָד:

Gen. ii. 24.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Ex. xx. 12, &c.

כְּבֹד אֶת־אָבִיךָ וְאֶת־אִמְךָ: לֹא
תִרְצַח: לֹא תִנְאָף: לֹא תִגְנוֹב:
לֹא תַעֲנֶה בְרֵעֶךָ עַד שָׁקֹר:

Ex. xx. 12, &c.

Honour thy father and thy mother.—Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness.

Is. lvi. 7, and Jer. vii. 11.

כִּי בֵיתִי בֵית־תְּפִלָּה יִקְרָא
לְכָל־הָעַמִּים: הִמְעַרְתָּ פְרָצִים
הָיָה הַבַּיִת הַזֶּה אֲשֶׁר־נִקְרָא
שְׁמִי־עָלָיו בְּעֵינֵיכֶם:

Is. lvi. 7, and Jer. vii. 11.

For mine house shall be called an house of prayer for all people. Is this house, which is called by my name, become a den of robbers in your eyes?

Ps. cxviii. 22, 23.

אָבֵן מֵאֲסוֹ הַבּוֹנִים הָיְתָה
לְרֹאשׁ פֶּנֶח: מֵאֵת יְהוָה הָיְתָה
וְאֵת הָיָא נִפְלְאָת בְּעֵינֵינוּ:

Ps. cxviii. 22, 23.

The stone *which* the builders refused, is become the head *stone* of the corner. This is the Lord's doing; it *is* marvellous in our eyes.

EXPLANATORY REMARKS.

is different. "Honour thy father and mother" is omitted by Matthew.

Mark xi. 17.—*πᾶσι τοῖς ἔθνεσιν* is here according to the Seventy. Matthew and Luke abridge the Greek version; Mark follows it more fully. (See on Matthew xxi. 13.)

Mark xii. 10, 11.—See on Matthew xxi. 42.

(45.) Deut. xxv. 5.

Ἐὰν δὲ κατοικῶσιν ἀδελφοὶ ἐπὶ τὸ αὐτὸ, καὶ ἀποθάνῃ εἰς ἐξ αὐτῶν, σπέρμα δὲ μὴ ᾗ αὐτῷ, αὐκ ἔσται ἡ γυνὴ τοῦ τεθνηκότος ἔξω ἀνδρὶ μὴ ἐγγιζόντι, ὁ ἀδελφὸς τοῦ ἀνδρὸς αὐτῆς εἰσελεύσεται πρὸς αὐτήν, καὶ λήψεται αὐτήν ἑαυτῷ γυναῖκα, καὶ συνοικήσει αὐτῇ.

(46.) Ex. iii. 6.

Ἐγὼ εἰμι ὁ θεὸς τοῦ πατρὸς σου, θεὸς Ἀβραάμ, καὶ θεὸς Ἰσαὰκ, καὶ θεὸς Ἰακώβ.

(47.) Deut. vi. 4, 5.

Ἄκουε Ἰσραὴλ, κύριος ὁ θεὸς ἡμῶν κύριος εἰς ἔστι· καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς δυνάμεώς σου.

(48.) Lev. xix. 18.

Καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

(49.) Ps. cix. 1.

Εἶπεν ὁ κύριος τῷ κυρίῳ μου, κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

Mark xii. 19.

[[Μωσῆς ἔγραψεν ἡμῖν,]] ὅτι εἰάν τις ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ τέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

Mark xii. 26.

[[Οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωυσέως ἐπὶ τοῦ βάτου.]] Ἐγὼ ὁ θεὸς Ἀβραάμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ;

Mark xii. 29, 30.

[[Πρώτη πάντων [ἐντολὴ ἐστίν,]] Ἄκουε Ἰσραὴλ, κύριος ὁ θεὸς ἡμῶν κύριος εἰς ἐστίν, καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου.

Mark xii. 31.

[[Δευτέρα ὁμοία αὐτῇ.]] Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

Mark xii. 36.

[[Δανεὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ.]] Εἶπεν κύριος τῷ κυρίῳ μου. Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

EXPLANATORY REMARKS.

Mark xii. 19.—This is a reference to a passage rather than an actual quotation.

Mark xii. 26.—See on Matthew xxii. 32.

Mark xii. 29, 30.—This is taken from the Seventy, but not

Deut. xxv. 5.

כִּי-יֵשְׁבוּ אֲחִים יַחְדָּו וּמֵת
אֶחָד בֵּיהֶם וּבֹן אֵין-לוֹ לֹא-
תְהִיָּה אִשְׁתּוֹ הַמֵּת הַחוּצָה
לְאִישׁ זָר יִבְמָה יָבֵא עָלֶיהָ
וּלְקַחָהּ לוֹ לְאִשָּׁה וַיְבַמָּה:

Ex. iii. 6.

אֲנִכִּי אֱלֹהֵי אָבִיךָ אֱלֹהֵי
אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי
יַעֲקֹב

Deut. vi. 4, 5.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד: וְאַהֲבַת אֵת יְהוָה
אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-
נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

Lev. xix. 18.

וְאַהֲבַת לְרֵעֶךָ כָּמוֹךָ

Ps. cx. 1.

נָאֻם יְהוָה לְאֹדְנִי שֵׁב לְיְמִינִי
עַד-אִשִּׁית אֵיבֶיךָ הָדָם
לְרִגְלֶיךָ:

Deut. xxv. 5.

If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

Ex. iii. 6.

I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.

Deut. vi. 4, 5.

Hear, O Israel, The Lord our God *is* one Lord. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

Lev. xix. 18.

Thou shalt love thy neighbour as thyself.

Ps. cx. 1.

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

EXPLANATORY REMARKS.

literally. Mark adds, ἐξ ὁλης τῆς καρδίας σου, which is not in the Greek; changes δυνάμεως into ισχύος, and inverts the order of the clauses.

Mark xii. 31.—Exactly from the Seventy.

Mark xii. 36.—This agrees with Matthew xxii. 44.

(50.) Zech. xiii. 7.

Πατάξατε τοὺς ποιμένας, καὶ ἐκσπάσατε τὰ πρόβατα.

Mark xiv. 27.

[[Γέγραπται·]] Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα.

(51.) Is. liii. 12.

Καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη·

Mark xv. 28.

[[Ἐπληρώθη ἡ γραφή ἡ λέγουσα·]] Καὶ μετὰ ἀνόμων ἐλογίσθη.

(52.) Ps. xxi. 1.

Ὁ θεός ὁ θεός μου πρόσχες μοι; ἵνατί ἐγκατέλιπές με;

Mark xv. 34.

Ἐλωὶ ἔλωὶ λεμὰ σαβαχθανί; ὃ ἐστὶν μεθερμηνευόμενον· Ὁ θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπές με;

(53.) Mal. iv. 5, 6.

Καὶ ἰδοὺ ἐγὼ ἀποστελῶ ὑμῖν Ἡλίαν τὸν Θεσβίτην, πρὶν ἔλθειν τὴν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ, ὅς ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱόν, καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ.

Luke i. 17.

Καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων.

(54.) Ex. xiii. 2.

Ἀγίασόν μοι πᾶν πρωτότοκον πρωτογενὲς διανοίγον πᾶσαν μήτραν.

Luke ii. 23.

[[Καθὼς γέγραπται ἐν τῷ νόμῳ κυρίου·]] ὅτι πᾶν ἄρσεν διανοίγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται.

(55.) Lev. xii. 8.

Δύο τρυγόνας ἢ δύο νοσσοὺς περιστερῶν.

Luke ii. 24.

[[Κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου·]] ζεύγος τρυγόνων ἢ δύο νεοσσοὺς περιστερῶν.

EXPLANATORY REMARKS.

Mark xiv. 27.—This agrees with Matthew xxvi. 31, in opposition to the Hebrew text and the Seventy, but leaves out an addition made by Matthew, viz. *τῆς ποιμνης*.

Mark xv. 28.—From the Seventy, with a slight alteration.

Mark xv. 34.—See on Matthew xxvii. 46.

Luke i. 17.—This quotation departs both from the Seventy and the Hebrew. The evangelist merely gives the general sense.

Zech. xiii. 7.

וְתִפְּצֹצִין אֶת־הָרֹעֶה הַדָּן
הַצֹּאֵן

Zech. xiii. 7.

Smite the shepherd, and the
sheep shall be scattered.

Is. liii. 12.

וְאֵת־פְּשָׁעִים נִמְנָה

Is. liii. 12.

And he was numbered with
the transgressors.

Ps. xxii. 2.

אֱלֹהִי אֱלֹהֵי לִמָּה עֲזַבְתָּנִי

Ps. xxii. 1.

My God, my God, why hast
thou forsaken me?

Mal. iii. 23.

הִנֵּה אֲנֹכִי שֹׁלֵחַ לָכֶם אֶת
אֱלֹהֵי הַנְּבִיא לִפְנֵי בּוֹא יוֹם
יְהוָה הַגָּדוֹל וְהַנּוֹרָא: וְהִשִּׁיב
לֵב־אֲבוֹת עַל־בָּנִים וְלֵב בָּנִים
עַל־אֲבוֹתָם

Mal. iv. 5, 6.

Behold, I will send you Eli-
jah the prophet, before the com-
ing of the great and dreadful
day of the Lord. And he shall
turn the heart of the fathers to
the children, and the heart of
the children to their fathers.

Ex. xiii. 2.

קִדְשׁ־לִי כָל־בְּכוֹר פֶּטֶר
כָּל־רֶחֶם

Ex. xiii. 2.

Sanctify unto me all the first-
born, whatsoever openeth the
womb among the children of Is-
rael, *both* of man and of beast:
it *is* mine.

Lev. xii. 8.

שְׁתֵּי־תְרִים אוֹ שְׁנֵי בָנֵי יוֹנָה

Lev. xii. 8.

Then she shall bring two tur-
tles, or two young pigeons.

EXPLANATORY REMARKS.

Luke ii. 23.—This does not accord with the Hebrew so closely as with the Greek version.

Luke ii. 24.—This citation seems to have been taken from the Greek. Both versions give the sense of the Hebrew, though neither renders it exactly. "Two female turtle-doves, or two sons of a pigeon." The gender in Hebrew differs from that in Luke.

(56.) Is. xl. 3, 4, 5.

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,
ἐτοιμάσατε τὴν ὁδὸν κυρίου,
εὐθείας ποιεῖτε τὰς τρίβους τοῦ
θεοῦ ἡμῶν. πᾶσα φάραγξ πλη-
ρωθήσεται, καὶ πᾶν ὄρος καὶ
βουνὸς ταπεινωθήσεται. καὶ ἔσ-
ται πάντα τὰ σκολιὰ εἰς εὐθεί-
αν, καὶ ἡ τραχεῖα εἰς πεδία, καὶ
ὀφθήσεται ἡ δόξα κυρίου, καὶ
ὄψεται πᾶσα σὰρξ τὸ σωτή-
ριον τοῦ θεοῦ.

Luke iii. 4, 5, 6.

[[Ὡς γέγραπται ἐν βίβλῳ
λόγων Ἡσαΐου τοῦ προφήτου]]
Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ·
ἐτοιμάσατε τὴν ὁδὸν κυρίου,
εὐθείας ποιεῖτε τὰς τρίβους
αὐτοῦ· πᾶσα φάραγξ πληρ-
ώσεται καὶ πᾶν ὄρος καὶ βου-
νὸς ταπεινωθήσεται, καὶ ἔσται
τὰ σκολιὰ εἰς εὐθείας καὶ αἱ
τραχεῖαι εἰς ὁδοὺς λείας καὶ
ὄψεται πᾶσα σὰρξ τὸ σωτή-
ριον τοῦ θεοῦ.

(57.) Deut. viii. 3.

Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται
ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ρή-
ματι τῷ ἐκπορευομένῳ διὰ στό-
ματος θεοῦ ζήσεται ὁ ἄνθρω-
πος.

Luke iv. 4.

[[Γέγραπται]] ὅτι οὐκ ἐπ'
ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρω-
πος, ἀλλ' ἐπὶ παντὶ ρήματι
θεοῦ.

(58.) Deut. vi. 13.

Κύριον τὸν θεόν σου φοβη-
θήσῃ, καὶ αὐτῷ μόνῳ λατρεύ-
σεις·

Luke iv. 8.

[[Γέγραπται]] Κύριον τὸν
θεόν σου προσκυνήσεις, καὶ αὐ-
τῷ μόνῳ λατρεύσεις.

EXPLANATORY REMARKS.

Luke iii. 4, 5, 6.—This is taken from the Seventy. Matthew and Mark cite only Isaiah xl. 3; but Luke adds the fourth and fifth verses also. In common with Matthew and Mark, he has αὐτοῦ for τοῦ Θεοῦ ἡμῶν. In the fourth and fifth he manifestly follows the Seventy, leaving out the words (πάντα), (καὶ ὀφθήσεται ἡ δόξα κυρίου), (ὅτι κύριος ἐλάλησεν), and changing πεδία into ὁδοὺς λείας. The Alexandrine codex of the Septuagint has ὁδοὺς λείας like the evangelist. It is not easy to know the reason why the Seventy have τὸ σωτήριον τοῦ θεοῦ for יְיָ. “We render,” says Dr. H. Owen, “the Heb. *pariter, together*; but they might render it *σωτήριον αὐτοῦ*, and, for the sake of perspicuity, Θεοῦ; for whom we would *SAVE* from imminent danger, we *lay hold of, embrace, and unite* to ourselves; which is the idea conveyed by the root יָחַ. If this be not allowed, would it be too much to suppose that the

Is. xl. 3, 4, 5.

קוֹל קוֹרֵא בַּמִּדְבָּר פָּנֵי דְרֹךְ
יְהוָה יִשְׁרֹוּ בַּעֲרֵבָה מִסְלָה
לְאֱלֹהֵינוּ: כָּל-גֵּיא יִנְשֵׂא וְכָל-
הָר וְגִבְעָה יִשְׁפְּלוּ וְהָיָה הָעֵקֶב
לְמִישׁוֹר וְהָרְכָסִים לְבִקְעָה: וְגִלְגָּל
כְּבוֹד יְהוָה וְרָאוּ כָל-בָּשָׂר יַחְדָּו

Is. xl. 3, 4, 5.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high-way for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see *it* together.

Deut. viii. 3.

לֹא עַל-הַלֶּחֶם לִבֵּדוֹ יְחִיָּה
הָאָדָם כִּי עַל-כָּל-מוֹצֵא פִי-
יְהוָה יְחִיָּה הָאָדָם:

Deut. viii. 3.

Man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the Lord doth man live.

Deut. vi. 13.

אֶת-יְהוָה אֱלֹהֶיךָ תִירָא
וְאֵתוֹ תַעֲבֹד

Deut. vi. 13.

Thou shalt fear the Lord thy God, and serve him.

EXPLANATORY REMARKS.

word should be read יְחִידוֹ, *jechido*, *unigenitum ejus*, *his only begotten*? The whole verse would then run in this manner: ‘The glory of the Lord shall be revealed, and all flesh shall see His *only begotten*.’ And may not *St. John* be supposed to refer to it, when he says, ‘We beheld His glory, the glory as of the *only begotten* of the Father,’ i. 14. But, after all, I rather suspect that the Hebrew copy, which the *Seventy* used, had יִשְׁעוֹ, and not יְחִידוֹ. See Isaiah, chap. lii. 10, where the same prophecy occurs.” (The modes of quotation used by the evangelical writers explained and vindicated. London 1789, 4to., pp. 22, 23.)

Luke iv. 4.—This is according to the *Seventy*, whose words Luke abridges. See on Matthew iv. 4.

Luke iv. 8.—See Matthew iv. 10, with which citation the present agrees.

(59.) Ps. xc. 11, 12.

Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε ἐν πάσαις ταῖς ὁδοῖς σου. ἐπὶ χειρῶν ἀρουσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

Luke iv. 10, 11.

[[Γέγραπται γὰρ·]] ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε, καὶ ὅτι ἐπὶ χειρῶν ἀρουσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

(60.) Deut. vi. 16.

Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

Luke iv. 12. (Comp. No. 8.)

[[Εἴρηται·]] Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

(61.) Is. lxi. 1, 2.

Πνεῦμα κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρισέ με, εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέ με, ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, κηρῦξαι αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν, καλέσαι ἐνιαυτὸν κυρίου δεκτόν.

Luke iv. 18, 19.

[[Ἦν γεγραμμένον·]] Πνεῦμα κυρίου ἐπ' ἐμέ· οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκεν με [ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν,] κηρῦξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, κηρῦξαι ἐνιαυτὸν κυρίου δεκτόν.

(62.) Mal. iii. 1.

Ἴδου ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου.

Luke vii. 27.

[[Γέγραπται·]] Ἴδου ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

EXPLANATORY REMARKS.

Luke iv. 10, 11. — Compare with this passage Matt. iv. 6. Luke coincides with the Seventy more nearly than Matthew.

Luke iv. 12.— This agrees exactly with the Greek version.

Luke iv. 18, 19.— Here Luke follows the Seventy exactly as far as the words καὶ τυφλοῖς ἀνάβλεψιν. Ἀποστελεῖ τεθραυσμένους ἐν ἀφέσει (to set at liberty them that are bruised), are not in the Septuagint; but are added by the evangelist probably from Isaiah lviii. 6, where we read, ἀπόστειλε τεθραυσμένους ἐν ἀφέσει. The last clause of the citation agrees with the Seventy, except that καλέσαι is changed into κηρῦξαι. The deviation from the Hebrew

Ps. xci. 11, 12.

כִּי מַלְאָכָיו יִצְוֶה לֵךְ
לְשָׁמְרֶךָ בְּכֹל-דְּרָכֶיךָ : עַל-
בַּפִּים יִשְׁאוּנֶךָ פֶּן-תִּגַּף בְּאֶבֶן
רַגְלֶךָ :

Ps. xci. 11, 12.

For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

Deut. vi. 16.

לֹא תִּגְּסוּ אֶת-יְהוָה אֱלֹהֵיכֶם

Deut. vi. 16.

Ye shall not tempt the Lord your God.

Is. lxi. 1, 2.

רוּחַ אֲדֹנָי יְהוָה עָלַי יֵעָן
מָשַׁח יְהוָה אֹתִי לְבַשֵּׁר עֲנוּיִם
שְׁלַחֲנִי לְחֹבֶשׁ לְנִשְׁפָּרִי-לֵב
לְקָרֵא לְשִׁבּוּיִם דְּרוּר וְלְאַסּוּרִים
פֶּקַח-קוֹחַ : לְקָרֵא שְׁנַת-רָצוֹן
לְיְהוָה

Is. lxi. 1, 2.

The Spirit of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings unto the meek ; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound ; to proclaim the acceptable year of the Lord.

Mal. iii. 1.

הִנְנִי שֹׁלֵחַ מַלְאָכִי וּפְנֵה-
דְּרֹךְ לִפְנֵי

Mal. iii. 1.

Behold, I will send my messenger, and he shall prepare the way before me.

EXPLANATORY REMARKS.

text is considerable. Instead of “ the opening of the prison to them that are bound,” the Septuagint has, “ recovering of sight to the blind,” but the sense of these two clauses, being figurative, does not much differ. Griesbach excludes from the text the words *ἰάσασθαι τοὺς συνεστραμμένους τῇ καρδίᾳ*, and thus renders the citation less unlike the original ; Knapp and Lachmann have put them in hooks as not genuine. The Syriac and Vulgate versions have the supposititious words.

Luke vii. 27. This agrees with Matthew xi. 10. Both differ from the original and Greek version.

(63.) Is. vi. 9, &c.

Ἀκοῇ ἀκούσετε καὶ οὐ μὴ
 συνῆτε, καὶ βλέποντες βλέψε-
 τε καὶ οὐ μὴ ἴδῃτε. ἐπαχύνθη
 γὰρ ἡ καρδία τοῦ λαοῦ τούτου,
 καὶ τοῖς ὠσὶν αὐτῶν βαρέως
 ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς
 ἐκάμμυσαν, μήποτε ἴδωσι τοῖς
 ὀφθαλμοῖς, καὶ τοῖς ὠσὶ ἀκού-
 σωσι, καὶ τῇ καρδίᾳ συνῶσι καὶ
 ἐπιστρέψωσι, καὶ ἰάσομαι αὐ-
 τοὺς.

Luke viii. 10.

ἵνα βλέποντες μὴ βλέπωσιν
 καὶ ἀκούοντες μὴ συνιῶσιν.

(64.) Deut. vi. 5; Lev. xix. 18.

Καὶ ἀγαπήσεις κύριον τὸν
 θεόν σου ἐξ ὅλης τῆς διανοίας
 σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου,
 καὶ ἐξ ὅλης τῆς δυνάμεώς σου.

Καὶ ἀγαπήσεις τὸν πλησίον
 σου ὡς σεαυτόν.

Luke x. 27.

Ἀγαπήσεις κύριον τὸν θεόν
 σου ἐξ ὅλης τῆς καρδίας σου
 καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ
 ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ
 τῇ διανοίᾳ σου, καὶ τὸν πλη-
 σίον σου ὡς σεαυτόν.

(65.) Exod. xx. 12, &c.

Τίμα τὸν πατέρα σου καὶ
 τὴν μητέρα σου.—Οὐ μοιχεύ-
 σεις· οὐ κλέψεις· οὐ φονεύ-
 σεις· οὐ ψευδομαρτυρήσεις·

Luke xviii. 20.

[[Τὰς ἐντολὰς οἶδας·]] Μὴ
 μοιχεύσης, μὴ φονεύσης, μὴ
 κλέψης, μὴ ψευδομαρτυρήσης,
 τίμα τὸν πατέρα σου καὶ τὴν
 μητέρα.

(66.) Is. lvi. 7, and Jer. vii. 11.

Ὁ γὰρ οἶκός μου οἶκος προσ-
 ευχῆς κληθήσεται πᾶσι τοῖς ἔθ-
 νεσιν. Μὴ σπήλαιον ληστῶν ὁ
 οἶκός μου, οὗ ἐπικέκληται τὸ
 ὄνομά μου ἐπ' αὐτῷ ἐκεῖ ἐνώ-
 πιον ὑμῶν;

Luke xix. 46.

[[Γέγραπται·]] ὅτι ὁ οἶκός
 μου οἶκος προσευχῆς ἐστίν· ὑ-
 μεῖς δὲ αὐτὸν ἐποιήσατε σπή-
 λαιον ληστῶν.

EXPLANATORY REMARKS.

Luke viii. 10.—See Matthew xiii. 14, &c.

Luke x. 27.—This is from the Greek, with some variation. Luke adds, ἐξ ὅλης τῆς καρδίας σου; instead of δυνάμεως he has ἰσχύς; and the order of the clauses is changed. He has also omitted the second ἀγαπήσεις. According to our text also, the last three clauses have ἐν with the dative, instead of ἐξ with the genitive. Knapp retains the common reading.

Is. vi. 9.

שְׁמַעוּ וְאַל תִּבְיִנוּ
וְרֵאוּ וְאַל תִּדְעוּ:

Is. vi. 9.

Hear ye indeed, but understand not; and see ye indeed, but perceive not.

Deut. vi. 5.—Lev. xix. 18.

וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ
וּבְכָל מְאֹדְךָ:
וְאַהַבְתָּ לְרֵעֶךָ כָּמוֹךָ

Deut. vi. 5.—Lev. xix. 18.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

Thou shalt love thy neighbour as thyself.

Ex. xx. 12, &c.

כְּבֹד אֶת־אָבִיךָ וְאֶת־אִמְךָ—לֹא
תִרְצָח: לֹא תִנָּאֵף: לֹא תִגְנוֹב:
לֹא תַעֲנֶה בְרֵעֶךָ עַד שֶׁקֶר:

Ex. xx. 12, &c.

Honour thy father and thy mother.—Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness.

Is. lvi. 7, and Jer. vii. 11.

כִּי בֵיתִי בֵּית־תְּפִלָּה יִקְרָא
לְכָל־הָעַמִּים: הַמְעַרְתָּ פְרָצִים
הָיָה הַבַּיִת הַזֶּה אֵשֶׁר־נִקְרָא
שְׁמִי־עָלָיו בְּעֵינֵיכֶם:

Is. lvi. 7, and Jer. vii. 11.

For mine house shall be called a house of prayer for all people. Is this house, which is called by my name, become a den of robbers in your eyes?

EXPLANATORY REMARKS.

Luke xviii. 20.—This is taken from the Seventy. The evangelist puts the clauses in a different order, and uses $\mu\eta$ with the subjunctive, for $\sigma\upsilon$ with the future.

Luke xix. 46.—See on Matthew xxi. 13.

(67.) Ps. cxvii. 22, 23.

Λίθον ὃν ἀπέδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.

Luke xx. 17.

[[Τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο ;]] Λίθον ὃν ἀπέδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.

(68.) Deut. xxv. 5.

Ἐὰν δὲ κατοικῶσιν ἀδελφοὶ ἐπὶ τὸ αὐτὸ, καὶ ἀποθάνῃ εἰς ἐξ αὐτῶν, σπέρμα δὲ μὴ ᾗ αὐτῷ, οὐκ ἔσται ἡ γυνὴ τοῦ τεθνηκότος ἔξω ἀνδρὶ μὴ ἐγγίζοντι, ὁ ἀδελφὸς τοῦ ἀνδρὸς αὐτῆς εἰσελεύσεται πρὸς αὐτήν, καὶ λήψεται αὐτήν ἑαυτῷ γυναῖκα, καὶ συνοικήσει αὐτῇ.

Luke xx. 28.

[[Μωσῆς ἔγραψεν ἡμῖν.]] Ἐάν τις ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾗ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

(69.) Ps. cix. 1.

Εἶπεν ὁ κύριος τῷ κυρίῳ μου, κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

Luke xx. 42, 43.

[[Δαυεὶδ λέγει ἐν βίβλῳ τῶν ψαλμῶν.]] Εἶπεν κύριος τῷ κυρίῳ μου. Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου ;

(70.) Is. liii. 12.

Καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη.

Luke xxii. 37.

[[Τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι.]] ὅτι καὶ μετὰ ἀνόμων ἐλογίσθη.

(71.) Ps. xxx. 6.

Εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου.

Luke xxiii. 46.

Εἰς χεῖράς σου παρατίθεται τὸ πνεῦμά μου.

EXPLANATORY REMARKS.

Luke xx. 17.—This coincides verbatim with the Greek.

Luke xx. 28.—See on Matthew xxii. 24.

Luke xx. 42, 43.—This citation closely agrees with the Seventy.

Luke xxii. 37. This agrees with Mark xv. 28.

Luke xxiii. 46. Verbatim from the Seventy, according to the received text, which is followed by Knapp ; but Lachmann puts the *present* tense of the verb.

The three evangelists, over whose citations we have now gone,

Ps. cxviii. 22.

אָבן מֵאֶסוּ הַבּוֹנִים הִיָּתָה
לְרֹאשׁ פִּנָּה :

Ps. cxviii. 22.

The stone *which* the builders refused is become the head stone of the corner.

Deut. xxv. 5.

כִּי-יֵשְׁבוּ אַחִים יַחְדָּו וּמֵת
אֶחָד מֵהֶם וּבֶן אֵין-לוֹ לֹא-
תִהְיֶה אִשְׁת־הַמֵּת הַחוּצָה
לְאִישׁ זָר יִבְמָה יָבֹא עָלֶיהָ
וּלְקַחְתָּהּ לוֹ לְאִשָּׁה וַיִּבְמָה :

Deut. xxv. 5.

If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

Ps. cx. 1.

יְהוָה יִהְיֶה לְאֹדְנִי שֵׁב לְיְמִינִי
עַד-אֲשִׁית אֵיבֶיךָ הָדָם
לְרֵגְלֶיךָ :

Ps. cx. 1.

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Is. liii. 12.

וְאֵת-פֹּשְׁעִים נִמְנָה

Is. liii. 12.

And he was numbered with the transgressors.

Ps. xxxi. 6.

בְּיָדְךָ אֶפְקִיד רוּחִי

Ps. xxxi. 5.

Into thine hand I commit my spirit.

EXPLANATORY REMARKS.

have so much in common, that it may be useful to compare them. The general character of Matthew's quotations from the Old Testament is *freeness*, an absence of literal adherence to the words of the original. He follows the Greek in preference to the Hebrew. Indeed in all passages, except the Messianic, there is an uniform accordance with this translation. In the Messianic, the original is more closely followed. We do not feel inclined to adopt the theory of Credner, who, in his Beiträge, has examined at great length the quotations occurring in Matthew's gospel, with a view to ascertain their bearing on the original

(72.) Is. xl. 3.

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,
ἐτοιμάσατε τὴν ὁδὸν κυρίου,
εὐθείας ποιεῖτε τὰς τρίβους τοῦ
θεοῦ ἡμῶν.

John i. 23.

[[Καθὼς εἶπεν Ἡσαΐας ὁ προ-
φήτης·]] Φωνὴ βοῶντος ἐν τῇ
ἐρήμῳ, εὐθύνατε τὴν ὁδὸν κυ-
ρίου.

(73.) Ps. lxxviii. 10.

Ὁ ζῆλος τοῦ οἴκου σου κα-
τέφαγέ με·

John ii. 17.

[[Τεγγραμμένον ἐστίν·]] Ὁ
ζῆλος τοῦ οἴκου σου καταφά-
γεται με.

(74.) Ps. lxxvii. 24.

Καὶ ἄρτον οὐρανοῦ ἔδωκεν
αὐτοῖς.

John vi. 31.

[[Καθὼς ἐστὶν γεγγραμμένον·]]
Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν
αὐτοῖς φαγεῖν.

(75.) Is. liv. 13.

Καὶ πάντας τοὺς υἱούς σου
διδακτοὺς θεοῦ·

John vi. 45.

[[Εστὶν γεγγραμμένον ἐν τοῖς
προφήταις·]] Καὶ ἔσονται πάν-
τες διδακτοὶ θεοῦ.

EXPLANATORY REMARKS.

language of the work. The conclusion at which he arrives is, that the apostle every where follows the Greek version, but, according to a text, which, in Messianic passages, and in them only, had been collated with the Hebrew, and also in some places, according to Gesenius, with an ancient Targum, and altered in conformity to such documents. The assumption of an alteration so systematic in the text of the Septuagint, and existing solely in a certain class of passages, rests on no good foundation. It has too much the appearance of an expedient for the purpose of helping out a particular hypothesis. It is better to say, that, in Messianic places, the Hebrew is followed in preference to the Greek.

Mark seems to have usually taken his quotations from the Old Testament, *not independently*, but with regard to Matthew. Whether he followed Luke in various instances, is liable to doubt, because it is probable that he wrote after Luke. One thing is obvious, that he occasionally supplies from the Seventy clauses and words which are wanting in the other gospels, and thus makes the citation to correspond more exactly with the Greek version. The most remarkable thing in his quotations, is the omission, in one instance, of an addition found in Matthew xxvi. 31; though in the rest of the passage he agrees with the apostle in opposition to the Hebrew and Greek.

Luke appears to quote invariably from the Seventy. In doing so, he frequently gives the general meaning of a passage, without abiding by the words. Often too, he presents the citation in its

Is. xl. 3.

קוֹל קוֹרֵא בַּמִּדְבָּר פָּנֵי דְרָךְ
יְהוָה יִשְׁרֹ בְּעֶרְבָה מִסְלָה
לְאֱלֹהֵינוּ :

Ps. lxi. 10.

בִּי-קִנְיַת בֵּיתְךָ אֲכָלְתִּנִּי

Ps. lxxviii. 24.

וַיִּדְגּוּ-שָׁמַיִם נָתַן לָמוֹ :

Is. liv. 13.

וְכָל-בְּנֵיךָ לְמוֹדֵי יְהוָה

Is. xl. 3.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high-way for our God.

Ps. lxi. 10.

For the zeal of thine house hath eaten me up.

Ps. lxxviii. 24.

And had given them of the corn of heaven.

Is. liv. 13.

And all thy children *shall be* taught of the Lord.

EXPLANATORY REMARKS.

full extent, where the others have only a part. Sometimes he mixes together different passages.

It is observable, that the citations of the evangelists harmonise with one another, not only when they are made directly from the Seventy, but also where they have regard to the Hebrew and Greek together, and where there has been abridgment, addition, or omission, according to the purposes of the writers. It is pretty evident, that Matthew wrote first; and that he had not seen the inspired narratives of Mark and Luke. On the other hand, it is equally apparent, that the two latter had regard to Matthew's citations. Thus they supply clauses which he had omitted; and Luke even adds several verses to a citation made by Matthew. Both the agreement of their quotations with those of Matthew, and the nature of the deviations show, that they had an eye to his gospel. In the Acts of the Apostles, written by Luke, there is a much more copious use of the Old Testament than in his gospel.

John i. 23.—Here the apostle follows the Seventy, but changes *ἐτοιμάσατε* into *εὐθύνατε*.

John ii. 17.—This is from the Seventy, who have *κατέφαγε* for *καταφάγεται*.

John vi. 31.—Doepke affirms that this quotation is from Exodus xvi. 15. More probably, however, it is taken from Psalm lxxvii. 24. The words nearly agree with the Greek.

John vi. 45.—The Septuagint connects this clause with the preceding verses, in the accusative. The apostle, however, rather

John vii. 38.

(76.)

Ὁ πιστεύων εἰς ἐμέ, [[καθὼς εἶπεν ἡ γραφή,]] ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος.

(77.) Deut. xix. 15.

Ἐπὶ στόματος δύο μαρτύρων, καὶ ἐπὶ στόματος τριῶν μαρτύρων, στήσεται πᾶν ῥῆμα.

John viii. 17.

[[Ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται.]] ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθὴς ἐστίν.

(78.) Ps. lxxxix. 6.

Ἐγὼ εἶπα, θεοὶ ἐστέ.

John x. 34.

[[Οὐκ ἐστὶν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν.]] ὅτι ἐγὼ εἶπον θεοὶ ἐστέ;

(79.) Zech. ix. 9.

Χαῖρε σφόδρα θύγατερ Σιών, κήρυσσε θύγατερ Ἱερουσαλήμ· ἰδοὺ ὁ βασιλεὺς ἔρχεται σοι δίκαιος καὶ σώζων, αὐτὸς πρᾶνς, καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον.

John xii. 14, 15.

[[Καθὼς ἐστὶν γεγραμμένον.]] Μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται καθήμενος ἐπὶ πῶλον ὄνου.

EXPLANATORY REMARKS.

follows the Hebrew, which has, “all thy children shall be the taught of Jehovah.”

John vii. 38.—These words are not found in the Old Testament, and therefore some have connected καθὼς εἶπεν ἡ γραφή with ὁ πιστεύων εἰς ἐμέ. In this way, Erasmus seems to have construed the place: *qui in me credit ut Scriptura monet*. Thus the phrase ποταμοὶ κ. τ. λ. is not referred to the Old Testament Scriptures. Others think, that the passage in question was taken from an apocryphal book now lost. Rejecting both opinions, most commentators suppose, that the original should be sought in various places, such as, Isaiah xlv. 3; lv. 1; lviii. 11; Zech. xiv. 8; xiii. 1. These texts contain expressions somewhat similar, but yet partly unlike the words of the apostle. The formula καθὼς εἶπεν ἡ γραφή does not necessarily imply that one passage is formally cited. The general tenor of various places may be prefaced by such a formula. The circumstance to which the passage alludes is the influences of the Holy Spirit, which they who believe in Christ should receive. These influences are compared to water, inasmuch as they are refreshing, satisfying, salutary, cleansing, and diffusive. The believer has in him an abundant supply, that pervades and fills the whole man.

Deut. xix. 15.

עַל-פִּי שְׁנֵי עֵדִים אוֹ עַל-פִּי
שְׁלֹשָׁה-עֵדִים יָקוּם דָּבָר :

Ps. lxxxii. 6.

אֲנִי אָמַרְתִּי אֱלֹהִים אֲתֵם

Deut. xix. 15.

At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

Ps. lxxxii. 6.

I have said, Ye *are* gods.

Zech. ix. 9.

גִּילִי מְאֹד בֶּת-צִיּוֹן הָרִיעִי
בֶּת-יְרוּשָׁלַם הִנֵּה מֶלֶכְךָ יָבוֹא
לָךְ צָדִיק וְנוֹשָׁע הוּא עָנִי וְרֹכֵב
עַל-חֲמֹר וְעַל-עֵיר בֶּן-אֲתָנוֹת :

Zech. ix. 9.

Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem : behold, thy King cometh unto thee : he *is* just, and having salvation ; lowly, and riding upon an ass, and upon a colt the foal of an ass.

EXPLANATORY REMARKS.

There are various parts of the Old Testament which speak in similar language of the Spirit applying to the soul the truth concerning the Messiah, and thus relieving its anxious cravings after happiness. The prophets, in predicting under a former economy the Saviour's advent and reign, alluded to the peace of his true subjects—their abundant comfort—and the never-failing spring of eternal life which should be in them, and abound. From Messiah come all the blessings which satisfy the thirsty souls of his people ; while the living streams of His grace, drawn from the Living Fountain, flow forth from them again in fructifying plenty upon the barren world. They contribute not only to their own comfort and edification, but to the true benefit of others. Our Lord, therefore, may be supposed to allude, in general and metaphorical language, to such places as Isaiah lv. 1 ; lviii. 11 ; xlv. 3 ; Joel ii. 28, &c.

John viii. 17.—Here the general meaning is given, not the words.

John x. 34.—This is obviously from the Seventy.

John xii. 15.—This citation gives the sense of the original passage, but deviates widely from the Septuagint. See on Matth. xxi. 5.

(80.) Is. liii. 1.

Κύριε τίς ἐπίστευσε τῇ ἀκοῇ
ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι
ἀπεκαλύφθη;

John xii. 38.

[[Ἵνα ὁ λόγος Ἑσαΐου τοῦ
προφήτου πληρωθῇ, ὃν εἶπεν·]]
Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ
ἡμῶν; καὶ ὁ βραχίων κυρίου
τίνι ἀπεκαλύφθη;

(81.) Is. vi. 10.

Ἐπαχύνθη γὰρ ἡ καρδιά τοῦ
λαοῦ τούτου, καὶ τοῖς ὤσιν αὐ-
τῶν βαρέως ἤκουσαν, καὶ τοὺς
ὀφθαλμοὺς ἐκάμμυσαν, μήποτε
ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς
ὤσιν ἀκούσωσι, καὶ τῇ καρδίᾳ
συνῶσι καὶ ἐπιστρέψωσι, καὶ
ἰάσομαι αὐτούς.

John xii. 40.

[[Εἶπεν Ἑσαΐας·]] Τετύφλω-
κεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ
πεπώρωκεν αὐτῶν τὴν καρδίαν,
ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς
καὶ νοήσωσιν τῇ καρδίᾳ καὶ
στραφῶσιν καὶ ἰάσομαι αὐτούς.

(82.) Ps. xl. 10.

Ὁ ἐσθίων ἄρτους μου ἐμεγά-
λυνεν ἐπ' ἐμὲ πτερνισμόν.

John xiii. 18.

[[Ἵνα ἡ γραφὴ πληρωθῇ·]]
Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρ-
τον, ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρ-
ναν αὐτοῦ.

(83.) Ps. cviii. 3.

Καὶ ἐπολέμησάν με ὄρεάν.

John xv. 25.

[[Ἐπὶ τῷ νόμῳ αὐτῶν γεγραμμένος·]]
ὅτι ἐμίσησάν με ὄρεάν.

EXPLANATORY REMARKS.

John xii. 38.—This is exactly agreeable to the Septuagint, which inserts *κῶσις*, where there is no correspondent word in Hebrew.

John xii. 40.—This passage is quoted in other parts of the New Testament, but not in the same way as here. It is not easy to say whether the apostle followed the Septuagint or Hebrew; rather does he seem to have followed neither. His words differ from both. They present the sense of the original passage in a form somewhat abridged, but very energetic.

John xiii. 18.—This citation is from the Hebrew, rather than the Septuagint.

Is. liii. 1.

מִי הָאֱמִין לְשִׁמְעַתֵּנּוּ וְיִרְוֶעַ
יְהוָה עַל-מִי נִגְלָתָהּ :

Is. liii. 1.

Who hath believed our report? and to whom is the arm of the Lord revealed?

Is. vi. 10.

הַשְׁמִן לֵב-הָעָם הַזֶּה וְאָזְנוֹ
הַכְבֵּד וְעֵינָיו הִשַׁע פֶּן-יִרְאֶה
בְּעֵינָיו וּבְאָזְנוֹ יִשְׁמָע וּלְבָבוֹ
יִבִּין וְשָׁב וּרְפָא לוֹ :

Is. vi. 10.

Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Ps. xli. 10.

אוֹכֵל לֶחֶמִי הִגְדִּיל עָלַי עֵקֶב :

Ps. xli. 9.

Mine own familiar friend which did eat of my bread, hath lifted up *his* heel against me.

Ps. cix. 3. (Comp. Ps. xxxv. 19.)

וַיִּלָּחֲמֵנִי חָפֵס :

Ps. cix. 3.

And fought against me without a cause.

EXPLANATORY REMARKS.

John xv. 25.—It is difficult to determine whether this be from Psalm cviii. 3, where we find ἐπολέμησάν με θωρεάν; or from Psalm xxxiv. 19, where we have οἱ μισοῦντές με θωρεάν; or from Psalm lxviii. 4, where the same words occur. Surenhusius regards the citation as made up of the two last passages. Doepke refers it to Psalm xxxiv. 19; Knapp to Psalm lxviii. 4. It matters little whether it be referred to either or to both. Perhaps it is better to look for the original in Psalm cviii. 3.

(84.) Ps. xxi. 19.

Διεμερίσαντο τὰ ἱμάτιά μου
ἐαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν
μου ἔβαλον κλῆρον.

John xix. 24.

[[Ἰνα ἡ γραφὴ πληρωθῇ·]]
Διεμερίσαντο τὰ ἱμάτιά μου
ἐαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν
μου ἔβαλον κλῆρον.

(85.) Ex. xii. 46.

Καὶ ὅστουν οὐ συντρίψετε
ἀπ' αὐτοῦ.

John xix. 36.

[[Ἰνα ἡ γραφὴ πληρωθῇ·]] Ὅσ-
τουν οὐ συντριβήσεται αὐτοῦ.

(86.) Zech. xii. 10.

Καὶ ἐπιβλέψονται πρὸς μέ,
ἀνθ' ὧν κατωρχήσαντο.

John xix. 37.

[[Ἐτέρα γραφὴ λέγει·]] Ὅ-
ψονται εἰς ὃν ἐξεκέντησαν.

(87.) Ps. lxxviii. 26.

Γενηθήτω ἡ ἔπαυλις αὐτῶν
ἡρημωμένη, καὶ ἐν τοῖς σκηνώ-
μασιν αὐτῶν μὴ ἔστω ὁ κατοι-
κῶν.

Acts i. 20.

[[Γέγραπται γὰρ ἐν βίβλῳ
ψαλμῶν·]] Γενηθήτω ἡ ἔπαυ-
λις αὐτοῦ ἥρημος, καὶ μὴ ἔστω
ὁ κατοικῶν ἐν αὐτῇ.

(88.) Ps. cviii. 8.

Καὶ τὴν ἐπισκοπὴν αὐτοῦ
λάβοι ἕτερος.

Acts i. 20.

[[Καί·]] Τὴν ἐπισκοπὴν αὐ-
τοῦ λάβετο ἕτερος.

EXPLANATORY REMARKS.

John xix. 24.—This is exactly from the Septuagint, which translates the Hebrew literally.

John xix. 36.—This is from Exodus xii. 46, or from Numbers ix. 12, both of which refer to the same thing. The words agree more nearly with the latter. Others, with less probability, refer the passage to Psalm xxxiii. 21. So Dr. H. Owen. If Exodus xii. 46 be the original, the apostle follows the Hebrew more closely than the Septuagint.

John xix. 37.—It is certain that the citation before us was not taken from the Greek, because the difference is marked. It exactly agrees with the Hebrew, except that it has the third person instead of the first (*upon him*, instead of *upon me*.) Some have supposed, therefore, that the original reading of the Hebrew text was וְהָיָה not וְהָיָה, especially as a number of MSS. actually exhibit the former. Hence Newcome, in his translation of Zechariah, adopting וְהָיָה, reads *him*. So also Owen and others. But we are inclined to regard the present reading as correct; especially since Aquila and Theodotion agree with it. Besides,

Ps. xxii. 19.

יִהְיֶה לִּי בְּגָדִי לָחֶם וְעַל-
לְבוּשִׁי יַפִּילוּ גִזְרִל :

Ps. xxii. 18.

They part my garments among them, and cast lots upon my vesture.

Ex. xii. 46.

וְעַצֶּם לֹא-תִשְׁבְּרוּ בוֹ :

Ex. xii. 46.

Neither shall ye break a bone thereof.

Zech. xii. 10.

וְהִבִּיטוּ אֵלַי אֶת אֲשֶׁר-דָּקְרוּ

Zech. xii. 10.

And they shall look upon me whom they have pierced.

Ps. lxix. 26.

תְּהִי-טִירְתָּם נִשְׁמָה בְּאֹהֲלֵיהֶם
אֶל-יְהִי יֹשֵׁב :

Ps. lxix. 25.

Let their habitation be desolate; and let none dwell in their tents.

Ps. cix. 8.

פָּקְדוֹתָי וְיִקַּח אֲחֵר :

Ps. cix. 8.

Let another take his office.

EXPLANATORY REMARKS.

there is no discrepancy between the use of the first and third persons in the present case, if we attend to the speaker. In the prophet, the Messiah himself speaks ; whereas the apostle speaks of him. It is not easy to make sense of the Septuagint rendering. The literal meaning of it is, " they shall look at me, instead of the things concerning which (or against which) they have contemptuously danced (or rejoiced.)" Döpke conjectures that the translator reads רָקְרוּ instead of דָּקְרוּ.

The apostle John, in his quotations, differs considerably from the other evangelists. He has fewer passages ; and such as are usually different from those found in the rest. Had he used the so-called *Urevangelium* or *Protevangelium* of his time, in which the texts of the Hebrew original and the Septuagint version had been already blended together, as Credner assumes of him and Matthew, the citations of both must have resembled one another, whereas they are not a little unlike. (See Credner's *Beiträge zur Einleitung in das Neue Testament*, p. 312 et seq.)

Acts i. 20.—This passage, as here exhibited, accords more

(89.) Joel ii. 28, &c.

Καὶ ἔσται μετὰ ταῦτα, καὶ ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν, καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται, καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται. καὶ ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου. καὶ δώσω τέρατα ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἔλθεῖν τὴν ἡμέραν κυρίου τὴν μεγάλην, καὶ ἐπιφανῇ. καὶ ἔσται πᾶς, ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου, σωθήσεται.

Acts ii. 17, &c.

[[Τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ·]] Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεὸς, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται· καὶ γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύσουσιν. Καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἔλθεῖν τὴν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῇ. καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται.

(90.) Ps. xv. 8, &c.

Προορώμην τὸν κύριον ἐνώπιόν μου διαπαντός, ὅτι ἐκ δεξιῶν μου ἐστὶν ἵνα μὴ σαλευθῶ. διὰ τοῦτο ἠψφράνθη ἡ καρδία

Acts ii. 25, &c.

[[Δαυεὶδ γὰρ λέγει εἰς αὐτόν·]] Προορώμην τὸν κύριον ἐνώπιόν μου διὰ παντός· ὅτι ἐκ δεξιῶν μου ἐστὶν, ἵνα μὴ σαλευ-

EXPLANATORY REMARKS.

nearly with the Hebrew than the Septuagint, although that version has given the sense correctly. Luke differs from both in applying to an individual what is expressed in the plural. The last clause is from the Seventy (Psalm cviii. 8), who agree with the Hebrew.

Acts ii. 17, &c. — In this long citation, there are few deviations from the words of the Septuagint, and those unimportant. The Greek version is an exact translation of the He-

Joel iii. 1, &c.

וְהָיָה אַחֲרֵי-כֵן אֲשַׁפּוֹךְ אֶת-
רוּחִי עַל-כָּל-בָּשָׂר וְנִבְּאוּ
בְּנֵיכֶם וּבְנֹתֵיכֶם וְקִנְיֹנֵיכֶם חִלְמוֹת
יַחֲלֹמוּן בַּחֲרוּקֵיכֶם חֲזִינֹת
יֵרְאוּ: וְגַם עַל-הָעֲבָדִים וְעַל-
הַשְּׁפָחוֹת בַּיָּמִים הַהֵמָּה
אֲשַׁפּוֹךְ אֶת-רוּחִי: וְנָתַתִּי
מוֹפְתִים בַּשָּׁמַיִם וּבָאָרֶץ דָּם
וָאֵשׁ וְתִמְרוֹת עֵשֶׂן: הַשֶּׁמֶשׁ
יִהְיֶה לְחֹשֶׁךְ וְהַיָּרֵחַ לְדָם
לִפְנֵי בֹא יוֹם יְהוָה הַגָּדוֹל
וְהַנּוֹרָא: וְהָיָה כָל אֲשֶׁר-יִקְרָא
בִּשְׁם יְהוָה יוֹשָׁלָם

Joel ii. 28, &c.

And it shall come to pass after-
ward, *that* I will pour out my
spirit upon all flesh; and your
sons and your daughters shall
prophesy, your old men shall
dream dreams, your young men
shall see visions: And also upon
the servants and upon the hand-
maids in those days will I pour
out my spirit. And I will shew
wonders in the heavens and in
the earth, blood, and fire, and
pillars of smoke. The sun shall
be turned into darkness, and the
moon into blood, before the great
and the terrible day of the Lord
come. And it shall come to pass,
that whosoever shall call on the
name of the Lord shall be de-
livered.

Ps. xvi. 8, &c.

שְׁוִיתִי יְהוָה לִנְגְדִי תָמִיד
כִּי מִיְמִינִי בַל-אֲמוּט: לִבִּי

Ps. xvi. 8, &c.

I have set the Lord always
before me: because *he is* at my
right hand, I shall not be mov-

EXPLANATORY REMARKS.

brew, and the departures of the evangelist from the Septuagint, are therefore departures from the Hebrew also. For the μετα ταῦτα of the Septuagint, Luke has ἐν ταῖς ἑσχαταῖς ἡμέραις. In the latter part of the 17th verse the order is reversed. At the conclusion of the 18th verse, καὶ προφητεύουσιν is added. For ἐν οὐρανῷ of the Septuagint, Luke has ἐν τῷ οὐρανῷ ἄνω. For καὶ ἐπὶ τῆς γῆς (Septuagint), Luke has καὶ σημεῖα ἐπὶ τῆς γῆς καὶ τῶν νεφελῶν.

Acts ii. 25-28.—This agrees verbatim with the Septuagint.

μου, καὶ ἡγαλλιάσατο ἡ γλῶσσά μου, ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι· ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἄδην, οὐδὲ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν. ἐγνώρισάς μοι ὁδοὺς ζωῆς, πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.

(91.) Ps. cix. 1.

Εἶπεν ὁ κύριος τῷ κυρίῳ μου, κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

(92.) Deut. xviii. 15, 19.

Προφήτην ἐκ τῶν ἀδελφῶν σου, ὡς ἐμέ, ἀναστήσει σοι κύριος ὁ θεός σου· αὐτοῦ ἀκούσεσθε. — Καὶ ὁ ἄνθρωπος ὃς ἐὰν μὴ ἀκούσῃ ὅσα ἂν λαλήσῃ ὁ προφήτης ἐκείνος ἐπὶ τῷ ὀνόματί μου, ἐγὼ ἐκδικήσω ἐξ αὐτοῦ.

(93.) Gen. xxii. 18.

Καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς.

θῶ. διὰ τοῦτο ἡψφράνθη ἡ καρδιά μου καὶ ἡγαλλιάσατο ἡ γλῶσσά μου, ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι, ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς Ἀιδην οὐδὲ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν. ἐγνώρισάς μοι ὁδοὺς ζωῆς, πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.

Acts ii. 34, 35.

[[Δαυεὶδ λέγει.]] Εἶπεν ὁ κύριος τῷ κυρίῳ μου· Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

Acts iii. 22, 23.

[[Μωυσῆς μὲν εἶπεν·]] ὅτι προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἀν λαλήσῃ πρὸς ὑμᾶς. ἔσται δὲ, πᾶσα ψυχὴ ἣτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ.

Acts iii. 25.

[[Λέγων πρὸς Ἀβραάμ·]] Καὶ ἐν τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς.

EXPLANATORY REMARKS.

Acts ii. 34, 35.—See Matthew xxii. 44.

Acts iii. 22, 23.—The first part of this citation seems to be taken from the Greek version, though not verbatim. Instead of σοι, Luke has ὑμῖν—a change necessary in the circumstances in which the words were spoken by Peter. So also ὑμῶν for σου. The words κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς, are neither in the Hebrew nor the Seventy. It is probable that the historian or

שִׂמְחָה לְבִי וַיִּגַּל כְּבוֹדִי אֶפֶס־
בְּשָׂרִי יִשְׁכֹּן לְבִטָּחָה כִּי לֹא־
תַעֲזֹב נַפְשִׁי לְשָׂאוֹל לֹא־תִתֵּן
חַסִּידֶיךָ לְרָאוֹת שַׁחַת :
תוֹדִיעֵנִי אֶרֶץ חַיִּים שְׁבַע
שְׂמֹחוֹת אֶת־פָּנֶיךָ

ed. Therefore my heart is glad, and my glory rejoiceth : my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life : in thy presence is fulness of joy.

Ps. cx. 1.

נָאִם יְהוָה לְאֹדְנִי שֵׁב לִימִינִי
עַד־אֲשִׁית אִיבֶיךָ הָדָם
לְרִגְלֶיךָ :

Ps. cx. 1.

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Deut. xviii. 15, 19.

נָבִיא מִקִּרְבְּךָ מֵאַחֶיךָ כָּמוֹנִי
יָקִים לְךָ יְהוָה אֱלֹהֶיךָ אֱלֹוִי
תִשְׁמָעוּן :
וְהָיָה הָאִישׁ אֲשֶׁר לֹא־יִשְׁמַע
אֶל־דְּבָרֵי אֲשֶׁר יִדְבֹּר בְּשֵׁמִי
אֲנֹכִי אֲדַרְשׁ מֵעֲמוֹ :

Deut. xviii. 15, 19.

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. And it shall come to pass, *that* whosoever shall not hearken unto my words which he shall speak in my name, I will require *it* of him.

Gen. xxii. 18.

וְהִתְבָּרַכְנוּ בְּזֶרְעֶךָ כָּל־גּוֹיֵי
הָאָרֶץ

Gen. xxii. 18.

And in thy seed shall all the nations of the earth be blessed.

EXPLANATORY REMARKS.

apostle took the first words of Deuteronomy xviii. 16, viz. κατὰ πάντα ὅσα, and connected them with ὅσα ἂν λαλήσῃ in the middle of the 19th verse of Deuteronomy xviii., and then added πρὸς ὑμᾶς. In the citation of the 19th verse, Luke wholly departs from the Greek, nor does he adhere to the Hebrew. He has given the meaning in an abbreviated form.

Acts iii. 25.—This accords with the Septuagint.

(94) Ps. cxvii. 22, 23.

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστι θάυμαστί ἐν ὀφθαλμοῖς ἡμῶν.

Acts iv. 11.

Οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ἡμῶν τῶν οἰκοδόμων, ὁ γενόμενος εἰς κεφαλὴν γωνίας.

(95.) Ps. ii. 1, 2.

Ἰνατί ἐφρύαζαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά; παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπιτοαυτὸ κατὰ τοῦ κυρίου, καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ.

Acts iv. 25, 26.

[[Ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος Δαυεὶδ παιδὸς σου εἰπών·]] Ἰνα τί ἐφρύαζαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά; παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ.

(96.) Gen. xii. 1.

Ἐξελθε ἐκ τῆς γῆς σου, καὶ ἐκ τῆς συγγενείας σου, καὶ ἐκ τοῦ οἴκου τοῦ πατρὸς σου· καὶ δεῦρο εἰς τὴν γῆν, ἣν ἄν σοι δείξω.

Acts vii. 3.

[[Καὶ εἶπεν πρὸς αὐτόν·]] Ἐξελθε ἐκ τῆς γῆς σου καὶ [ἐκ] τῆς συγγενείας σου, καὶ δεῦρο εἰς τὴν γῆν ἣν ἄν σοι δείξω.

(97.) Gen. xv. 13, 14.

Πάροικον ἔσται τὸ σπέρμα σου ἐν γῇ οὐκ ἰδίᾳ· καὶ δουλώσουσιν αὐτοὺς, καὶ κακώσουσιν αὐτοὺς, καὶ ταπεινώσουσιν αὐτοὺς τετρακόσια ἔτη. τὸ δὲ ἔθνος, ᾧ ἂν δουλεύσωσι, κρινῶ ἐγώ· μετὰ δὲ ταῦτα, ἐξελεύσονται ὧδε μετὰ ἀποσκευῆς πολλῆς.

Acts vii. 6, 7.

[[Ἐλάλησεν δὲ οὕτως ὁ θεός·]] ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν ἔτη τετρακόσια. καὶ τὸ ἔθνος ᾧ ἂν δουλεύσωσιν κρινῶ ἐγώ, ὁ θεὸς εἶπεν, καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ λατρεύσουσιν μοι ἐν τῇ τόπῳ τούτῳ.

EXPLANATORY REMARKS.

Acts iv. 11.—See Matthew xxi. 42.

Acts iv. 25, 26.—This agrees literally with the Seventy, who again translate the Hebrew closely.

Acts vii. 3.—This is according to the Septuagint, omitting the clause καὶ ἐκ τοῦ οἴκου τοῦ πατρὸς σου.

Acts vii. 6, 7.—This citation appears to be derived from the

Ps. cxviii. 22, 23.

אֶבֶן מִאֲסוֹ הַבּוֹנִים הִיְתָה
לְרֹאשׁ פֶּנֶה: מֵאֵת יְהוָה הִיְתָה
וְאֵת הִיא נִפְלְאֹת בְּעֵינֵינוּ:

Ps. cxviii. 22, 23.

The stone *which* the builders refused, is become the head *stone* of the corner. This is the Lord's doing; it *is* marvellous in our eyes.

Ps. ii. 1, 2.

לִמָּה רָגְשׁוּ גּוֹיִם וְלֵאמֹים
יְהוּדֵי-רִיק: יִתְצַבּוּ מְלָכֵי-
אֶרֶץ וְרוֹזְנִים נֹסְדוּ-יַחַד עַל-
יְהוָה וְעַל-מְשִׁיחוֹ:

Ps. ii. 1, 2.

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed.

Gen. xii. 1.

לֵךְ-לְךָ מֵאֶרֶץ וּמִמּוֹלֶדְתְּךָ
וּמִבֵּית אָבִיךָ אֶל-הָאֶרֶץ אֲשֶׁר
אֶרְאֶךָ:

Gen. xii. 1.

Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.

Gen. xv. 13, 14.

כִּי-גֵר יִהְיֶה זֶרְעֲךָ בְּאֶרֶץ
לֹא לָהֶם וְעַבְדּוּם וְעָנּוּ אֹתָם
אַרְבַּע מֵאוֹת שָׁנָה: וְגַם אֶת-
הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנִי
וְאַחֲרָי-כֵן יֵצְאוּ בְּרֶכֶשׁ גָּדוֹל:

Gen. xv. 13, 14.

Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years. And also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance.

EXPLANATORY REMARKS.

Greek. There are, however, deviations from that version. Thus, γῆ σου ἰδίᾳ Septuagint; ἀλλοτρίᾳ Luke; αὐτοὺς Septuagint; αὐτὸ, Luke; καὶ ταπεινώσουσιν αὐτοὺς τετρακόσια ἔτη Septuagint; καὶ καλώσουσιν ἔτη τετρακόσια, Luke. The clause ὥδε μετὰ ἀποσκευῆς πολλῆς is omitted by Luke, but instead of it he has, καὶ λατρεύσουσί μοι ἐν τῇ τόπῳ τούτῳ.

(98.) Ex. ii. 13, 14.

Ἐξελθὼν δὲ τῇ ἡμέρᾳ τῇ δευτέρᾳ, ὁρᾷ δύο ἄνδρας· Ἑβραῖους διαπληκτιζομένους· καὶ λέγει τῷ ἀδικοῦντι, διὰ τί σὺ τύπτεις τὸν πλησίον; ὁ δὲ εἶπε, τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμῶν; μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνείλες χθὲς τὸν Αἰγύπτιον;

Acts vii. 26, &c.

[[Τῇ τε ἐπιούσῃ ἡμέρᾳ ὥφθη αὐτοῖς μαχομένοις, καὶ συνήλασσεν αὐτοὺς εἰς εἰρήνην, εἰπών·]] Ἄνδρες, ἀδελφοί ἐστε· ἵνα τί ἀδικεῖτε ἀλλήλους; [[Ὁ δὲ ἀδικῶν τὸν πλησίον ἀπόστατο αὐτὸν, εἰπών·]] Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμῶν; μὴ ἀνελεῖν με σὺ θέλεις ὃν τρόπον ἀνείλες ἐχθὲς τὸν Αἰγύπτιον;

(99.) Ex. iii. 6.

Ἐγὼ εἰμι ὁ θεὸς τοῦ πατρὸς σου, θεὸς Ἀβραάμ, καὶ θεὸς Ἰσαὰκ, καὶ θεὸς Ἰακώβ·

Acts vii. 32.

[[Ἐγένετο φωνὴ κυρίου·]] Ἐγὼ ὁ θεὸς τῶν πατέρων σου, ὁ θεὸς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ·

(100.) Ex. iii. 5, 7, 8, 10.

Ὁ δὲ εἶπε, — Λύσαι τὸ ὑπόδημα ἐκ τῶν ποδῶν σου· ὁ γὰρ τόπος, ἐν ᾧ σὺ ἕστηκας, γῆ ἁγία ἐστίν. — Ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τῆς κραυγῆς αὐτῶν ἀκήκοα, — καὶ κατέβην ἐξελεῖσθαι αὐτούς· — καὶ νῦν δεῦρο, ἀποστείλω σε πρὸς Φαραὼν βασιλεῖα Αἰγύπτου.

Acts vii. 33, 34.

[[Εἶπεν δὲ αὐτῷ ὁ κύριος·]] Λῦσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐφ' ᾧ ἕστηκας γῆ ἁγία ἐστίν. ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτοῦ ἤκουσα, καὶ κατέβην ἐξελεῖσθαι αὐτούς· καὶ νῦν δεῦρο ἀποστείλω σε εἰς Αἴγυπτον.

(101.) Ex. ii. 14.

Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμῶν;

Acts vii. 35.

Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν;

EXPLANATORY REMARKS.

Acts vii. 26, 27, 28.—The 26th verse is a paraphrase rather than a quotation; the 27th and 28th agree verbatim with the Seventy.

Acts vii. 32.—A quotation from the Septuagint. The substantive verb εἰμι is omitted; τοῦ πατρὸς is changed into τῶν πατέρων, and θεός is not repeated before the last two names.

Ex. ii. 13, 14.

וַיֵּצֵא בַיּוֹם הַשֵּׁנִי וְהַיְּהוּדִים שְׁנֵי-
אֲנָשִׁים עֹבְרִים נֹצִים וַיֹּאמֶר
לְרָשָׁע לָמָּה תִּכֶּה רֵעִי:
וַיֹּאמֶר מִי שִׁמְךָ לְאִישׁ שֶׁ-
וְשִׁפְטָה עָלַיְנִי הִלַּחְרָגְנִי אֶתְּהָ
אָמַר בְּאִשֶּׁר הִרְגַּת אֶת-הַמִּצְרִי

Ex. ii. 13, 14.

And when he went out the second day, behold two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian?

Ex. iii. 6.

וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אֲבִיךָ
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק
וְאֱלֹהֵי יַעֲקֹב

Ex. iii. 6.

Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.

Ex. iii. 5, 7, 8, 10.

וַיֹּאמֶר שָׁל-נַעֲלֶיךָ מֵעַל רַגְלֶיךָ
כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד
עָלָיו אֲדָמַת-קֹדֶשׁ הוּא: רְאֵה
רְאִיתִי אֶת-עַנְי עַמִּי אֲשֶׁר
בְּמִצְרַיִם וְאֶת-צַעֲקָתָם שָׁמַעְתִּי
וְאֵרָד לְהַצִּילוֹ וְעַתָּה לֵבָה
וְאֶשְׁלַחְךָ אֶל-פַּרְעֹה

Ex. iii. 5, 7, 8, 10.

And he said, Put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground. I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry. And I am come down to deliver them. Come now therefore, I will send thee unto Pharaoh.

Ex. ii. 14.

מִי שִׁמְךָ לְאִישׁ שֶׁ-וְשִׁפְטָה

Ex. ii. 14.

Who made thee a prince and a judge over us?

EXPLANATORY REMARKS.

Acts vii. 33, 34.—The 33d verse agrees exactly with the Seventy, except in the unimportant omission of *ἐκ* and *σὺ*, and the change of *ἐν* into *ἐπὶ*. The 34th verse is also derived from the same source, with a few trifling deviations, such as, τοῦ στεναγμοῦ for τῆς κραυγῆς; and ἤκουσα for ἀκήκοα.

Acts vii. 35.—See vii. 27, 28.

(102.) Deut. xviii. 15.

Προφήτην ἐκ τῶν ἀδελφῶν σου, ὡς ἐμέ, ἀναστήσει σοι κύριος ὁ θεός σου·

Acts vii. 37.

Προφήτην ὑμῖν ἀναστήσει ὁ θεός ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ.

(103.) Ex. xxxii. 1.

Ποίησον ἡμῖν θεοὺς, οἱ πορορεύονται ἡμῶν· ὁ γὰρ Μωσῆς οὗτος ὁ ἄνθρωπος ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί γέγονεν αὐτῷ.

Acts vii. 40.

Ποίησον ἡμῖν θεοὺς οἱ πορορεύονται ἡμῶν· ὁ γὰρ Μωσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί ἐγένετο αὐτῷ.

(104.) Amos v. 25, &c.

Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι οἶκος Ἰσραὴλ τεσσαράκοντα ἔτη ἐν τῇ ἐρήμῳ; καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν· Ραιφὰν, τοὺς τύπους αὐτῶν οὓς ἐποιήσατε ἑαυτοῖς· καὶ μετοικίω ὑμᾶς ἐπέκεινα Δαμασκού·

Acts vii. 42, 43.

[[Καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν·]] Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ, καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ καὶ τὸ ἄστρον τοῦ θεοῦ· Ρεφὰν, τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς; καὶ μετοικίω ὑμᾶς ἐπέκεινα Βαβυλῶνος.

(105.) Is. lxvi. 1, 2.

Οὕτως λέγει κύριος· ὁ οὐρανός μου θρόνος, καὶ ἡ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετε μοι; καὶ ποῖος τόπος τῆς καταπαύσεώς μου; πάντα γὰρ ταῦτα ἐποίησεν ἡ χεὶρ μου·

Acts vii. 49, 50.

[[Ὁ προφήτης λέγει·]] Ὁ οὐρανός μου θρόνος; ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετε μοι (λέγει κύριος), ἢ τίς τόπος τῆς καταπαύσεώς μου; οὐχὶ ἡ χεὶρ μου ἐποίησεν πάντα ταῦτα;

EXPLANATORY REMARKS.

Acts vii. 37.—This has been already mentioned. See iii. 22.

Acts vii. 40.—This is taken from the Seventy, with whom it very nearly accords.

Acts vii. 42, 43.—This is taken from the Septuagint, with some alteration and addition.

Deut. xviii. 15.

נָבִיא מִקִּרְבְּךָ מֵאַחֶיךָ בְּמוֹנֵי
יָקִים לְךָ יְהוָה אֱלֹהֶיךָ

Deut. xviii. 15.

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me.

Ex. xxxii. 1.

עֲשֵׂה לָנוּ אֱלֹהִים אֲשֶׁר יִלְכוּ
לִפְנֵינוּ כִּי־זֶה מֹשֶׁה הָאִישׁ
אֲשֶׁר הֶעֱלָנוּ מֵאֶרֶץ מִצְרַיִם לֹא
יָדַעְנוּ מָה־הָיָה לוֹ :

Ex. xxxii. 1.

Make us gods, which shall go before us : for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

Amos v. 25, &c.

הַזִּבְחִים וּמִנְחָה הַגִּשְׁתֶּם־לִי
בְּמִדְבָּר אַרְבָּעִים שָׁנָה בֵּית
יִשְׂרָאֵל : וּנְשַׂאתֶם אֶת סִבּוֹת
מִלְבָּכֶם וְאֵת כִּיּוֹן צִלְמֵיכֶם
כּוֹכַב אֱלֹהֵיכֶם אֲשֶׁר עָשִׂיתֶם
לָכֶם וְהִגַּלְתִּי אֶתְכֶם מִהַלָּאָה
לְדַמְשֶׁק :

Amos v. 25, &c.

Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves. Therefore will I cause you to go into captivity beyond Damascus.

Is. lxvi. 1, 2.

כֹּה אָמַר יְהוָה הַשָּׁמַיִם
בְּסֵאִי וְהָאָרֶץ הִדָּם רִגְלִי
אִי־זֶה בֵּית אֲשֶׁר תִּבְנוּ־לִי
וְאִי־זֶה מָקוֹם מְנוּחָתִי : וְאֵת־
כָּל־אֲלֹהַי יָדִי עָשָׂתָה

Is. lxvi. 1, 2.

Thus saith the Lord, The heaven *is* my throne, and the earth *is* my footstool : where *is* the house that ye build unto me? and where *is* the place of my rest? For all those *things* hath mine hand made.

EXPLANATORY REMARKS.

Acts vii. 49, 50. This citation is also made from the Septuagint, with a few trifling deviations, such as ἡ γῆ, Septuagint ; ἡ δὲ γῆ, Luke ; ποῦς, Septuagint ; τίς, Luke ; πάντα γὰρ ταῦτα ἐποίησεν ἡ χεὶρ μου, Septuagint ; οὐχὶ ἡ χεὶρ μου ἐποίησεν πάντα ταῦτα, Luke.

(106.) Is. liii. 7, 8.

Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος ἀφώνος, οὕτως οὐκ ἀνοίγει τὸ στόμα. ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἤρθη· τὴν γενεὰν αὐτοῦ τίς διηγῆσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.

Acts viii. 32, 33.

[[Ὡς δὲ περιοχὴ τῆς γραφῆς, ἣν ἀνεγίνωσκεν, ἦν αὕτη.]] Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἀφώνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἤρθη· τὴν γενεὰν αὐτοῦ τίς διηγῆσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.

(107.) 1 Kings xiii. 14; Ps. lxxxviii. 21.

Ζητήσῃ κύριος ἐαυτῷ ἄνθρωπον κατὰ τὴν καρδίαν αὐτοῦ.— Εὗρον Δαυὶδ τὸν δοῦλόν μου, ἐν ἐλέει ἀγίῳ ἔχρισα αὐτόν.

Acts xiii. 22.

[[Εἶπεν μαρτυρήσας.]] Εὗρον Δαυεὶδ τὸν τοῦ Ἰεσοῦ, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιῇσαι πάντα τὰ θελήματα μου.

(108.) Ps. ii. 7.

Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε.

Acts xiii. 33.

[[Ὡς καὶ ἐν τῷ ψαλμῷ γέγραπται τῷ πρώτῳ.]] Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε.

EXPLANATORY REMARKS.

Acts viii. 32, 33.—Here we have a quotation which follows the words of the Septuagint very closely. The departure from the Hebrew is considerable; and it has been affirmed, that the New Testament writer does not give the sense of the original words. Among the multitudinous interpretations of the Hebrew words, that given by Dr. Henderson is the best. “Without restraint and without a sentence he was taken away,” *i. e.* he had not even the benefit of a formal trial, in which his innocence might have appeared; neither was there the semblance of a fair hearing of his case before a judge and his accusers. On the contrary, Pilate offered no restraint to the violent procedure of the Jews; nor did he pronounce a legal sentence upon the Saviour, but simply delivered him up to them to be treated as they pleased. In conformity with this interpretation, is the rendering of the Septuagint version, which Luke follows. “In humiliation his judgment was taken away,” *i. e.* in the midst of oppressive treatment, he was deprived of a fair trial—his right was taken away—no equity was shown him. That *κρίσις* has this signification

Is. liii. 7, 8.

בֶּשֶׁה לְטֹבַח יוֹבֵל וּכְרִיחַל
לִפְנֵי גֹזִיזָה נֶאֱלָמָה וְלֹא יִפְתָּח
פִּיו : מֵעַצֵּר וּמִמּוֹשֶׁפֶט גָּקַח
וְאֵת-דֹּרוֹ מִי יִשְׁחָח בִּי נִגְזֵר
מֵאֶרֶץ חַיִּים

Is. liii. 7, 8.

He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living.

1 Sam. xiii. 14; Ps. lxxxix. 21.

בִּקֵּשׁ יְהוָה לוֹ אִישׁ כְּלִבָּבוֹ
— מִצֵּאתִי דָוִד עֲבָדִי בְּשֶׁמֶן
קֹדֶשׁ מִשְׁחָתִיו :

1 Sam. xiii. 14; Ps. lxxxix. 20.

The Lord hath sought him a man after his own heart. — I have found David my servant; with my holy oil have I anointed him.

Ps. ii. 7.

בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ :

Ps. ii. 7.

Thou *art* my Son, this day have I begotten thee.

EXPLANATORY REMARKS.

may be proved from Matthew xxiii. 23; Luke xi. 42. מִשְׁפֶּט has the same meaning: see Deut. xxxii. 4; Gen. xviii. 25; Jer. xxii. 15. Thus the sense of the Hebrew and the Greek is the same, although the words do not correspond. The next clause is, “who shall describe his generation,” which means, “who shall declare the extent of wickedness which his contemporaries exhibited in their conduct towards him.”

Acts xiii. 22.—This passage presents a singular compound of several places in the Old Testament. It is derived from 1 Kings xiii. 14, and Psalm lxxxviii. 20, of which it gives the general sense.

Acts xiii. 33.—This is an exact quotation from the Seventy, who agree with the Hebrew. Paul states, that the words belong to the *first* Psalm, whereas they now appear in the *second*. It is probable, that what is at present the first Psalm, was regarded only as an introduction to the entire collection, and not counted; or, the second may have been closely joined with the first, without a title, as is asserted by the Rabbins. (Berachoth, fol. 9, col. 2; fol. 10, col. 1.)

(109.) Is. lv. 3.

Καὶ διαθήσομαι ὑμῖν διαθή-
κην αἰώνιον, τὰ ὅσια Δαυὶδ τὰ
πιστά.

Acts xiii. 34.

[[Οὕτως εἶρηκεν·]] ὅτι δώσω
ὑμῖν τὰ ὅσια Δαυεὶδ τὰ πιστά.

(110.) Ps. xv. 10.

Οὐδὲ δώσεις τὸν ὀσιόν σου
ιδεῖν διαφθοράν.

Acts xiii. 35.

[[Λέγει·]] Οὐ δώσεις τὸν ὀ-
σιόν σου ιδεῖν διαφθοράν.

(111.) Hab. i. 5.

Ἴδετε οἱ καταφρονηταὶ, καὶ
ἐπιβλέψατε, καὶ θαυμάσατε
θαυμάσια, καὶ ἀφανίσθητε· διό-
τι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς
ἡμέραις ὑμῶν, ὃ οὐ μὴ πιστεύ-
σητε, ἐάν τις ἐκδιηγῇται.

Acts xiii. 41.

[[Τὸ εἰρημένον ἐν τοῖς προ-
φήταις·]] Ἴδετε, οἱ καταφρονη-
ταὶ, καὶ θαυμάσατε καὶ ἀφα-
νίσθητε, ὅτι ἔργον ἐργάζομαι
ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν, ἔρ-
γον ὃ οὐ μὴ πιστεύσητε ἐάν
τις ἐκδιηγῇται ὑμῖν.

(112.) Is. xlix. 6.

Δέδωκά σε εἰς διαθήκην γέ-
νους εἰς φῶς ἐθνῶν, τοῦ εἶναί
σε εἰς σωτηρίαν ἕως ἐσχάτου
τῆς γῆς.

Acts xiii. 47.

[[Ἐντέταλται ἡμῖν ὁ κύριος.]]
Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ
εἶναί σε εἰς σωτηρίαν ἕως ἐσχά-
του τῆς γῆς.

(113.) Amos ix. 11, 12.

Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναστή-
σω τὴν σκηνὴν Δαυὶδ τὴν πεπ-
τωκυῖαν, καὶ ἀνοικοδομήσω τὰ

Acts xv. 16, 17.

[[Καθὼς γέγραπται·]] Μετὰ
ταῦτα ἀναστρέψω καὶ ἀνοικο-
δομήσω τὴν σκηνὴν Δαυεὶδ τὴν

EXPLANATORY REMARKS.

Acts xiii. 34.—This is derived exactly from the Septuagint, with the addition of δώσω, which was necessary to complete the sense, because the former part of the verse is omitted.

Acts xiii. 35.—Also from the Septuagint.

Acts xiii. 41.—From the Greek, with a few variations. The formula of introduction is ἐν τοῖς προφήταις, although the passage is taken from Habakkuk alone. Surenhusius, however, thinks, that Isaiah, as well as Habakkuk, is referred to (xxviii. 14.) Some take ἐν τοῖς προφήταις to mean, *in one of the prophets*; others, *in the book of the prophets* (ἐν βίβλῳ τῶν προφητῶν), to distinguish it from the Law and the Hagiographa.

There is one material deviation from the Hebrew. עַמֵּי הַגּוֹיִם among the heathen, is rendered by, οἱ καταφρονηταὶ, *ye despisers*.

Is. lv. 3.

וְאַכְרַתָּה לָכֶם בְּרִית עֹלָם
הַסֵּדִי דָוִד הַנְּאֻמָּנִים :

Is. lv. 3.

And I will make an everlasting covenant with you, *even* the sure mercies of David.

Ps. xvi. 10.

לֹא תִתֵּן חֲסִידֶיךָ
שְׁחָת :

Ps. xvi. 10.

Neither wilt thou suffer thine Holy One to see corruption.

Hab. i. 5.

רְאוּ בְּנוֹיִם וְהִבִּיטוּ וְהִתְמַהוּ
תִּמְהוּ בִּי-פַעַל פַּעַל בְּיָמֵיכֶם
לֹא תֵאֱמִינוּ בִּי-יִסְפָּר :

Hab. i. 5.

Behold ye among the heathen, and regard, and wonder marvellously : for I will work a work in your days, *which* ye will not believe, though it be told *you*.

Is. xlix. 6.

וְנָתַתִּיךָ לְאוֹר גּוֹיִם לְהָיוֹת
יְשׁוּעָתִי עַד-קֵצַה הָאָרֶץ :

Is. xlix. 6.

I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Amos ix. 11, 12.

בַּיּוֹם הַהוּא אָקִים אֶת-סֶכֶת
דָּוִד הַנִּפְלֹת וְגִדְרָתִי אֶת-

Amos, ix. 11, 12.

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches

EXPLANATORY REMARKS.

Hence Capellus conjectured, that the Greek translator found either, בּוֹגְדִים, or בּוֹזִים, in his Hebrew copy. It is highly probable, that the former word stood in the Hebrew, because the same Greek translator renders the verb בָּנָה by καταρξονέω in the 13th verse of this same first chapter of Habakkuk ; and in the 2d chapter, 5th verse. The same translation is also found in Prov. xiii. 15 ; Hosea vi. 7 ; Zephaniah. iii. 4.

Acts xiii. 47.—This is abridged from the Seventy. According to the reading of the Alexandrine MS., the words agree exactly with the Greek. The Hebrew has the pronoun *my*. Two Hebrew MSS., with the Arabic version, drop the pronoun also.

Acts xv. 16, 17.—Some observations on this text will be made hereafter.

πεπτωκότα αὐτῆς, καὶ τὰ κατε-
σκαμμένα αὐτῆς ἀναστήσω, καὶ
ἀνοικοδομήσω αὐτὴν καθὼς αἱ
ἡμέραι τοῦ αἰῶνος· ὅπως ἐκζη-
τήσωσιν οἱ κατάλοιποι τῶν ἀν-
θρώπων καὶ πάντα τὰ ἔθνη, ἐφ'
οὓς ἐπικέκληται τὸ ὄνομά μου
ἐπ' αὐτοὺς, λέγει κύριος, ὁ ποι-
ὼν πάντα ταῦτα.

(114.) Ex. xxii. 28.

Ἄρχοντα τοῦ λαοῦ σου οὐ
κακῶς ἐρεῖς.

(115.) Is. vi. 9, 10.

Πορεύθητι, καὶ εἶπον τῷ λαῷ
τούτῳ. Ἀκοῇ ἀκούσετε καὶ οὐ
μὴ συνῆτε, καὶ βλέποντες βλέ-
ψετε καὶ οὐ μὴ ἴδητε. ἐπα-
χύνθη γὰρ ἡ καρδιά τοῦ λαοῦ
τούτου, καὶ τοῖς ὤσιν αὐτῶν βα-
ρέως ἤκουσαν, καὶ τοὺς ὀφθαλ-
μοὺς ἐκάμνυσαν, μήποτε ἴδωσι
τοῖς ὀφθαλμοῖς, καὶ τοῖς ὤσι
ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι
καὶ ἐπιστρέψωσι, καὶ ἰάσομαι
αὐτούς.

(116.) Hab. ii. 4.

Ὁ δὲ δίκαιος ἐκ πίστεώς μου
ζήσεται.

(117.) Is. lii. 5.

Δι' ὑμᾶς διαπαντὸς τὸ ὄνομά
μου βλασφημεῖται ἐν τοῖς ἔθ-
νεσι.

πεπτωκυῖαν καὶ τὰ κατεσκαμ-
μένα αὐτῆς ἀνοικοδομήσω καὶ
ἀνορθώσω αὐτήν, ὅπως ἂν ἐκ-
ζητήσωσιν οἱ κατάλοιποι τῶν
ἀνθρώπων τὸν κύριον, καὶ πάντα
τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ
ὄνομά μου ἐπ' αὐτοὺς, λέγει κύ-
ριος ποιῶν ταῦτα.

Acts xxiii. 5.

[[Γέγραπται·]] ὅτι ἄρχοντα
τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.

Acts xxviii. 26, 27.

[[Τὸ πνεῦμα τὸ ἅγιον ἐλά-
λησε διὰ Ἡσαΐου τοῦ προφή-
του λέγον·]] Πορεύθητι πρὸς
τὸν λαὸν τούτον καὶ εἰπόν
Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συ-
νῆτε, καὶ βλέποντες βλέψετε
καὶ οὐ μὴ ἴδητε· ἐπαχύνθη γὰρ
ἡ καρδιά τοῦ λαοῦ τούτου, καὶ
τοῖς ὤσιν βαρέως ἤκουσαν καὶ
τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμνυ-
σαν, μήποτε ἴδωσιν τοῖς ὀφ-
θαλμοῖς καὶ τοῖς ὤσιν ἀκούσωσιν
καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπισ-
τρέψωσιν καὶ ἰάσωμαι αὐτούς.

Rom. i. 17.

[[Καθὼς γέγραπται·]] Ὁ δὲ
δίκαιος ἐκ πίστεως ζήσεται.

Rom. ii. 24.

Τὸ γὰρ ὄνομα τοῦ θεοῦ δι'
ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθ-
νεσιν, [[Καθὼς γεγραπται·]]

EXPLANATORY REMARKS.

Acts xxiii. 5.—Exactly quoted from the Seventy.

Acts xxviii. 26, 27.—See on Matthew xiii. 14.

פְּרִצִּיהוּ וַהֲרִסְתִּיו אֲקִים וּבְנִיתִיהָ
בִּימֵי עוֹלָם : לְמַעַן יִירָשׁוּ אֶת־
שְׂאֵרֵית אֶדּוֹם וְכָל־הַגּוֹיִם אֲשֶׁר־
נִקְרָא שְׁמִי עֲלֵיהֶם נָאִם־יְהוָה
עֲשֵׂה זֹאת :

thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.

Ex. xxii. 27.

וְנָשִׂיא בְּעַמְּךָ לֹא תָאֵר :

Ex. xxii. 28.

Thou shalt not curse the ruler of thy people.

Is. vi. 9, 10.

לֵךְ וְאִמַּרְתָּ לָעָם הַזֶּה שְׁמָעוּ
שְׁמוּעַ וְאַל־תִּבְיִנוּ וּרְאוּ רָאוּ
וְאַל־תִּדְּעוּ : הַשִּׁמּוֹן לֵב־הָעָם
הַזֶּה וְאָזְנוֹ הַכִּפֹּד וְעֵינָיו הִשָּׁע
כֵּן־יִרְאֶה בְּעֵינָיו וּבְאָזְנוֹ
יִשְׁמָע וּלְבָבוֹ יִבִּין וְשָׁב וּרְפָא
לוֹ

Is. vi. 9, 10.

Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Hab. ii. 4.

וְצַדִּיק בְּאַמוּנָתוֹ יַחִיה :

Hab. ii. 4.

But the just shall live by his faith.

Is. lii. 5.

וְתִמִּיר כָּל־הַיּוֹם שְׁמִי מִנְאָץ :

Is. lii. 5.

And my name continually every day is blasphemed.

EXPLANATORY REMARKS.

Romans i. 17.—The same passage is cited in Gal. iii. 11; Heb. x. 38. Neither the Hebrew nor the Greek is followed.

Romans ii. 24.—This quotation is made from the Seventy, with a trifling variation.

(118.) Ps. l. 6.

Ὅπως ἂν δικαιοθῇς ἐν τοῖς
λόγοις σου, καὶ νικήσῃς ἐν τῷ
κρίνεσθαί σε.

Rom. iii. 4.

[[Καθὼς γέγραπται·]] Ὅπως
ἂν δικαιοθῇς ἐν τοῖς λόγοις σου
καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.

(119.) Ps. xiii. 1, &c.

Οὐκ ἔστι ποιῶν χρηστότητα
οὐκ ἔστιν ἕως ἐνός. κύριος ἐκ
τοῦ οὐρανοῦ διέκυψεν ἐπὶ τοὺς
υἱοὺς τῶν ἀνθρώπων, τοῦ ἰδεῖν
εἰ ἔστι συνιῶν ἢ ἐκζητῶν τὸν
θεόν. πάντες ἐξέκλιναν, ἅμα
ἠχρειώθησαν, οὐκ ἔστι ποιῶν
χρηστότητα, οὐκ ἔστιν ἕως ἐνός.

Rom. iii. 10, 11, 12.

[[Καθὼς γέγραπται·]] ὅτι
οὐκ ἔστιν δίκαιος οὐδὲ εἷς, οὐκ
ἔστιν συνιῶν, οὐκ ἔστιν [ὁ] ἐκ-
ζητῶν τὸν θεόν· πάντες ἐξέκλι-
ναν, ἅμα ἠχρειώθησαν· οὐκ ἔστιν
ποιῶν χρηστότητα, οὐκ ἔστιν
ἕως ἐνός.

(120.) Ps. v. 10.

Τάφος ἀνεωγμένος ὁ λάρυγξ
αὐτῶν, ταῖς γλώσσαις αὐτῶν
ἐδολιούσαν.

Rom. iii. 13.

Τάφος ἀνεωγμένος ὁ λάρυγξ
αὐτῶν, ταῖς γλώσσαις αὐτῶν
ἐδολιούσαν.

(121.) Ps. cxxxix. 4.

Ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη
αὐτῶν.

Rom. iii. 13.

Ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη
αὐτῶν.

(122.) Ps. ix. 28 (x. 7.)

Οὐ ἄρα τὸ στόμα αὐτοῦ
γέμει καὶ πικρίας·

Rom. iii. 14.

Ὡν τὸ στόμα [αὐτῶν] ἄρα
καὶ πικρίας γέμει.

EXPLANATORY REMARKS.

Romans iii. 4.—This is precisely agreeable to the Seventy. Some think that the words *πᾶς δὲ ἄνθρωπος ψεύστης* are taken from Psalm (cxv. ii.) cxvi. 11. So Döpke.

Romans iii. 10, 11, 12.—It is doubtful whether the clause *οὐκ ἔστιν δίκαιος οὐδὲ εἷς* be a quotation or not. It does not occur in the Old Testament, though there are several passages which contain the same sentiment, as 1 Kings viii. 46; Job. iv. 18; Ecclesiastes vii. 21. Probably it is not to be reckoned a quotation. The next words are derived from Psalm xiii. 1, &c., though they do not verbally coincide with the Seventy.

Romans iii. 13.—The former part of this verse is thought by many to exhibit a continuation of the quotation in the preceding verses, from Psalm xiii. 3. But although it is generally found in editions of the Septuagint attached to the 13th Psalm, yet it is

Ps. li. 6.

לִמְעַן תִּצְדַּק בְּדִבְרֶיךָ תוֹכַח
בְּשִׁפְטֶיךָ :

Ps. li. 4.

That thou mightest be justified when thou speakest; and be clear when thou judgest.

Ps. xiv. 1, &c.

אֵין עֲשֵׂה-טוֹב : יְהוָה מְשֻׁמִּים
הַשְׁקִיף עַל-בְּנֵי-אָדָם לִרְאוֹת
הַיֵּשׁ מְשֻׁבִּיל דֶּרֶשׁ אֶת-אֱלֹהִים :
הַכֹּל סָר יַחֲדוֹ נִאֲלָחוּ אֵין
עֲשֵׂה-טוֹב אֵין גַּם-אַחֵר :

Ps. xiv. 1, &c.

They are corrupt, they have done abominable works, *there is* none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God. They are all gone aside, they are *all* together become filthy : *there is* none that doeth good, no, not one.

Ps. v. 10.

קִבֵּר-פִּתְיוֹחַ גִּרְגָּם לְשׁוֹנָם
יַחֲלִיקוּ :

Ps. v. 9.

Their throat *is* an open sepulchre ; they flatter with their tongue.

Ps. cxl. 4.

חֲמַת עֵכָשׁוֹב תַּחַת שְׁפָתֵימוֹ

Ps. cxl. 3.

Adder's poison is under their lips.

Ps. x. 7.

אֱלֹהִים פִּיהוּ מָלֵא וּמְרִמּוֹת

Ps. x. 7.

His mouth is full of cursing and deceit.

EXPLANATORY REMARKS.

wanting in most MSS. Accordingly, one Scholiast has the remark, "these words are no where found in the Psalms. It ought to be inquired whence the apostle took them." Another says, Diodorus, Theodore, Cyril, and Didymus, have *τάφος ἀνεργήμενος* — *ἐν ταῖς ὁδοῖς αὐτῶν*, but they are not found in the Hexapla. In Justin, however, as also in the Roman Psalter, the Arabic, and the Ethiopic, the words in question appear. It is certain that the Septuagint has been here interpolated from the Epistle to Romans. The passage is taken verbatim from the Septuagint, Psalm v. 9. The termination of the verse is exactly from the Seventy.

Romans iii. 14.—From Psalm ix. 28, or, according to another division, x. 7. The words are somewhat altered from the Seventy, nor do they strictly agree with the Hebrew.

(123.) Is. lix. 7, 8.

Οἱ δὲ πόδες αὐτῶν ἐπὶ πο-
νηρίαν τρέχουσι, ταχινοὶ ἐκχέαι
αἷμα, σύντριμμα καὶ ταλαιπω-
ρία ἐν ταῖς ὁδοῖς αὐτῶν—καὶ
ὁδὸν εἰρήνης οὐκ οἶδασιν.

Rom. iii. 15, &c.

Ὅξεῖς οἱ πόδες αὐτῶν ἐκχέαι
αἷμα, σύντριμμα καὶ ταλαιπω-
ρία ἐν ταῖς ὁδοῖς αὐτῶν, καὶ
ὁδὸν εἰρήνης οὐκ ἔγνωσαν.

(124.) Ps. xxxv. 1.

Οὐκ ἔστι φόβος θεοῦ ἀπέ-
ναντι τῶν ὀφθαλμῶν αὐτοῦ.

Rom. iii. 18.

Οὐκ ἔστιν φόβος θεοῦ ἀπέ-
ναντι τῶν ὀφθαλμῶν αὐτῶν.

(125.) Gen. xv. 6.

Καὶ ἐπίστευσεν Ἀβραμ τῷ
θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δι-
καιосύνην.

Rom. iv. 3.

[[Τί γὰρ ἡ γραφὴ λέγει ;]]
Ἐπίστευσεν δὲ Ἀβραὰμ τῷ
θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δι-
καιосύνην.

(126.) Ps. xxxi. 1, 2.

Μακάριοι ὧν ἀφέθησαν αἱ
ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν
αἱ ἁμαρτίαι· μακάριος ἀνὴρ ᾧ
οὐ μὴ λογίσηται κύριος ἁμαρ-
τίαν.

Rom. iv. 6, 7.

[[Καθάπερ καὶ Δανειδ λέγει·]]
Μακάριοι ὧν ἀφέθησαν αἱ ἀνο-
μίαι καὶ ὧν ἐπεκαλύφθησαν αἱ
ἁμαρτίαι· μακάριος ἀνὴρ ᾧ οὐ
μὴ λογίσηται κύριος ἁμαρτίαν.

(127.) Gen. xvii. 5.

Ὅτι πατέρα πολλῶν ἐθνῶν
τέθεικά σε.

Rom. iv. 17.

[[Καθὼς γέγραπται·]] ὅτι
πατέρα πολλῶν ἐθνῶν τέθεικά
σε.

(128.) Gen. xv. 5.

Οὕτως ἔσται τὸ σπέρμα σου.

Rom. iv. 18.

[[Κατὰ τὸ εἰρημένον·]] Οὕ-
τως ἔσται τὸ σπέρμα σου.

(129.) Ex. xx. 17.

Οὐκ ἐπιθυμήσεις τὴν γυναῖκα
τοῦ πλησίον σου, κ. τ. λ.

Rom. vii. 7.

[[Ὁ νόμος ἔλεγεν·]] Οὐκ
ἐπιθυμήσεις.

EXPLANATORY REMARKS.

Romans iii. 15, &c.—The first clause of the 7th verse (of Isaiah 59th chapter) is not followed verbatim; but from σύν-τριμμα to οἶδασιν is quoted verbatim.

Romans iii. 18.—Verbatim from the Seventy, except that αὐτοῦ is changed into αὐτῶν.

Romans iv. 3.—From the Seventy. So also Galatians iii. 6.

Is. lix. 7, 8.

רְגֵלֵיהֶם לָרַע יִרְצוּ וַיִּמָּהְרוּ
לְשַׁפֵּךְ דָּם נָקִי—שׂוֹד וְשֹׁבֵר
בְּמִסְלֹתָם: דֶּרֶךְ שָׁלוֹם לֹא
יָדְעוּ

Ps. xxxvi. 2.

אֵין-פֶּחַד אֱלֹהִים לְנֶגֶד עֵינָיו:

Gen. xv. 6.

וַהֲאִמֵּן בַּיהוָה וַיַּחְשְׁבֶהָ לוֹ
צְדָקָה:

Ps. xxxii. 1, 2.

אֲשֶׁרִי נִשְׁוִי—פֶּשַׁע בְּסוּי
חַטָּאתָה: אֲשֶׁרִי אָדָם לֹא יַחְשֹׁב
יְהוָה לוֹ עוֹן

Gen. xvii. 5.

כִּי אֲב־הֵמֶן גּוֹיִם נִתְּתִיךָ:

Gen. xv. 5.

כֹּה יִהְיֶה זֶרְעֶךָ:

Ex. xx. 17.

לֹא-תַחְמוֹד אִשְׁתּוֹ רֵעֶךָ.

Is. lix. 7, 8.

Their feet run to evil, and they make haste to shed innocent blood. The way of peace they know not; and *there is* no judgment in their goings.

Ps. xxxvi. 1.

There is no fear of God before his eyes.

Gen. xv. 6.

And he believed in the Lord, and he counted it to him for righteousness.

Ps. xxxii. 1, 2.

Blessed *is he* whose transgression *is* forgiven, *whose* sin *is* covered. Blessed *is* the man unto whom the Lord imputeth not iniquity, and in whose spirit *there is* no guile.

Gen. xvii. 5.

For a father of many nations have I made thee.

Gen. xv. 5.

So shall thy seed be.

Ex. xx. 14.

Thou shalt not covet thy neighbour's wife.

EXPLANATORY REMARKS.

Romans iv. 6, 7.—From the Seventy.

Romans iv. 17.—Do.

Romans iv. 18.—Do.

Romans vii. 7.—The apostle omits the enumeration of the things not to be coveted.

(130.) Ps. xliii. 23.

Ὅτι ἔνεκά σου θανατούμεθα
ὅλην τὴν ἡμέραν, ἐλογίσθημεν
ὡς πρόβατα σφαγῆς.

Rom. viii. 36.

[[Καθὼς γέγραπται·]] ὅτι
ἔνεκεν σοῦ θανατούμεθα ὅλην
τὴν ἡμέραν, ἐλογίσθημεν ὡς
πρόβατα σφαγῆς.

(131.) Gen. xxi. 12.

Ὅτι ἐν Ἰσαὰκ κληθήσεται
σοι σπέρμα.

Rom. ix. 7.

[[Ἀλλ'·]] Ἐν Ἰσαὰκ κληθή-
σεται σοι σπέρμα.

(132.) Gen. xviii. 10.

Ἐπαναστρέφων ἤζω πρὸς
σέ κατὰ τὸν καιρὸν τοῦτον εἰς
ῥας, καὶ ἔξει υἱὸν Σάρρᾱ ἡ
γυνὴ σου.

Rom. ix. 9.

[[Ἐπαγγελίας γὰρ ὁ λόγος
οὗτος·]] Κατὰ τὸν καιρὸν τοῦ-
τον ἐλεύσομαι καὶ ἔσται τῇ
Σάρρᾱ υἱός.

(133.) Gen. xxv. 23.

Καὶ ὁ μείζων δουλεύσει τῷ
ἐλάσσονι.

Rom. ix. 12.

[[Ἐρρέθη αὐτῇ·]] ὅτι ὁ μεί-
ζων δουλεύσει τῷ ἐλάσσονι.

(134.) Mal. i. 2, 3.

Καὶ ἡγάπησα τὸν Ἰακώβ,
τὸν δὲ Ἡσαὺ ἐμίσησα;

Rom. ix. 13.

[[Καθὼς γέγραπται·]] Τὸν
Ἰακώβ ἡγάπησα, τὸν δὲ Ἡσαὺ
ἐμίσησα.

(135.) Exod. xxxiii. 19.

Καὶ ἐλεήσω ὃν ἂν ἐλεῶ, καὶ
οἰκτερήσω, ὃν ἂν οἰκτερίω.

Rom. ix. 15.

[[Τῷ Μωυσεῖ γὰρ λέγει·]]
Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκ-
τερήσω ὃν ἂν οἰκτείρω.

(136.) Exod. ix. 16.

Καὶ ἔνεκεν τούτου διετηρή-
θης, ἵνα ἐνδείξωμαι ἐν σοὶ τὴν
ἰσχύν μου, καὶ ὅπως διαγγελῇ
τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.

Rom. ix. 17.

[[Λέγει γὰρ ἡ γραφὴ τῷ
Φαραώ·]] ὅτι εἰς αὐτὸ τοῦτο
ἐξήγειρά σε, ὅπως ἐνδείξωμαι
ἐν σοὶ τὴν δύναμίν μου καὶ
ὅπως διαγγελῇ τὸ ὄνομά μου
ἐν πάσῃ τῇ γῇ.

EXPLANATORY REMARKS.

Romans viii. 36.—From the Seventy.

Romans ix. 7.—Do.

Romans ix. 9.—The words differ from the Greek version, but give the same meaning.

Romans ix. 12.—From the Seventy verbatim.

Ps. xliv. 22.

בִּי-עָלֶיךָ הוֹרֵגֵנוּ כָּל-הַיּוֹם
נִחְשְׁבֵנוּ כְּצֹאן טֹבָחָה:

Ps. xliv. 22.

For thy sake are we killed all the day long; we are counted as sheep for the slaughter.

Gen. xxi. 12.

כִּי בִיצְחָק יִקְרָא לְךָ זֶרַע:

Gen. xxi. 12.

For in Isaac shall thy seed be called.

Gen. xviii. 10.

שׁוּב אָשׁוּב אֵלֶיךָ בְּעֵת חַיָּה
וְהִנֵּה-בֶן לְשָׂרָה אִשְׁתְּךָ

Gen. xviii. 10.

I will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son.

Gen. xxv. 23.

וְרֵב יַעֲבֹד צָעִיר:

Gen. xxv. 23.

And the elder shall serve the younger.

Mal. i. 2, 3.

וָאֶהֱבֵאתִי יַעֲקֹב: וְאֶת-עֵשָׂו
שִׂנְאֵתִי

Mal. i. 2, 3.

Yet I loved Jacob, and I hated Esau.

Ex. xxxiii. 19.

וְחִנֵּיתִי אֶת-אִשֶּׁר אֶחָן וְרַחֲמֵתִי
אֶת-אִשֶּׁר אֲרַחֵם:

Ex. xxxiii. 19.

And I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

Ex. ix. 16.

וְאֹלֶם בַּעֲבוּר זֹאת הָעֲמֻדָּתִיךָ
בַּעֲבוּר הָרָאִתְךָ אֶת-כְּחִי
וְלִמְעַן סִפֵּר שְׁמִי בְּכָל-הָאָרֶץ:

Ex. ix. 16.

And in very deed for this *cause* have I raised thee up, for to shew *in* thee my power; and that my name be declared throughout all the earth.

EXPLANATORY REMARKS.

Romans ix. 13.—From the Seventy verbatim.

Romans ix. 15.—Do.

Romans ix. 17.—This citation seems to have been taken from the Hebrew in preference to the Septuagint. It agrees at least more closely with the former.

(137.) Hos. ii. 23.

Καὶ ἀγαπήσω τὴν οὐκ ἠγαπημένην, καὶ ἐρῶ τῷ οὐ λαῷ μου, λαός μου εἶ σύ.

Rom. ix. 25.

[[Ὡς καὶ ἐν τῷ Ὡσηὲ λέγει·]] Καλέσω τὸν οὐ λαόν μου λαόν μου καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην.

(138.) Hos. i. 10.

Καὶ ἔσται, ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς, οὐ λαός μου ὑμεῖς, κληθήσονται καὶ αὐτοὶ υἱοὶ θεοῦ ζῶντος.

Rom. ix. 26.

Καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος.

(139.) Is. x. 22, 23.

Καὶ ἐὰν γένηται ὁ λαὸς Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα αὐτῶν σωθήσεται. λόγον συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ, ὅτι λόγον συντετμημένον κύριος ποιήσει ἐν τῇ οἰκουμένη ὅλῃ.

Rom. ix. 27, 28.

[[Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ·]] Ἐὰν ἡ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπόλειμμα σωθήσεται. λόγον γὰρ συντελῶν καὶ συντέμνων ποιήσει κύριος ἐπὶ τῆς γῆς.

(140.) Is. i. 9.

Καὶ εἰ μὴ κύριος σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρά ἂν ὁμοιωθῆμεν.

Rom. ix. 29.

[[Καθὼς προείρηκεν Ἡσαΐας·]] Εἰ μὴ κύριος σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρά ἂν ὁμοιωθῆμεν.

(141.) Is. viii. 14, & xxviii. 16.

Καὶ οὐχ ὡς λίθου προσκόμματι συναντήσεσθε, οὐδὲ ὡς πέτρας πτώματι.—Ἰδὸν ἐγὼ ἐμβάλλω εἰς τὰ θεμέλια Σιών λίθον πολυτελῆ, ἐκλεκτὸν, ἀκρογωνιαῖον, ἔντιμον, εἰς τὰ θεμέλια αὐτῆς, καὶ ὁ πιστεύων οὐ μὴ καταισχυνηθῇ.

Rom. ix. 33.

[[Καθὼς γέγραπται·]] Ἰδοὺ τίθημι ἐν Σιών λίθον προσκόματος καὶ πέτραν σκανδάλου, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνηθήσεται.

EXPLANATORY REMARKS.

Romans ix. 25.—This quotation is paraphrastic. The Septuagint renders the Hebrew literally; but the apostle does not adopt it.

Romans ix. 26.—From the Septuagint, with a slight variation.

Romans ix. 27, 28.—This quotation is abbreviated from the Seventy.

Romans ix. 29.—Verbatim from the Septuagint.

Hos. ii. 25.

וְרַחֲמֵי אֶת-לֹא רַחֲמָה
וְאִמְרָתִי לֹא-עַמִּי עַמִּי-אֶתָּה

Hos. ii. 1.

וְהָיָה בְּמָקוֹם אֲשֶׁר-יֹאמַר
לָהֶם לֹא-עַמִּי אַתֶּם יֹאמַר לָהֶם
בְּנֵי אֱלֹהִים:

Is. x. 22, 23.

כִּי אִם-יְהִיָּה עֲמֹד יִשְׂרָאֵל
בְּחֹל הַיָּם שָׂאֵר יֵשׁוּב בּוֹ
בְּלִיֹּן חֲרוּץ שׁוֹמֵף צְדָקָה:
כִּי כָלָה וְנִחְרָצָה אֶרֶצִּי יְהוָה
צְבָאוֹת עֲשֵׂה בְּקֶרֶב כָּל-
הָאָרֶץ:

Is. i. 9.

לִוְלֵי יְהוָה צְבָאוֹת הַזֹּתִיר
לָנוּ שְׁרִיד בְּמַעַט בְּסֶדֶם הָיִינוּ
לְעַמֻּרָה דְּמִינוּ:

Is. viii. 14, and xxviii. 16.

וְלֵאבֹן נֶגֶף וּלְצוּר מַכְשׁוֹל
הֲנִי —
יֶסֶד בְּצִיּוֹן אֲבֹן אֲבֹן בְּחִן
פֶּנֶת יִקְרֶת מוֹסֵד מוֹסֵד
הַמֵּאֲמִין לֹא יִחְשׁ:

Hos. ii. 23.

And I will have mercy upon
her that had not obtained mercy,
and I will say to *them which*
were not my people, Thou *art*
my people.

Hos. i. 10.

And it shall come to pass, *that*
in the place where it was said un-
to them, Ye *are* not my people,
there it shall be said unto them,
Ye *are* the sons of the living God.

Is. x. 22, 23.

For though thy people Israel
be as the sand of the sea, *yet* a
remnant of them shall return.
For the Lord God of hosts shall
make a consumption, even de-
termined in the midst of all the
land.

Is. i. 9.

Except the Lord of hosts had
left unto us a very small rem-
nant, we should have been as
Sodom, *and* we should have been
like unto Gomorrah.

Is. viii. 14, & xxviii. 16.

And he shall be for a stone
of stumbling, and for a rock of
offence. Behold I lay in Zion
for a foundation a stone, a tried
stone, a precious corner *stone*,
a sure foundation: he that be-
lieveth, shall not make haste.

EXPLANATORY REMARKS.

Romans ix. 33.—Here the apostle departs from the Septua-
gint. Instead of giving to the *stone* the laudatory epithets ap-
plied in Isaiah xxviii. 16, he gives out of Isaiah viii. 14 the
well-known adjuncts of προσκόμματος and σκανδάλου. He then re-
turns to xxviii. 16, adding ἐπ' αὐτῆς, and for οὐ μὴ καταίσχυσθῇ put-
ting οὐ καταίσχυσθῇσαι.

(142.) Lev. xviii. 5.

Ἀ ποιήσας αὐτὰ ἄνθρωπος
ζήσεται ἐν αὐτοῖς.

Rom. x. 5.

[[Μωσῆς γὰρ γράφει·]] ὅτι
ὁ ποιήσας αὐτὰ ἄνθρωπος ζή-
σεται ἐν αὐτῇ.

(143.) Deut. xxx. 12, &c.

Οὐκ ἐν τῷ οὐρανῷ ἄνω ἐστὶ,
λέγων. τίς ἀναβήσεται ἡμῖν
εἰς τὸν οὐρανόν, καὶ λήψεται
ἡμῖν αὐτήν, καὶ ἀκούσαντες αὐ-
τήν ποιήσομεν; οὐδὲ πέραν τῆς
θαλάσσης ἐστὶ, λέγων. τίς δια-
περάσει ἡμῖν εἰς τὸ πέραν τῆς
θαλάσσης, καὶ λάβῃ ἡμῖν αὐτήν,
καὶ ἀκουσθὴν ἡμῖν ποιήσῃ αὐ-
τήν, καὶ ποιήσομεν; ἐγγύς σου
ἐστὶ τὸ ῥῆμα σφόδρα ἐν τῷ
στόματί σου, καὶ ἐν τῇ καρδίᾳ
σου, καὶ ἐν ταῖς χερσί σου ποι-
εῖν αὐτό.

Rom. x. 6, &c.

[[Ἡ δὲ ἐκ πίστεως δικαιοσύνη
οὕτως λέγει·]] Μὴ εἶπῃς ἐν τῇ
καρδίᾳ σου Τίς ἀναβήσεται εἰς
τὸν οὐρανόν; τοῦτ' ἐστὶν Χρισ-
τὸν καταγαγεῖν. ἢ Τίς κατα-
βήσεται εἰς τὴν ἄβυσσον; τοῦτ'
ἐστὶν Χριστὸν ἐκ νεκρῶν ἀνα-
γαγεῖν.—Ἐγγύς σου τὸ ῥῆμα
ἐστὶν, ἐν τῷ στόματί σου καὶ
ἐν τῇ καρδίᾳ σου.

(144.) Is. xxviii. 16.

Ὁ πιστεύων οὐ μὴ καταισ-
χυνθῇ.

Rom. x. 11.

[[Λέγει γὰρ ἡ γραφή·]] Πᾶς
ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισ-
χυνθήσεται.

(145.) Joel ii. 32.

Καὶ ἔσται πᾶς, ὃς ἂν ἐπι-
παλέσῃται τὸ ὄνομα κυρίου,
σωθήσεται.

Rom. x. 13.

Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται
τὸ ὄνομα κυρίου, σωθήσεται.

(146.) Isa. lii. 7.

Ὡς ὥρα ἐπὶ τῶν ὀρέων, ὡς
πόδες εὐαγγελιζομένου ἀκοὴν
εἰρήνης, ὡς εὐαγγελιζόμενος
ἀγαθά.

Rom. x. 15.

[[Καθὼς γέγραπται·]] Ὡς
ῥαῖοι οἱ πόδες τῶν εὐαγγελι-
ζομένων ἀγαθά.

EXPLANATORY REMARKS.

Romans x. 5.—From the Seventy.

Romans x. 6, &c.—This is a free citation from Deuteronomy xxx. 12, &c., and is evidently borrowed from the Seventy.

Romans x. 11.—See on Romans ix. 33.

Lev. xviii. 5.

אֲשֶׁר יַעֲשֶׂה אִתָּם הָאָדָם וְהִי
בָהֶם

Lev. xviii. 5.

Which if a man do, he shall live in them.

Deut. xxx. 12, &c.

לֹא בַשָּׁמַיִם הוּא לֵאמֹר מִי
יַעֲלֶה-לָנוּ הַשָּׁמַיְמָה וַיִּקְחָה
לָנוּ וַיְשַׁמְעֵנוּ אֶתָּה וְנַעֲשֶׂנָּה:
וְלֹא-מֵעֵבֶר לַיָּם הוּא לֵאמֹר
מִי יַעֲבֹר-לָנוּ אֶל-עֵבֶר הַיָּם
וַיִּקְחָה לָנוּ וַיְשַׁמְעֵנוּ אֶתָּה
וְנַעֲשֶׂנָּה: כִּי-קָרֹב אֵלֶיךָ
הַדְּבָר מְאֹד בְּפִיךָ וּבְלִבְבְּךָ
לַעֲשֹׂתוֹ:

Deut. xxx. 12, &c.

It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

Is. xxviii. 16.

הַמֵּאֲמִין לֹא יַחִישׁ:

Is. xxviii. 16.

He that believeth, shall not make haste.

Joel iii. 5.

וְהָיָה כֹל אֲשֶׁר-יִקְרָא בְּשֵׁם
יְהוָה יִמָּלֵט

Joel ii. 32.

And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be delivered.

Is. lii. 7.

מִה-נָּאוּי עַל-הַהָרִים רַגְלֵי
מְבַשֵּׂר מְשֻׁמֵּעַ שָׁלוֹם מְבַשֵּׂר
טוֹב

Is. lii. 7.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good.

EXPLANATORY REMARKS.

Romans x. 13.—This is from the Seventy.

Romans x. 15.—This citation seems not to have been taken from the Seventy. The apostle omits the words “upon the mountains,” which did not suit his purpose, as also other words.

(147.) Is. liii. 1.

Κύριε τίς ἐπίστευσε τῇ ἀκοῇ
ἡμῶν;

Rom. x. 16.

[[Ἡσαΐας γὰρ λέγει·]] Κύριε,
τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;

(148.) Ps. xviii. 5.

Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν
ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ
πέρατα τῆς οἰκουμένης τὰ ῥή-
ματα αὐτῶν.

Rom. x. 18.

[[Μενοῦν γε·]] Εἰς πᾶσαν τὴν
γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν,
καὶ εἰς τὰ πέρατα τῆς οἰκουμέ-
νης τὰ ῥήματα αὐτῶν.

(149.) Deut. xxxii. 21.

Κἀγὼ παραζηλώσω αὐτοὺς
ἐπ' οὐκ ἔθνει· ἐπὶ ἔθνει ἀσυνέτῳ
παροργιῶ αὐτούς.

Rom. x. 19.

[[Μωυσῆς λέγει·]] Ἐγὼ πα-
ραζηλώσω ὑπᾶς ἐπ' οὐκ ἔθνει,
ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ
ὑμᾶς.

(150) Is. lxxv. 1, 2.

Ἐμφανὴς ἐγενήθην τοῖς ἐμέ
μὴ ἐπερωτῶσιν, εὐρέθην τοῖς
ἐμέ μὴ ζητοῦσιν.—Ἐξεπέτασα
τὰς χεῖράς μου ὅλην τὴν ἡμέραν
πρὸς λαὸν ἀπειθοῦντα καὶ ἀν-
τιλέγοντα.

Rom. x. 20, 21.

[[Ἡσαΐας δὲ ἀποτολμᾷ καὶ
λέγει·]] Εὐρέθην [ἐν] τοῖς ἐμέ
μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην
τοῖς ἐμέ μὴ ἐπερωτῶσιν.—Ὁ-
λην τὴν ἡμέραν ἐξεπέτασα τὰς
χεῖράς μου πρὸς λαὸν ἀπειθοῦν-
τα καὶ ἀντιλέγοντα.

(151.) 3 Kings xix. 14.

Τὰ θυσιαστήριά σου καθεῖ-
λαν, καὶ τοὺς προφῆτας σου
ἀπέκτειναν ἐν ῥομφαίᾳ, καὶ ὑ-
πολέλειμμαι ἐγὼ μονώτατος,
καὶ ζητοῦσι τὴν ψυχὴν μου λα-
βεῖν αὐτήν.

Rom. xi. 3.

[[Ἐν Ἠλίᾳ λέγει ἡ γραφή·]]
Κύριε, τοὺς προφῆτας σου ἀ-
πέκτειναν, τὰ θυσιαστήριά σου
κατέσκαψαν, κἀγὼ ὑπελείφθην
μόνος, καὶ ζητοῦσιν τὴν ψυχὴν
μου.

(152.) 3 Kings xix. 18.

Καὶ καταλείψεις ἐν Ἰσραὴλ
ἐπτὰ χιλιάδας ἀνδρῶν, πάντα
γόνυ αὐτῶν οὐκ ὠκλάσαν γόνυ τῷ
Βάαλ.

Rom. xi. 4.

[[Λέγει αὐτῷ ὁ χρηματισ-
μός·]] Κατέλιπον ἐμαυτῷ ἐπ-
τακισχιλίους ἀνδρας, οἵτινες οὐκ
ἔκαμψαν γόνυ τῇ Βάαλ.

EXPLANATORY REMARKS.

Romans x. 16.—Exactly from the Seventy.

Romans x. 18.—Do.

Romans x. 19.—From the same source.

Romans x. 20, 21.—This is from the Greek version. The order of the clauses in the 20th verse is reversed.

Is. liii. 1.

מִי הָאֱמוּנָה לְשִׁמְעָתָנוּ

Is. liii. 1.

Who hath believed our report ?

Ps. xix. 5.

בְּכָל-הָאָרֶץ יֵצֵא קוֹל וּבִקְצֵה
תֵּבֵל מְלִיחָם

Ps. xix. 4.

Their line is gone out through all the earth, and their words to the end of the world.

Deut. xxxii. 21.

וְאֲנִי אֶקְנִיאֵם בְּלֹא-עֵם בְּנוֹי
נִבְל אֲכַעִיס:

Deut. xxxii. 21.

And I will move them to jealousy with *those which* are not a people; I will provoke them to anger with a foolish nation.

Is. lxxv. 1, 2.

נִדְרַשְׁתִּי לֹלֵא שְׂאֵלוֹ נִמְצְאָתִי
לֹלֵא בִקְשָׁנִי — פִּרְשִׁתִּי יְדִי
כָּל-הַיּוֹם אֶל-עַם סוֹרֵר

Is. lxxv. 1, 2.

I am sought of *them that* asked not *for me*; I am found of *them that* sought me not.— I have spread out my hands all the day unto a rebellious people.

1 Kings xix. 14.

אֶת-מִזְבְּחֵיךָ הָרָסוּ וְאֶת-
נְבִיאֶיךָ הָרְגוּ בַּחֶרֶב וְאֹתָר
אֲנִי לְבַדִּי וַיִּבְקְשׁוּ אֶת-נַפְשִׁי
לְקַחְתָּהּ:

1 Kings xix. 14.

They have thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only am left, and they seek my life, to take it away.

1 Kings xix. 18.

וְהִשְׁאֲרָתִי בְיִשְׂרָאֵל שִׁבְעַת
אַלְפִים כָּל-הַכְּרָבִים אֲשֶׁר
לֹא-כָרְעוּ לַבַּעַל

1 Kings xix. 18.

Yet I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal.

EXPLANATORY REMARKS.

Romans xi. 3.—From the Septuagint, with a slight deviation. The first two clauses are transposed, *ἐν ἑομφορίᾳ* omitted, and the last words changed.

Romans xi. 4.—Here the apostle leaves the Greek, and translates the Hebrew more correctly.

(153.) Is. xxix. 10.

Ὅτι πεπότικεν ὑμᾶς κύριος
πνεύματι κατανύξεως, καὶ καμ-
μύσει τοὺς ὀφθαλμοὺς αὐτῶν.

Rom. xi. 8.

[[Καθὼς γέγραπται.]] Ἐδω-
κεν αὐτοῖς ὁ θεὸς πνεῦμα κατα-
νύξεως, ὀφθαλμοὺς τοῦ μὴ βλέ-
πειν καὶ ὦτα τοῦ μὴ ἀκούειν.

(154.) Ps. lxxviii. 23, 24.

Γενηθήτω ἡ τράπεζα αὐτῶν
ἐνώπιον αὐτῶν εἰς παγίδα, καὶ
εἰς ἀνταπόδοσιν καὶ εἰς σκάν-
δαλον. σκοτισθήτωσαν οἱ ὀφ-
θαλμοὶ αὐτῶν τοῦ μὴ βλέπειν,
καὶ τὸν νῶτον αὐτῶν διαπαντὸς
σύγκαμψον.

Rom. xi. 9, 10.

[[Δαυεὶδ λέγει.]] Γενηθήτω
ἡ τράπεζα αὐτῶν εἰς παγίδα
καὶ εἰς θήραν καὶ εἰς σκάνδαλον
καὶ εἰς ἀνταπόδομα αὐτοῖς, σκο-
τισθήτωσαν οἱ ὀφθαλμοὶ αὐ-
τῶν τοῦ μὴ βλέπειν, καὶ τὸν
νῶτον αὐτῶν διὰ παντὸς σύγ-
καμψον.

(155.) Is. lix. 20, 21.

Καὶ ἥξει ἔνεκεν Σιών ὁ ῥυό-
μενος, καὶ ἀποστρέψει ἀσεβεί-
ας ἀπὸ Ἰακώβ. καὶ αὕτη αὐ-
τοῖς ἡ παρ' ἐμοῦ διαθήκη.

Rom. xi. 26, 27.

[[Καθὼς γέγραπται.]] Ἡξει
ἐκ Σιών ὁ ῥυόμενος, ἀποστρέψει
ἀσεβείας ἀπὸ Ἰακώβ. καὶ αὐ-
τη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη,
ὅταν ἀφέλωμαι τὰς ἀμαρτίας
αὐτῶν.

(156.) Is. xl. 13.

Τίς ἔγνω νοῦν κυρίου, καὶ τίς
αὐτοῦ σύμβουλος ἐγένετο;

Rom. xi. 34.

Τίς γὰρ ἔγνω νοῦν κυρίου, ἢ
τίς σύμβουλος αὐτοῦ ἐγένετο;

(157.) Deut. xxxii. 35.

Ἐν ἡμέρᾳ ἐκδικήσεως ἀντα-
ποδώσω.

Rom. xii. 19.

[[Γέγραπται γάρ.]] Ἐμοὶ ἐκ-
δίκησις, ἐγὼ ἀνταποδώσω, λέ-
γει κύριος.

EXPLANATORY REMARKS.

Romans xi. 8.—This citation seems to have been taken from two parallel passages, viz. Isaiah xxix. 10, and Deuteronomy xxix. 4. Some words are taken from the one, and some from the other, though, properly speaking, the latter of the two passages should be quoted. In consequence of this confusion, the ancients were accustomed to affirm, that the passage is not a citation from the Old Testament. So Origen and many others. Compare Stuart's Commentary on the place.

Is. xxix. 10.

בִּי-נִסְךָ עֲלֵיכֶם יְהוָה רוּחַ
תִּרְדָּמָה וַיַּעֲצֵם אֶת-עֵינֵיכֶם

Is. xxix. 10.

For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes.

Ps. lxi. 23, 24.

יְהִי-שִׁלְחָנָם לִפְנֵיהֶם לֶפֶחַ
וּלְשִׁלּוּמִים לְמוֹקֵשׁ: תַּחֲשֹׁכְנָה
עֵינֵיהֶם מִרְאוֹת וּמִתְנִיָּהֶם תָּמִיד
הַמַּעַד:

Ps. lxi. 23, 24.

Let their table become a snare before them: and *that which should have been* for their welfare, *let it become* a trap. Let their eyes be darkened that they see not; and make their loins continually to shake.

Is. lix. 20, 21.

וְבָא לְצִיּוֹן גּוֹאֵל וּלְשָׁבִי
פֶּשַׁע בִּיעֲקֹב נֶאֱמַר יְהוָה: וְאֲנִי
זֹאת בְּרִיתִי אִתָּם

Is. lix. 20, 21.

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, *this is* my covenant with them.

Is. xl. 13.

מִי-תֵּבֵן אֶת-רוּחַ יְהוָה וְאִישׁ
עֲצָתוֹ יוֹדִיעֵנוּ:

Is. xl. 13.

Who hath directed the Spirit of the Lord, or, *being* his counsellor, hath taught him?

Deut. xxxii. 35.

לִי נָקָם וְשִׁלָּם

Deut. xxxii. 35.

To me *belongeth* vengeance and recompence.

EXPLANATORY REMARKS.

Romans xi. 9, 10.—The apostle here follows the Seventy, with some variations. He makes four particulars out of three.

Romans xi. 26, 27.—This is from the Seventy, putting *ἐκ Σιὼν*, instead of *ἐνεκεν Σιὼν*. The Hebrew is somewhat different, though the meaning is the same. The apostle takes the words *ὕταν ἀφέλωμαι τὰς ἀμαρτίας αὐτῶν* from Isaiah xxvii. 9, Septuagint.

Romans xi. 34.—From the Seventy:

Romans xii. 19.—This follows the Hebrew in preference to the Septuagint, although it is closely conformed to neither. Some

(158.) Prov. xxv. 21, 22.

Ἐὰν πεινᾷ ὁ ἐχθρός σου,
ψώμιζε αὐτόν, ἐὰν διψᾷ, πό-
τιζε αὐτόν· τοῦτο γὰρ ποιῶν
ἄνθρακας πυρὸς σωρεύσεις ἐπὶ
τὴν κεφαλὴν αὐτοῦ·

Rom. xii. 20.

Ἀλλὰ ἐὰν πεινᾷ ὁ ἐχθρός
σου, ψώμιζε αὐτόν· ἐὰν διψᾷ,
πότιζε αὐτόν· τοῦτο γὰρ ποι-
ῶν, ἄνθρακας πυρὸς σωρεύσεις
ἐπὶ τὴν κεφαλὴν αὐτοῦ.

(159.) Ex. xx. 13-17; Lev. xix. 18.

Οὐ μοιχεύσεις. οὐ κλέψεις.
οὐ φονεύσεις. οὐ ψευδομαρτυ-
ρήσεις. οὐκ ἐπιθυμήσεις. Ἀ-
γαπήσεις τὸν πλησίον σου ὡς
σεαυτόν.

Rom. xiii. 9.

Οὐ μοιχεύσεις, οὐ φονεύσεις,
οὐ κλέψεις, οὐκ ἐπιθυμήσεις.
Ἀγαπήσεις τὸν πλησίον σου
ὡς σεαυτόν.

(160.) Is. xlv. 23.

Κατ' ἐμαυτοῦ ὁμνύω, εἰ μὴ
ἐξελεύσεται ἐκ τοῦ στόματός
μου δικαιοσύνη, οἱ λόγοι μου
οὐκ ἀποστραφήσονται· ὅτι
ἐμοὶ κάμψει πᾶν γόνυ, καὶ ὁ-
μῆται πᾶσα γλῶσσα τὸν θεόν.

Rom. xiv. 11.

[[Γέγραπται γάρ·]] Ζῶ ἐγὼ,
λέγει κύριος, ὅτι ἐμοὶ κάμψει
πᾶν γόνυ, καὶ ἐξομολογήσεται
πᾶσα γλῶσσα τῷ θεῷ.

(161.) Ps. lxviii. 10.

Οἱ ὄνειδισμοὶ τῶν ὄνειδιζόν-
των σε ἐπέπεσον ἐπ' ἐμέ.

Rom. xv. 3.

[[Καθὼς γέγραπται·]] Οἱ
ὄνειδισμοὶ τῶν ὄνειδιζόντων σε
ἐπέπεσαν ἐπ' ἐμέ.

EXPLANATORY REMARKS.

have supposed that the Hebrew formerly was לֹא יִשְׁמַח בְּיָדוֹ, but this is a mere conjecture, for which there is neither foundation nor necessity. The passage is similarly quoted in Hebrews x. 30; and the addition λέγει κύριος, which occurs there also, manifestly points to the Pauline origin of that epistle. The opponents of the Pauline origin are perplexed by the agreement of the two quotations, as also by the appended λέγει κύριος, and assume, that the writer of the epistle to the Hebrews got the latter from Paul, whose disciple he was.

Romans xii. 20.—Closely from the Seventy.

Romans xiii. 9.—From the Seventy, transposing the two clauses

Prov. xxv. 21, 22.

אִם-רָעַב שְׁנֵאָךְ הָאֲכִילֵהוּ
לֶחֶם וְאִם-צָמָא הִשְׁקֵהוּ מַיִם;
כִּי גִחָלִים אַתָּה חֹתֵה עַל-
רֹאשׁוֹ

Ex. xx. 13, 14; Lev. xix. 18.

לֹא תִרְצַח: לֹא תִנְאָף: לֹא
תִגְנֹב: לֹא תַעֲנֶה בִרְעֶךָ עֵד
שָׁקֶר: לֹא-תַחֲמוֹד: וְאָהַבְתָּ
לְרֵעֶךָ כָּמוֹךָ

Is. xlv. 23.

כִּי נִשְׁבַּעְתִּי יֵצֵא מִפִּי צִדְקָה
דָּבָר וְלֹא יָשׁוּב כִּי-לִי תִכְרַע
כָּל-בֶּרֶךְ תִּשָּׁבַע כָּל-לִשׁוֹן:

Ps. lxix. 10.

וְהִרְפּוֹת הוֹרִפֶּיךָ נָפְלוּ עָלַי:

Prov. xxv. 21, 22.

If thine enemy be hungry,
give him bread to eat; and if
he be thirsty, give him water to
drink: for thou shalt heap coals
of fire upon his head.

Ex. xx. 13-17; Lev. xix. 18.

Thou shalt not kill. Thou
shalt not commit adultery. Thou
shalt not steal. Thou shalt not
bear false witness. Thou shalt
not covet. Thou shalt love thy
neighbour as thyself.

Is. xlv. 23.

I have sworn by myself, the
word is gone out of my mouth
in righteousness, and shall not
return, That unto me every knee
shall bow, every tongue shall
swear.

Ps. lxix. 9.

And the reproaches of them
that reproached thee are fallen
on me.

EXPLANATORY REMARKS.

οὐ φονεύσεις and οὐ κλέψεις; and omitting, according to Lachmann's text, οὐ ψευδομαρτυρήσεις.

Romans xiv. 11.—The apostle only gives a part of the original sentence. His words strictly agree neither with the Hebrew nor the Seventy, though he seems to have followed the latter more than the former. The addition of τῷ θεῷ, for which there is no corresponding term in the Hebrew, shews, that the Septuagint is the chief source of the citation. The apostle also inserts a customary phrase, λέγει ὁ κύριος; and alters ὁμειῖται into ἐξομολογήσεται.

Romans xv. 3.—Verbatim from the Greek.

(162.) Ps. xvii. 50.

Διὰ τοῦτο ἐξομολογήσομαί
σοι ἐν ἔθνεσι κύριε, καὶ τῷ ὀ-
νόματί σου ψαλῶ.

Rom. xv. 9.

[[Καθὼς γέγραπται·]] Διὰ
τοῦτο ἐξομολογήσομαί σοι ἐν
ἔθνεσιν, καὶ τῷ ὀνόματί σου
ψαλῶ.

(163.) Deut. xxxii. 43.

Εὐφράνθητε οὐρανοὶ ἅμα
αὐτῷ.

Rom. xv. 10.

[[Πάλιν λέγει·]] Εὐφράνθητε
ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ.

(164.) Ps. cxvi. 1.

Ἀινεῖτε τὸν κύριον πάντα τὰ
ἔθνη, ἐπαιnéσατε αὐτὸν πάντες
οἱ λαοί.

Rom. xv. 11.

[[Καὶ πάλιν λέγει·]] Αἰνεῖτε
πάντα τὰ ἔθνη τὸν κύριον, καὶ
ἐπαινεσάτωσαν αὐτὸν πάντες
οἱ λαοί.

(165.) Is. xi. 10.

Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκεί-
νῃ ἡ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ
ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ'
αὐτῷ ἔθνη ἐλπιούσι.

Rom. xv. 12.

[[Ἡσαΐας λέγει·]] Ἔσται ἡ
ῥίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνιστά-
μενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ
ἔθνη ἐλπιούσιν.

(166.) Is. lii. 15.

Ὅτι οἷς οὐκ ἀνηγγέλη περὶ
αὐτοῦ, ὄψονται, καὶ οἱ οὐκ ἀ-
κηκόασι, συνήσουσι.

Rom. xv. 21.

[[Καθὼς γέγραπται·]] Οἷς
οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄ-
ψονται, καὶ οἱ οὐκ ἀκηκόασιν,
συνήσουσιν.

(167.) Is. xxix. 14.

Καὶ ἀπολῶ τὴν σοφίαν τῶν
σοφῶν, καὶ τὴν σύνεσιν τῶν συ-
νετῶν κρύψω.

1 Cor. i. 19.

[[Γέγραπται γάρ·]] Ἀπολῶ
τὴν σοφίαν τῶν σοφῶν, καὶ τὴν
σύνεσιν τῶν συνετῶν ἀθετήσω.

EXPLANATORY REMARKS.

Romans xv. 9.—Verbatim from the Greek, with the omission of *κύριε*.

Romans xv. 10.—This quotation corresponds more nearly with the Hebrew. The Seventy read the Hebrew word *יְמֵי* as if it were pointed, *יְמֵי*, *with him*, but the apostle follows the present Hebrew punctuation, supplying *with*.

Romans xv. 11.—From the Seventy.

Romans xv. 12.—This is taken from the Septuagint, with the single omission of *ἐν τῇ ἡμέρᾳ ἐκείνῃ*. Both give the sense of the Hebrew. According to Döpke, the Seventy and the apostle give an incorrect version of the Hebrew original. The latter part

Ps. xviii. 50.

עַל־בֶּן אֲדֹרָךְ בְּגוֹיִם יְהוָה
וְלִשְׁמֶךָ אֲזַמְרָה :

Ps. xviii. 49.

Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name.

Deut. xxxii. 43.

הֲרַנִּינוּ גוֹיִם עִמּוֹ

Deut. xxxii. 43.

Rejoice, O ye nations, *with* his people.

Ps. cxvii. 1.

הַלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם
שִׁבְחוּהוּ כָּל־הָאֲמִים :

Ps. cxvii. 1.

Praise the Lord, all ye nations : praise him, all ye people.

Is. xi. 10.

וְהָיָה בַּיּוֹם הַהוּא שָׁרֵשׁ
יִשְׁי אֲשֶׁר עֵמֶד לְגַם עַמִּים
אֵלָיו גּוֹיִם יִדְרְשׁוּ

Is. xi. 10.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek.

Is. lii. 15.

כִּי אֲשֶׁר לֹא־סִפֵּר לָהֶם רָאוּ
וְאֲשֶׁר לֹא־שָׁמְעוּ הִתְבּוֹנְנוּ :

Is. lii. 15.

For *that* which had not been told them shall they see ; and *that* which they had not heard shall they consider.

Is. xxix. 14.

וְאִבְדָּה חֲכָמָה חֲכָמֶיךָ וּבִינָה
נִבְנֶיךָ תִּסְתָּתֵר :

Is. xxix. 14.

For the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

EXPLANATORY REMARKS.

of the passage is indeed not literal, yet it contains the sense of the words in the Old Testament. *Standing as a banner of the Gentiles*, is the same as, *arising to be a leader of the Gentiles* ; the banner, by a common figure, representing the standard-bearer. *Seeking after him*, and *trusting in him*, are expressive of coexistent or identical states of mind. The former leads to and implies the latter. Thus there is no error in the quotation. The apostle, as in many other places, gives the sense, without the exact words.

Romans xv. 21.—Verbatim from the Seventy.

1 Cor. i. 19.—This citation is made from the Seventy. In-

(168.) Jer. ix. 24.

Ἐν τούτῳ καυχάσθω ὁ κἀν-
χώμενος, συνιεῖν καὶ γινώσκειν,
ὅτι ἐγὼ εἰμι κύριος ὁ ποιῶν ἔ-
λεος καὶ κρίμα καὶ δικαιοσύνην
ἐπὶ τῆς γῆς.

1 Cor. i. 31.

[[Καθὼς γέγραπται·]] Ὁ
καυχώμενος ἐν κυρίῳ καυχάσθω.

(169.) Is. lxiv. 4.

Ἀπὸ τοῦ αἰῶνος οὐκ ἠκού-
σαμεν, οὐδὲ οἱ ὀφθαλμοὶ ἡμῶν
εἶδον θεὸν πλήν σου, καὶ τὰ
ἔργα σου, ἃ ποιήσεις τοῖς ὑπο-
μένουσιν ἔλεον.

1 Cor. ii. 9.

[[Καθὼς γέγραπται·]] Ἄ
ὀφθαλμοὶ οὐκ εἶδον καὶ οὐς οὐκ
ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώ-
που οὐκ ἀνέβη, ὅσα ἡτοίμασεν
ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν.

(170.) Is. xl. 13.

Τίς ἔγνω νοῦν κυρίου, καὶ
τίς αὐτοῦ σύμβουλος ἐγένετο,
ὃς συμβιβᾷ αὐτόν;

1 Cor. ii. 16.

Τίς γὰρ ἔγνω νοῦν κυρίου,
ὃς συμβιβάσει αὐτόν;

(171.) Job v. 13.

Ὁ καταλαμβάνων σοφοὺς ἐν
τῇ φρονήσει·

1 Cor. iii. 19.

[[Γέγραπται γάρ·]] Ὁ δρασ-
σόμενος τοὺς σοφοὺς ἐν τῇ
πανουργίᾳ αὐτῶν.

(172.) Ps. xciii. 11.

Κύριος γινώσκει τοὺς διαλο-
γισμοὺς τῶν ἀνθρώπων, ὅτι εἰσὶ
μάταιοι.

1 Cor. iii. 20.

[[Καὶ πάλιν·]] Κύριος γινώ-
σκει τοὺς διαλογισμοὺς τῶν
σοφῶν, ὅτι εἰσὶν μάταιοι.

(173.) Gen. ii. 24.

Καὶ ἔσονται οἱ δύο εἰς σάρ-
κα μίαν.

1 Cor. vi. 16.

Ἔσονται γὰρ [[φησιν]] οἱ
δύο εἰς σάρκα μίαν.

EXPLANATORY REMARKS.

stead of *κρύψω*, the apostle has *ἀθετήσω*. The Hebrew is considerably different. The Septuagint and New Testament bring out prominently the cause why wisdom perishes and the counsel of the prudent is concealed, viz. *the Lord himself*.

1 Cor. i. 31.—This gives the general sense, while it verbally agrees neither with the Hebrew nor Septuagint. It abridges their words.

Jer. ix. 23.

כִּי אִם-בְּזֹאת יִתְהַלֵּל
הַמִּתְהַלֵּל הַשֹּׁכֵל וְיָדַע אֹתִי
כִּי אֲנִי יְהוָה עֹשֶׂה חֶסֶד מִשְׁפָּט
וְצִדְקָה בָּאָרֶץ

Is. lxiv. 3.

וּמַעֲוָלִים לֹא-שָׁמְעוּ לֹא
הָאָזְנוּ עֵין לֹא-רָאָתָה אֱלֹהִים
זֹלָתָךְ יַעֲשֶׂה לְמַחְבֵּה-לוֹ:

Is. xl. 13.

מִי-תִבֶּן אֶת-רוּחַ יְהוָה
וְאִישׁ עֲצָתוֹ יוֹדִיעֵנוּ:

Job. v. 13.

לִכְדֹּר חֲכָמִים בְּעֲרָמָם

Ps. xciv. 11.

יְהוָה יָדַע מַחְשְׁבוֹת אָדָם
כִּי-הֵמָּה הִבָּל:

Gen. ii. 24.

וְהָיוּ לְבָשָׂר אֶחָד:

Jer. ix. 24.

Let him that glorieth glory
in this, that he understandeth
and knoweth me, that I *am* the
Lord, which exercise loving-
kindness, judgment, and right-
eousness, in the earth.

Is. lxiv. 4.

Since the beginning of the
world *men* have not heard, nor
perceived by the ear, neither
hath the eye seen, O God, be-
side thee, *what* he hath pre-
pared for him that waiteth for
him.

Is. xl. 13.

Who hath directed the Spirit
of the Lord, or, *being* his coun-
sellor hath taught him?

Job v. 13.

He taketh the wise in their
own craftiness.

Ps. xciv. 11.

The Lord knoweth the thoughts
of man, that they *are* vanity.

Gen. ii. 24.

And they shall be one flesh.

EXPLANATORY REMARKS.

1 Cor. ii. 9.—This passage will be considered afterwards.

1 Cor. ii. 16.—From the Seventy, with some alterations.

1 Cor. iii. 19.—This is from the Seventy. The apostle, how-
ever, according to his usual manner, alters several words, and
substitutes others which express the sense more forcibly.

1 Cor. iii. 20.—From the Seventy.

1 Cor. vi. 16.—Do.

(174.) Deut. xxv. 4.

Οὐ φιμώσεις βοῦν ἀλοῶντα.

1 Cor. ix. 9.

[[Ἐν γὰρ τῷ Μωυσέως νόμῳ γέγραπται·]] Οὐ φιμώσεις βοῦν ἀλοῶντα.

(175.) Ex. xxxii. 6.

Καὶ ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παῖ-
ζειν.

1 Cor. x. 7.

[[Ὡςπερ γέγραπται·]] Ἐ-
κάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν,
καὶ ἀνέστησαν παῖζειν.

(176.) Deut. xxxii. 17.

Ἔθυσαν δαιμονίοις, καὶ οὐ
θεῷ.

1 Cor. x. 20.

[[Ἀλλ']] ὅτι ἃ θύουσιν δαι-
μονίοις καὶ οὐ θεῷ θύουσιν.

(177.) Ps. xxiii. 1.

Τοῦ κυρίου ἡ γῆ καὶ τὸ πλή-
ρωμα αὐτῆς.

1 Cor. x. 26.

Τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ
πλήρωμα αὐτῆς.

(178.) Is. xxviii. 11, 12.

Διὰ φανλισμὸν χεिलέων, διὰ
γλώσσης ἐτέρας, ὅτι λαλήσου-
σι τῷ λαῷ τούτῳ—καὶ οὐκ ἡ-
θέλησαν ἀκούειν.

1 Cor. xiv. 21.

[[Ἐν τῷ νόμῳ γέγραπται·]]
ὅτι ἐν ἑτερογλώσσοις καὶ ἐν
χείλεσιν ἐτέρων λαλήσω τῷ
λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰ-
σακούσονται μου, λέγει κύριος.

(179.) Ps. cix. 1.

Ἔως ἂν θῷ τοὺς ἐχθρούς σου
ὑποπόδιον τῶν ποδῶν σου.

1 Cor. xv. 25.

Ἀχρὶς οὗ θῇ πάντας τοὺς
ἐχθρούς [αὐτοῦ] ὑπὸ τοὺς πό-
δας αὐτοῦ.

(180.) Ps. viii. 7.

Πάντα ὑπέταξας ὑποκάτω
τῶν ποδῶν αὐτοῦ.

1 Cor. xv. 27.

Πάντα γὰρ ὑπέταξεν ὑπὸ
τοὺς πόδας αὐτοῦ.

EXPLANATORY REMARKS.

1 Cor. ix. 9.—Verbatim from the Seventy.

1 Cor. x. 7.—Do.

1 Cor. x. 20.—This citation is not conformable to the Hebrew or the Greek, since, in either case, it would have been inappropriate. The apostle makes a slight change, in order to adapt it to the connexion in which it is introduced.

1 Cor. x. 26.—Verbatim from the Seventy.

Deut. xxv. 4.

לא-תִּהְיֶה שׁוֹר בְּדִישׁוֹ :

Deut. xxv. 4.

Thou shalt not muzzle the ox when he treadeth out *the* corn.

Ex. xxxii. 6.

וַיֵּשְׁבּוּ הָעָם לֶאֱכֹל וּשְׁתּוֹ
וַיִּקְמוּ לְצַחֵק :

Ex. xxxii. 6.

And the people sat down to eat and to drink, and rose up to play.

Deut. xxxii. 17.

וַיִּזְבְּחוּ לֵשִׁדִּים לֹא אֱלֹהִים :

Deut. xxxii. 17.

They sacrificed unto devils, not to God.

Ps. xxiv. 1.

לַיהוָה הָאָרֶץ וּמְלֹאָתָהּ

Ps. xxiv. 1.

The earth *is* the Lord's, and the fulness thereof.

Is. xxviii. 11, 12.

כִּי בִלְעֲנֵי שִׁפְהָ וּבִלְשׁוֹן
אַחֶרֶת יְדַבֵּר אֶל-הָעָם הַזֶּה :
— וְלֹא אָבוּא שְׁמוּעָה :

Is. xxviii. 11, 12.

For with stammering lips and another tongue will he speak to this people:—yet they would not hear.

Ps. cx. 1.

שֵׁב לְיְמִינִי עַד-אַשִׁית אֹיְבֶיךָ
הָדָם לְרִגְלֶיךָ :

Ps. cx. 1.

Sit thou at my right hand, until I make thine enemies thy footstool.

Ps. viii. 7.

כָּל שָׂמָה תַּחַת-רַגְלָיו :

Ps. viii. 7.

Thou hast put all *things* under his feet.

EXPLANATORY REMARKS.

1 Cor. xiv. 21.—This citation verbally coincides neither with the Septuagint nor the Hebrew, though the sentiment corresponds to both.—It comes nearer the latter, the Greek being somewhat incorrect.

1 Cor. xv. 25.—The meaning is given, without verbal adherence to the Hebrew original, or the Greek version.

1 Cor. xv. 27.—This is taken from the Seventy, with a slight variation.

(181.) Is. xxii. 13.

Φάγωμεν καὶ πίωμεν, αὔριον
γὰρ ἀποθνήσκομεν.

1 Cor. xv. 32.

Φάγωμεν καὶ πίωμεν· αὔριον
γὰρ ἀποθνήσκομεν.

(182.) Gen. ii. 7.

Καὶ ἐγένετο ὁ ἄνθρωπος εἰς
ψυχὴν ζῶσαν.

1 Cor. xv. 45.

[[Οὕτως καὶ γέγραπται·]]
Ἐγένετο ὁ πρῶτος [ἄνθρω-
πος] Ἀδὰμ εἰς ψυχὴν ζῶσαν.

(183.) Is. xxv. 8.

Κατέπιεν ὁ θάνατος ἰσχύ-
σας·

1 Cor. xv. 54.

[[Τότε γενήσεται ὁ λόγος ὁ
γεγραμμένος·]] Κατεπόθη ὁ
θάνατος εἰς νίκος.

(184.) Hos. xiii. 14.

Ποῦ ἡ δίκη σου θάνατε; ποῦ
τὸ κέντρον σου ἄδη;

1 Cor. xv. 55.

Ποῦ σου, θάνατε, τὸ νίκος;
ποῦ σου, θάνατε, τὸ κέντρον;

(185.) Ps. cxv. 1.

Ἐπίστευσα, διὸ ἐλάλησα·

2 Cor. iv. 13.

[[Κατὰ τὸ γεγραμμένον·]]
Ἐπίστευσα, διὸ ἐλάλησα.

(186.) Is. xlix. 8.

Καιρῷ δεκτῷ ἐπήκουσά σου,
καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθη-
σά σοι·

2 Cor. vi. 2.

[[Λέγει γάρ·]] Καιρῷ δεκτῷ
ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σω-
τηρίας ἐβοήθησά σοι.

(187) Lev. xxvi. 11, 12.

Καὶ θήσω τὴν σκηνὴν μου ἐν
ὑμῖν· — καὶ ἐμπεριπατήσω ἐν
ὑμῖν· καὶ ἔσομαι ὑμῶν θεός, καὶ
ὑμεῖς ἔσεσθέ μοι λαός.

2 Cor. vi. 16.

[[Καθὼς εἶπεν ὁ θεός·]] ὅτι
ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπερι-
πατήσω, καὶ ἔσομαι αὐτῶν θεός,
καὶ αὐτοὶ ἔσονται μοι λαός.

EXPLANATORY REMARKS.

1 Cor. xv. 32.—From the Seventy verbatim.

1 Cor. xv. 45.—This is from the same source, but a little enlarged.

1 Cor. xv. 54.—Here the apostle follows the Hebrew. As the words are pointed in our common text, they must be literally translated, “he (Jehovah) destroys death for ever;” but perhaps the verb should be pointed as Pual, and then the sense will be, “death shall be destroyed for ever.” Theodotion translates as the apostle does; Aquila renders, καταποντίσει τὸν θάνατον εἰς νίκος. According to its Aramæan usage, נצח signifies *victory*, which the apostle follows in εἰς νίκος. Whether it be rendered “unto victory,” or “forever,” or “utterly,” the meaning is not altered.

Is. xxii. 13.

אֲכֹל וְשָׂתוּ כִּי מָחָר נָמוּת :

Is. xxii. 13.

Let us eat and drink ; for to-morrow we shall die.

Gen. ii. 7.

וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה :

Gen. ii. 7.

And man became a living soul.

Is. xxv. 8.

בָּלַע הַמָּוֶת לְנֶצַח

Is. xxv. 8.

He will swallow up death in victory.

Hos. xiii. 14.

אֲהִי דְבָרֶיךָ מוֹרָה אֲהִי קִשְׁבֶּךָ
שְׂאוֹל :

Hos. xiii. 14.

O death, I will be thy plagues ;
O grave, I will be thy destruction.

Ps. cxvi. 10.

הֵאֵמַנְתִּי כִּי אֲדַבֵּר

Ps. cxvi. 10.

I believed, therefore have I spoken.

Is. xlix. 8.

בַּעַת רָצוֹן עָנִיתִיךָ וּבְיוֹם
יְשׁוּעָה עֲזָרְתִּיךָ

Is. xlix. 8.

In an acceptable time have I heard thee, and in a day of salvation have I helped thee.

Lev. xxvi. 11, 12.

וְנִתַּנְתִּי מִשְׁכְּנִי בְּתוֹכְכֶם —
וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם וְהָיִיתִי
לְכֶם לֵאלֹהִים וְאַתֶּם תִּהְיוּ-לִי
לְעָם :

Lev. xxvi. 11, 12.

And I will set my tabernacle among you :—and I will walk among you, and will be your God, and ye shall be my people.

EXPLANATORY REMARKS.

1 Cor. xv. 55.—Here the apostle follows exactly neither the Seventy nor the Hebrew. The sense is the same in all, though the words are different. Lachmann's text differs from the common text in a manner somewhat singular.

2 Cor. iv. 13.—Verbatim from the Seventy.

2 Cor. vi. 2.—Do.

2 Cor. vi. 16.—This is also from the Seventy. For θήσω τὴν σκηνήν μου, the apostle has ἐνοικήσω ; he omits ἐν ὑμῖν, and changes the pronouns, to make them coincide with the *oratio obliqua*.

(188.) Is. lii. 11, 12; 2 Kings vii. 14.

Ἀπόσπῃτε, ἀπόσπῃτε, ἐξέλθατε ἐκεῖθεν, καὶ ἀκαθάρτον μὴ ἄψῃσθε, ἐξέλθετε ἐκ μέσου αὐτῆς· — προπορεύεται γὰρ πρότερος ὑμῶν κύριος· — Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν·

2 Cor. vi. 17, 18.

Διὸ ἐξέλθατε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, [λέγει κύριος,] καὶ ἀκαθάρτον μὴ ἄψετε· καὶ γὰρ εἰσδέξομαι ὑμᾶς, καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, [λέγει κύριος παντοκράτωρ.]

(189.) Ex. xvi. 18.

Οὐκ ἐπλεόνασεν ὁ τὸ πολὺ, καὶ ὁ τὸ ἔλαττον οὐκ ἡλαττόνησεν.

2 Cor. viii. 15.

[Καθὼς γέγραπται·] Ὁ τὸ πολὺ οὐκ ἐπλεόνασεν, καὶ ὁ τὸ ὀλίγον οὐκ ἡλαττόνησεν.

(190.) Prov. xxii. 8.

Ἄνδρα ἱλαρὸν καὶ δότην εὖ λογεῖ ὁ θεός·

2 Cor. ix. 7.

Ἰλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεός.

(191.) Ps. cxi. 9.

Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος·

2 Cor. ix. 9.

[Καθὼς γέγραπται·] Ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.

(192.) Deut. xix. 15.

Ἐπὶ στόματος δύο μαρτύρων, καὶ ἐπὶ στόματος τριῶν μαρτύρων, στήσεται πᾶν ῥῆμα.

2 Cor. xiii. 1.

Ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα.

EXPLANATORY REMARKS.

2 Cor. vi. 17, 18.—In this passage, the inspired writer departs from the Greek no less than the Hebrew. The 17th verse is founded on Isaiah lii. 11, 12. The words of the prophet are addressed particularly to the Levites who went before the people in their return from the captivity at Babylon, charging them to keep themselves separate from all uncleanness and impurity. The apostle generalises the admonition, and applies it to Christians, warning them against communion with idolaters. It was necessary, therefore, to depart from the words of the Old Testament; although he subjoins his favourite expression, λέγει κύριος. The 18th verse has been referred to various passages in the Old Tes-

Is. lii. 11, 12 ; 2 Sam. vii. 14.

סורו סורו צאו ממשם מִמָּא
אל-תִּגְעוּ צאו מִתּוֹכָהּ —
בִּי הִלֵּךְ לִפְנֵיכֶם יְהוָה — אֲנִי
אֲהִיָּה לּוֹ לְאָב וְהוּא יִהְיֶה-
לִי לְבֵן

Is. lii. 11, 12 ; 2 Sam. vii. 14.

Depart ye, depart ye, go ye
out from thence, touch no un-
clean thing ; go ye out of the
midst of her : for the Lord will
go before you. — I will be his
Father, and he shall be my
son.

Ex. xvi. 18.

וְלֹא הָעֲדִיף הַמְרַבֵּה וְהַמִּמְעִיט
לֹא הִחְסִיר

Ex. xvi. 18.

He that gathered much, had
nothing over, and he that ga-
thered little had no lack.

Prov. xxii. 9.

טוֹב-עֵיִן הוּא יִבְרָךְ

Prov. xxii. 9.

He that hath a bountiful eye
shall be blessed.

Ps. cxii. 9.

פֶּזֶר נָתַן לְאֲבִיּוֹנִים צִדְקָתוֹ
עֲמֻדָּה לְעַד

Ps. cxii. 9.

He hath dispersed, he hath
given to the poor ; his righte-
ousness endureth for ever.

Deut. xix. 15.

עַל-פִּי שְׁנֵי עֲדִים אוֹ עַל-פִּי
שְׁלֹשָׁה-עֲדִים יִקּוּם דְּבָרִי :

Deut. xix. 15.

At the mouth of two witnesses,
or at the mouth of three wit-
nesses, shall the matter be esta-
blished.

EXPLANATORY REMARKS.

tament, such as, Jeremiah xxxi. 1, 9, 33 ; Ezekiel xxxvi. 28 ;
2 Samuel vii. 14. We refer it to 2 Samuel vii. 14.

2 Cor. viii. 15.—From the Seventy, with a slight alteration.

2 Cor. ix. 7.—From the same source as the last, with an un-
important deviation. It is remarkable that these words are want-
ing in the Hebrew. They seem to be a paraphrastic quotation
of Proverbs xxii. 8 in the Septuagint, with which the Vulgate
agrees.

2 Cor. ix. 9.—This is taken from the Seventy, with the sin-
gle omission of τοῦ αἰῶνος.

2 Cor. xiii. 1.—This is abbreviated from the Greek.

(193.) Gen. xii. 3.

Καὶ ἐνευλογηθήσονται ἐν σοὶ
πάνται αἱ φυλαὶ τῆς γῆς.

Gal. iii. 8.

[[Προϊδοῦσα δὲ ἡ γραφή. . .
προευηγγελίσατο τῷ Ἀβρα-
ᾶμ.]] ὅτι ἐνευλογηθήσονται ἐν
σοὶ πάντα τὰ ἔθνη.

(194.) Deut. xxvii. 26.

Ἐπικατάρατος πᾶς ἄνθρω-
πος ὃς οὐκ ἐμμένει ἐν πάσι τοῖς
λόγοις τοῦ νόμου τούτου ποι-
ῆσαι αὐτούς.

Gal. iii. 10.

[[Γέγραπται γάρ.]] ὅτι ἐπι-
κατάρατος πᾶς ὃς οὐκ ἐμμέ-
νει ἐν πάσιν τοῖς γεγραμμένοις
ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ
ποιῆσαι αὐτά.

(195.) Hab. ii. 4; Lev. xviii. 5.

Ὁ δὲ δίκαιος ἐκ πίστεώς μου
ζήσεται.—Ἄ ποιήσας αὐτὰ ἄν-
θρωπος ζήσεται ἐν αὐτοῖς.

Gal. iii. 11, 12.

Ὅτι ὁ δίκαιος ἐκ πίστεως
ζήσεται.—Ὁ ποιήσας αὐτὰ
ζήσεται ἐν αὐτοῖς.

(196.) Deut. xxi. 23.

Κεκατηραμένος ὑπὸ θεοῦ πᾶς
κρεμάμενος ἐπὶ ξύλου.

Gal. iii. 13.

[[Ὅτι γέγραπται.]] Ἐπικα-
τάρατος πᾶς ὁ κρεμάμενος ἐπὶ
ξύλου.

(197.) Gen. xxii. 18.

Καὶ ἐνευλογηθήσονται ἐν τῷ
σπέρματί σου πάντα τὰ ἔθνη
τῆς γῆς.

Gal. iii. 16.

[[Οὐ λέγει.]] Καὶ τοῖς σπέρ-
μασιν, [[ὥς ἐπὶ πολλῶν, ἀλλ'
ὥς ἐφ' ἐνὸς]] Καὶ τῷ σπέρ-
ματί σου, [[ὅς ἐστιν χριστός.]]

(198.) Is. liv. 1.

Εὐφράνθητι στεῖρα ἢ οὐ τίκ-
τουσα, ῥῆξον καὶ βόησον ἢ οὐκ
ὠδίνουσα, ὅτι πολλὰ τὰ τέκνα
τῆς ἐρήμου μάλλον, ἢ τῆς ἐχού-
σης τὸν ἄνδρα.

Gal. iv. 27.

[[Γέγραπται γάρ.]] Εὐφράν-
θητι στεῖρα ἢ οὐ τίκτουσα,
ῥῆξον καὶ βόησον ἢ οὐκ ὠδί-
νουσα, ὅτι πολλὰ τὰ τέκνα τῆς
ἐρήμου μάλλον ἢ τῆς ἐχούσης
τὸν ἄνδρα.

EXPLANATORY REMARKS.

Gal. iii. 8.—From the Seventy, with a slight change.

Gal. iii. 10.—This is from the same source as the last, with the alteration of τοῖς λόγοις into τοῖς γεγραμμένοις, and the omission of a few words.

Gal. iii. 11, 12.—This is altered from the Greek.

Gen. xii. 3. (See xviii. 18.)

וּנְבָרְכֻךְ בְּךָ כָּל מִשְׁפַּחַת
הָאָדָמָה :

Gen. xii. 3.

And in thee shall all families
of the earth be blessed.

Deut. xxvii. 26.

אָרוּר אֲשֶׁר לֹא-יִקִּים אֶת-
דְּבָרֵי הַתּוֹרָה הַזֹּאת לַעֲשׂוֹת
אוֹתָם

Deut. xxvii. 26.

Cursed *be* he that confirmeth
not *all* the words of this law to
do them.

Hab. ii. 4 ; Lev. xviii. 5.

וְצַדִּיק בְּאַמוּנָתוֹ יֵחִי : —
אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וְחֵי
בָהֶם

Hab. ii. 4 ; Lev. xviii. 5.

The just shall live by his
faith.— Which if a man do, he
shall live in them.

Deut. xxi. 23.

קָלַל אֱלֹהִים תָּלוּ

Deut. xxi. 23.

He that is hanged *is* accursed
of God.

Gen. xxii. 18.

וְהִתְבָּרַכְךָ בְּזֶרְעֶךָ כָּל גּוֹי
הָאָרֶץ

Gen. xxii. 18.

And in thy seed shall all the
nations of the earth be blessed.

Is. liv. 1.

רָנִי עֲקָרָה לֹא יִלְדָּה פְּצָחִי
רָנָה וְצִהְלִי לֹא-חֲלָה בִּי-
רַבִּים בְּנֵי-שׁוֹמְמָה מִבְּנֵי
בְּעֻלָּה

Is. liv. 1.

Sing, O barren, thou *that*
didst not bear ; break forth into
singing, and cry aloud, thou
that didst not travail with child :
for more *are* the children of the
desolate, than the children of
the married wife.

EXPLANATORY REMARKS.

Gal iii. 13.—This is abridged from the Greek version.

Gal. iii. 16.—This is properly the citation of a single word for
the purpose of commenting upon it.

Gal. iv. 27.—Verbatim from the Seventy.

(199.) Gen. xxi. 10.

Ἐκβαλε τὴν παιδίσκην ταύτην, καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης ταύτης μετὰ τοῦ υἱοῦ μου Ἰσαάκ.

Gal. iv. 30.

[[Τί λέγει ἡ γραφή;]] Ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας.

(200.) Lev. xix. 18.

Καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν·

Gal. v. 14.

[[Ἐν τῷ·]] Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

(201.) Ps. lxxvii. 19.

Ἀναβὰς εἰς ὕψος, ἡχμαλώτευσας αἰχμαλωσίαν· ἔλαβες δόματα ἐν ἀνθρώπῳ·

Eph. iv. 8.

[[Διὸ λέγει·]] Ἀναβὰς εἰς ὕψος ἡχμαλώτευσεν αἰχμαλωσίαν, ἔδωκεν δόματα τοῖς ἀνθρώποις.

(202.)

Eph. v. 14.

[[Διὸ λέγει·]] Ἐγείραι ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφανύσει σοι ὁ χριστός.

(203.) Gen. ii. 24.

Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ. καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

Eph. v. 31.

Ἀντὶ τούτου καταλείψει ἄνθρωπος πατέρα καὶ μητέρα καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

EXPLANATORY REMARKS.

Gal. iv. 30.—From the same source, with a small alteration. Ταύτην is omitted; and for μου Ἰσαάκ, τῆς ἐλευθέρας is put.

Gal. v. 14.—Verbatim from the Seventy.

Eph. iv. 8.—This is from the Seventy. The apostle changes the person, in order to incorporate the quotation with his subject.

Eph. v. 14.—No passage in the Old Testament corresponds to this. Some have referred it to Isaiah lx. 1, or to xxvi. 19; but to the latter it has little similarity. Epiphanius thought that it was derived from an apocryphal writing of Elias: Syncellus of Byzantium, and Euthalius, from a similar composition of Jeremiah. Döpke, after Theodoret and Heumann, supposes that it was borrowed from a Christian hymn. Michaelis, Storr, and

Gen. xxi. 10.

גֵּרֶשׁ הָאִמָּה הַזֹּאת וְאֶת־
בְּנָהּ כִּי לֹא יִירָשׁ בֶּן־הָאִמָּה
הַזֹּאת עִם־בְּנֵי עִם־יִצְחָק :

Gen. xxi. 10.

Cast out this bondwoman
and her son : for the son of this
bondwoman shall not be heir
with my son, *even* with Isaac.

Lev. xix. 18.

וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ :

Lev. xix. 18.

But thou shalt love thy neigh-
bour as thyself.

Ps. lxxviii. 19.

עָלִיתָ לְמָרוֹם שְׁבִיתָ שְׁבִי
לָקַחְתָּ מִתְּנוּת בָּאָדָם

Ps. lxxviii. 18.

Thou hast ascended on high,
thou hast led captivity captive :
thou hast received gifts for men.

Gen. ii. 24.

עַל־כֵּן יַעֲזֹב אִישׁ־אֶת־אָבִיו
וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ
לְבָשָׁר אֶחָד :

Gen. ii. 24.

Therefore shall a man leave
his father and his mother, and
shall cleave unto his wife ; and
they shall be one flesh.

EXPLANATORY REMARKS.

Flatt, approve of the same sentiment. The three lines of the hymn are thus presented by Heumann :—

"Εγείραι ὁ καθεύδων

Καὶ ἀνάστα ἐκ τῶν νεκρῶν

Ἐπιφαύσει σοι ὁ Χριστός.

Olshausen aptly remarks, that the formula *οὐδὲ λέγει* would scarcely be applied to uncanonical writings. Notwithstanding the difference of the words, and the form in which they are presented, we believe, with Harless and Olshausen, that the ideas contained in Isaiah lx. 1 are here presented. The apostle gives a free citation, and incorporates the passage into the thread of his discourse.

Eph. v. 31.—Abridged from the Seventy.

(204.) Ex. xx. 12; (Deut. v. 16.)

Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, ἵνα εὖ σοι γένηται, καὶ ἵνα μακροχρόνιος γένη ἐπὶ τῆς γῆς.

Eph. vi. 2, 3.

Τίμα τὸν πατέρα σου καὶ τὴν μητέρα, [ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ,] ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.

(205.) Deut. xxv. 4.

Οὐ φιμώσεις βοῦν ἀλοῶντα.

1 Tim. v. 18.

[Λέγει γὰρ ἡ γραφή.] Οὐ φιμώσεις βοῦν ἀλοῶντα.

(206.) Num. xvi. 5.

Καὶ ἔγνω ὁ θεὸς τοὺς ὄντας αὐτοῦ.

2 Tim. ii. 19.

Ἐγνω κύριος τοὺς ὄντας αὐτοῦ.

(207.) Ps. ii. 7, and 2 Kings vii. 14.

Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε.—Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν.

Heb. i. 5.

[Τίτι γὰρ εἶπεν—] Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε; [καὶ πάλιν] Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;

(208.) Ps. xcvi. 7.

Προσκυνήσατε αὐτῷ πάντες ἄγγελοι αὐτοῦ.

Heb. i. 6.

[Λέγει.] Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.

(209.) Ps. ciii. 4.

Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πῦρ φλέγον.

Heb. i. 7.

[Λέγει.] Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα.

EXPLANATORY REMARKS.

Eph. vi. 2, 3.—This is freely quoted from the Seventy.

1 Tim. v. 18.—Verbatim from the Seventy.

2 Tim. ii. 19.—From the Seventy, with a slight alteration.

Heb. i. 5.—Verbatim from the Seventy.

Heb. i. 6.—This is taken from Psalm xcvi. 7, according to the Septuagint. Others think that it is derived from Deuteron. xxxii. 43, Septuagint. But to this it may be objected, that there are no corresponding words in the Hebrew; that the Messiah is not there spoken of or alluded to; that none of the ancient versions exhibit the clause; and that the codex Alexandrinus has

Ex. xx. 12. (Deut. v. 16.)

כְּבֹד אֶת-אָבִיךָ וְאֶת-אִמְךָ
לְמַעַן יָאָרְכּוּ יְמֶיךָ עַל הָאָדָמָה

Ex. xx. 12; (Deut. v. 16.)

Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

Deut. xxv. 4.

לֹא-תַחֲסֹם שׁוֹר בְּרִישׁוֹ:

Deut. xxv. 4.

Thou shalt not muzzle the ox when he treadeth out *the* corn.

Num. xvi. 5.

יֵדַע יְהוָה אֶת-אֲשֶׁר-לוֹ

Num. xvi. 5.

The Lord will shew who *are* his.

Ps. ii. 7, and 2 Sam. vii. 14.

בְּנִי אַתָּה אֲנִי הַיּוֹם יִלְדָתִיךָ:
אֲנִי אֶהְיֶה-לוֹ לֵאב וְהוּא
יִהְיֶה-לִּי לְבֵן

Ps. ii. 7, and 2 Sam. vii. 14.

Thou *art* my son; this day have I begotten thee.—I will be his father, and he shall be my son.

Ps. xcvii. 7.

הִשְׁתַּחֲוּוּ-לוֹ כָּל-אֱלֹהִים:

Ps. xcvii. 7.

Worship him, all *ye* gods.

Ps. civ. 4.

עֲשֵׂה מְלֹאכֵיו רוּחוֹת מִשְׁרָתֵיו
אֵשׁ לֹהֵט:

Ps. civ. 4.

Who maketh his angels spirits; his ministers a flaming fire.

EXPLANATORY REMARKS.

οἱ θεοὶ, whilst in one MS. at least of the Septuagint, viz. the Oxford, the whole clause is omitted. These considerations lead to the conclusion, that Deuteron. xxxii. is not here cited, but another place, which can be no other than Psalm xcvi. 7. This psalm was applied by the Jews themselves to the Messiah. Gésenius, in his Thesaurus (p. 95), as also in his smaller Lexicon, denies that אֱלֹהִים signifies *angels*; but the authority of an inspired writer is directly opposed to this sentiment.

Heb. i. 7.—This citation is from the Seventy, with the single change of πῦρ φλόγον into πύρρος φλόγα.

(210.) Ps. xliv. 7, 8.

Ὁ θρόνος σου ὁ θεὸς εἰς αἰῶνα αἰῶνος, ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου. ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν, διὰ τοῦτο ἔχρισέ σε ὁ θεὸς ὁ θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.

(211.) Ps. ci. 26, &c.

Κατ' ἀρχὰς τὴν γῆν σὺ κύριε ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί. αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις. καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, καὶ ὥσπερ περιβόλαιον ἐλίξεις αὐτοὺς καὶ ἀλλαγῇσονται. σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

(212.) Ps. cix. 1.

Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

(213.) Ps. viii. 5.

Τί ἐστὶν ἄνθρωπος, ὅτι μιμνήσκη αὐτοῦ; ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπη αὐτόν; ἢ λάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους, δόξη καὶ τιμῇ ἐστεφάνωσας αὐτόν, καὶ κατέστησας αὐτόν ἐπὶ τὰ ἔργα τῶν χειρῶν σου· πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.

Heb. i. 8, 9.

[[Πρὸς δὲ τὸν υἱόν·]] Ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος, καὶ ἡ ῥάβδος εὐθύτητος ῥάβδος τῆς βασιλείας σου. ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέν σε ὁ θεὸς ὁ θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.

Heb. i. 10, &c.

[[Καί·]] Σὺ κατ' ἀρχὰς, κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί. αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, καὶ ὥσπερ περιβόλαιον ἐλίξεις αὐτοὺς, ὡς ἱμάτιον, καὶ ἀλλαγῇσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

Heb. i. 13.

[[Εἰρηκέν ποτε·]] Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;

Heb. ii. 6, &c.

[[Διεμαρτύρατο δὲ πού τις, λέγων·]] Τίς ἐστὶν ἄνθρωπος, ὅτι μιμνήσκη αὐτοῦ; ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπη αὐτόν; ἢ λάττωσας αὐτόν βραχύ τι παρ' ἀγγέλους, δόξη καὶ τιμῇ ἐστεφάνωσας αὐτόν, [καὶ κατέστησας αὐτόν ἐπὶ τὰ ἔργα τῶν χειρῶν σου,] πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.

EXPLANATORY REMARKS.

Heb. i. 8, 9.—This is from the Seventy nearly verbatim. The apostle prefixes the article to αἰῶνος and αἰῶνα.

Heb. i. 10, &c.—Almost verbatim from the Seventy. The apostle repeats ὡς ἱμάτιον.

Ps. xlv. 7, 8.

בְּסֵאף אֱלֹהִים עֹלָם וָעַד
שֵׁבֶט מִיֶּשֶׁר שֵׁבֶט מַלְכוּתֶךָ:
אֲהַבֶּת צְדָק וּתְשַׁנָּא רָשָׁע עַל-
בֶּן מִשְׁחָךְ אֱלֹהִים אֱלֹהֶיךָ
שִׁמֹּן שִׁשְׁוֹן מִחֲבֵרֶיךָ:

Ps. cii. 26, &c.

לַפְּנִים הָאָרֶץ יִסְדָּתָּ וּמוֹעֵשָׂהּ
יָדֶיךָ שָׁמַיִם: הִמָּה יֵאָבְדוּ
וְאַתָּה תַעֲמֹד וְכָלם כַּבֶּדֶךָ
יִבְלֻ בְּלָבוֹשׁ תַּחֲלִיפֵם וְיִחַלְפוּ:
וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתְמוּ:

Ps. cx. 1.

שֵׁב לִימִינִי עַד-אֲשִׁית אֵיבֶיךָ
הָדָם לְרִגְלֶיךָ:

Ps. viii. 5, &c.

מֶה-אֲנוֹשׁ בִּי-תִזְכְּרֵנוּ וּבֶן-
אָדָם בִּי תִפְקֹדֵנוּ: וּתַחֲסִרְהוּ
מֵעַשׂ מֵאֱלֹהִים וּכְבוֹד וְהָדָר
תַּעֲטִרְהוּ: תִּמְשִׁילֵהוּ בַּמַּעֲשֵׂי
יָדֶיךָ כָּל שִׁתָּה תַּחַת-רִגְלָיו:

Ps. xlv. 6, 7.

Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Ps. cii. 25, &c.

Of old hast thou laid the foundation of the earth; and the heavens *are* the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed: But thou *art* the same, and thy years shall have no end.

Ps. cx. 1.

Sit thou at my right hand, until I make thine enemies thy footstool.

Ps. viii. 4, &c.

What *is* man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet.

EXPLANATORY REMARKS.

Heb. i. 13.—Exactly according to the Greek.

Heb. ii. 6, &c.—Verbatim from the Seventy. Griesbach and Scholz omits the clause *καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου*; Knapp and Lachmann put it in brackets, as most probably spurious. It seems to have been interpolated from the Seventy.

(214.) Ps. xxi. 23.

Διηγῆσομαι τὸ ὄνομά σου
τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκ-
κλησίας ὑμνήσω σε.

Heb. ii. 12.

[[Λέγων·]] Ἀπαγγελῶ τὸ
ὄνομά σου τοῖς ἀδελφοῖς μου,
ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.

(215.) Is. viii. 17, 18.

Καὶ πεποιθὼς ἔσομαι ἐπ'
αὐτῷ. ἰδοὺ ἐγὼ καὶ τὰ παιδία
ἃ μοι ἔδωκεν ὁ θεός.

Heb. ii. 12, 13.

[[Καὶ πάλιν·]] Ἐγὼ ἔσομαι
πεποιθὼς ἐπ' αὐτῷ. [[καὶ πά-
λιν·]] Ἰδοὺ ἐγὼ καὶ τὰ παιδία
ἃ μοι ἔδωκεν ὁ θεός.

(216.) Ps. xciv. 7, &c.

Σήμερον ἐὰν τῆς φωνῆς αὐ-
τοῦ ἀκούσητε, μὴ σκληρύνητε
τὰς καρδίας ὑμῶν, ὡς ἐν τῷ πα-
ραπικρασμῷ. κατὰ τὴν ἡμέραν
τοῦ πικρασμοῦ ἐν τῇ ἐρήμῳ, οὐ
ἐπείρασάν με οἱ πατέρες ὑμῶν·
ἐδοκίμασαν, καὶ εἶδον τὰ ἔργα
μου. τεσσαράκοντα ἔτη προ-
σώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ
εἶπα, αἰὲ πλανῶνται τῇ καρδίᾳ,
καὶ αὐτοὶ οὐκ ἔγνωσαν τὰς ὁ-
δούς μου· ὡς ὥμοσα ἐν τῇ ὀργῇ
μου, εἰ εἰσελεύσονται εἰς τὴν
κατάπαυσίν μου.

Heb. iii. 7, &c.

[[Καθὼς λέγει τὸ πνεῦμα τὸ
ἅγιον·]] Σήμερον, ἐὰν τῆς φωνῆς
αὐτοῦ ἀκούσητε, μὴ σκληρύνητε
τὰς καρδίας ὑμῶν ὡς ἐν τῷ πα-
ραπικρασμῷ κατὰ τὴν ἡμέραν
τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ, οὐ
ἐπείρασαν οἱ πατέρες ὑμῶν ἐν
δοκιμασίᾳ καὶ εἶδον τὰ ἔργα
μου τεσσαράκοντα ἔτη. διὸ
προσώχθισα τῇ γενεᾷ ταύτῃ
καὶ εἶπα· Ἀεὶ πλανῶνται τῇ
καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν
τὰς ὁδούς μου, ὡς ὥμοσα ἐν τῇ
ὀργῇ μου· Εἰ εἰσελεύσονται εἰς
τὴν κατάπαυσίν μου.

(217.) Ps. xciv. 8.

Σήμερον ἐὰν τῆς φωνῆς αὐ-
τοῦ ἀκούσητε, μὴ σκληρύνητε
τὰς καρδίας ὑμῶν, ὡς ἐν τῷ
παραπικρασμῷ·

Heb. iii. 15.

[[Ἐν τῷ λέγεσθαι·]] Σήμερον,
ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,
μὴ σκληρύνητε τὰς καρδίας ὑ-
μῶν ὡς ἐν τῷ παραπικρασμῷ.

(218.) Ps. xciv. 11.

Ὡς ὥμοσα ἐν τῇ ὀργῇ μου,
εἰ εἰσελεύσονται εἰς τὴν κατά-
παυσίν μου.

Heb. iv. 3.

[[Καθὼς εἶρηκεν·]] Ὡς ὥμοσα
ἐν τῇ ὀργῇ μου· Εἰ εἰσελεύ-
σονται εἰς τὴν κατάπαυσίν μου.

EXPLANATORY REMARKS.

Heb. ii. 12.—This is from the Seventy, with the single change of διηγῆσομαι into ἀπαγγελῶ.

Heb. ii. 12, 13.—Verbatim from the Seventy.

Heb. iii. 7, &c.—This long passage is from the Greek also. The apostle joins τεσσαράκοντα ἔτη to the preceding καὶ εἶδον τὰ

Ps. xxii. 23.

אֶסְפָּרָה שִׁמְךָ לְאַחֵי בְּתוֹךְ
קָהָל אֲהַלֵּלךָ :

Ps. xxii. 22.

I will declare thy name unto
my brethren : in the midst of the
congregation will I praise thee.

Is. viii. 17, 18.

וְקִוִּיתִי לוֹ : הִנֵּה אֲנֹכִי
וְהַיְלָדִים אֲשֶׁר נָתַן-לִי יְהוָה :

Is. viii. 17, 18.

And I will look for him. Be-
hold I and the children whom
the Lord hath given me.

Ps. xcv. 7, &c.

הַיּוֹם אִם-בִּקְלוֹ תִשְׁמָעוּ :
אֶל-תִּקְשׁוּ לִבְבְּכֶם בְּמִרְיָבָה
בְּיוֹם מָסָה בַּמִּדְבָּר : אֲשֶׁר
נִסּוּנִי אֲבוֹתֵיכֶם בְּחֲנוּנֵי גַם-
רָאוּ פַעְלִי : אֲרַבְעִים שָׁנָה
אָקוּט בְּדוֹר וְאָמַר עִם תְּלִיעִי
לִבָּב הֵם וְהֵם לֹא-יָדְעוּ דְרָכֵי :
אֲשֶׁר-נִשְׁבַּעְתִּי בְּאַפִּי אִם-
יָבֹאוּ אֶל-מְנוּחָתִי :

Ps. xcv. 7, &c.

To-day if ye will hear his
voice, harden not your heart, as
in the provocation, *and as in*
the day of temptation in the
wilderness ; when your fathers
tempted me, proved me, and
saw my work. Forty years long
was I grieved with *this* genera-
tion, and said, It *is* a people
that do err in their heart, and
they have not known my ways.
Unto whom I swear in my wrath
that they should not enter into
my rest.

Ps. xcv. 7, 8.

הַיּוֹם אִם-בִּקְלוֹ תִשְׁמָעוּ :
אֶל-תִּקְשׁוּ לִבְבְּכֶם בְּמִרְיָבָה
בְּיוֹם מָסָה

Ps. xcv. 7, 8.

To-day if ye will hear his
voice, harden not your heart, as
in the provocation.

Ps. xcv. 11.

אֲשֶׁר-נִשְׁבַּעְתִּי בְּאַפִּי אִם-
יָבֹאוּ אֶל-מְנוּחָתִי :

Ps. xcv. 11.

Unto whom I swear in my
wrath that they should not en-
ter into my rest.

EXPLANATORY REMARKS.

εργα μου, which renders the sentiment more emphatic than the
Greek version, or the Hebrew, as they are at present divided.
“ *Though they saw my works forty years.*”

Heb. iii. 15.—This is part of the same passage repeated.

Heb. iv. 3.—Verbatim from the Seventy.

(219.) Gen. ii. 3.

Καὶ εὐλόγησεν ὁ θεὸς τὴν ἡμέραν τὴν ἐβδόμην, καὶ ἡγίασεν αὐτήν· ὅτι ἐν αὐτῇ κατέπαυσεν ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ὧν ἤρξατο ὁ θεὸς ποιῆσαι.

Heb. iv. 4.

[[Εἶρηκεν γὰρ πού—]] Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ.

(220.) Ps. xciv. 8.

Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνετε τὰς καρδίας ὑμῶν

Heb. iv. 7.

[[Καθὼς προεῖρηται·]] Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνετε τὰς καρδίας ὑμῶν.

(221.) Ps. ii. 7.

Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε.

Heb. v. 5.

[[Ὁ λαλήσας πρὸς αὐτόν·]] Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε.

(222.) Ps. cix. 4.

Σὺ ἱερεὺς εἰς τὸν αἰῶνα, κατὰ τὴν τάξιν Μελχισεδέκ.

Heb. v. 6.

[[Καθὼς καὶ ἐν ἐτέρῳ λέγει·]] Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

(223.) Gen. xxii. 16, 17.

Λέγων, κατ' ἑμαυτοῦ ὥμοσα λέγει κύριος· ἢ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ τὸ σπέρμα σου.

Heb. vi. 14.

[[Ὁ θεὸς ὥμοσεν καθ' ἑαυτοῦ, λέγων·]] Εἰ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ σε.

(224.) Ps. cix. 4.

Ὡμοσε κύριος καὶ οὐ μεταμεληθήσεται· σὺ ἱερεὺς εἰς τὸν αἰῶνα, κατὰ τὴν τάξιν Μελχισεδέκ.

Heb. vii. 17, 21.

[[Μαρτυρεῖται γάρ·]] Ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.—[[Διὰ τοῦ λέγοντος πρὸς αὐτόν·]] Ὡμοσεν κύριος, καὶ οὐ μεταμεληθήσεται, σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

EXPLANATORY REMARKS.

Heb. iv. 4.—This quotation is abridged from the Greek.

Heb. iv. 7.—Verbatim from the Seventy.

Heb. v. 5.—Do.

Heb. v. 6.—Do.

Gen. ii. 3.

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ
נִשְׁבַּת מְכַל-מְלַאכְתּוֹ אֲשֶׁר-
בָּרָא אֱלֹהִים לַעֲשׂוֹת :

Ps. xcv. 7, 8.

הַיּוֹם אִם-בִּקְלוֹ תִשְׁמָעוּ:
אֶל-תִּקְשׁוּ לִבְבְּכֶם כַּמְרִיבָה

Ps. ii. 7.

בְּנִי אַתָּה אֲנִי הַיּוֹם יִלְדְתִיךָ :

Ps. cx. 4.

אַתָּה-כֹּהֵן לְעוֹלָם עַל
דְּבָרְתִי מִלְכִּי-צֶדֶק :

Gen. xxii. 16, 17.

בִּי נִשְׁבַּעְתִּי נָא-יְהוָה —
כִּי-בִרְךָ אֲבָרְכְךָ וְהִרְבָּה אֲרַבָּה
אֶת-יִרְעֶךָ

Ps. cx. 4.

נִשְׁבַּע יְהוָה וְלֹא יִנָּחַם
אַתָּה-כֹּהֵן לְעוֹלָם עַל-דְּבָרְתִי
מִלְכִּי-צֶדֶק :

Gen. ii. 3.

And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.

Ps. xcv. 7, 8.

To-day if ye will hear his voice, harden not your heart as in the provocation.

Ps. ii. 7.

Thou *art* my Son, this day have I begotten thee.

Ps. cx. 4.

Thou *art* a priest for ever after the order of Melchizedek.

Gen. xxii. 16, 17.

By myself have I sworn, saith the Lord—That in blessing I will bless thee, and in multiplying I will multiply thy seed.

Ps. cx. 4.

The Lord hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.

EXPLANATORY REMARKS.

Heb. vi. 14.—This is taken from the Greek, with the single alteration of $\sigma\delta\sigma\tau\acute{\epsilon}\rho\mu\alpha$ σου into $\sigma\epsilon$.

Heb. vii. 17, 21.—Verbatim from the Seventy.

(225.) Ex. xxv. 40.

Ὅρα ποιήσεις κατὰ τὸν τύπον τὸν δεδειγμένον σοι ἐν τῷ ὄρει.

Heb. viii. 5.

[[Καθὼς κεχηρημάτισται Μωυσῆς·]] Ὅρα γάρ [[φησιν]] ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει.

(226.) Jer. xxxviii. 31, &c.

Ἰδοὺ ἡμέραι ἔρχονται, φησὶ κύριος, καὶ διαθήσομαι τῷ οἴκῳ Ἰσραὴλ καὶ τῷ οἴκῳ Ἰούδα διαθήκην καινὴν, οὐ κατὰ τὴν διαθήκην ἣν διεθέμην τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ ἐγὼ ἠμέλησα αὐτῶν, φησὶ κύριος· ὅτι αὕτη ἡ διαθήκη μου, ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ. μετὰ τὰς ἡμέρας ἐκείνας, φησὶ κύριος, διδοὺς δώσω νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν γράψω αὐτούς, καὶ ἔσομαι αὐτοῖς εἰς θεὸν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν. καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, γινῶθι τὸν κύριον· ὅτι πάντες εἰδήσουσί με ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν, ὅτι ἔλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

Heb. viii. 8, &c.

[[Λέγει·]] Ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν, οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ ἐγὼ ἠμέλησα αὐτῶν, λέγει κύριος. ὅτι αὕτη ἡ διαθήκη [μου] ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος, διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς, καὶ ἔσομαι αὐτοῖς εἰς θεὸν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν. καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων Γινῶθι τὸν κύριον, ὅτι πάντες εἰδήσουσίν με ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν, ὅτι ἔλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

EXPLANATORY REMARKS.

Heb. viii. 5.—This is also from the Greek. The apostle adds πάντα, and substitutes δειχθέντα for δεδειγμένον.

Heb. viii. 8, &c.—This long citation is from the Seventy, with

Ex. xxv. 40.

וְרָאָה וַעֲשֶׂה בְּתַבְנִיתָם
אֲשֶׁר-אַתָּה מֵרָאָה בְּהָרִי׃

Jer. xxxi. 31, &c.

הִנֵּה יָמִים בָּאִים נֹאֵם-
יְהוָה וְכָרַתִּי אֶת-בֵּית
יִשְׂרָאֵל וְאֶת-בֵּית יְהוּדָה
בְּרִית חֲדָשָׁה׃ לֹא כְּבְרִית
אֲשֶׁר כָּרַתִּי אֶת-אֲבוֹתָם
בְּיוֹם הַחֲזִיקִי בְיָדָם לְהוֹצִיאָם
מֵאֶרֶץ מִצְרַיִם אֲשֶׁר-הָמָּה
הֵפְרוּ אֶת-בְּרִיתִי וְאֲנֹכִי
בַּעֲלֵתִי בָם נֹאֵם-יְהוָה׃
כִּי זֹאת הַבְּרִית אֲשֶׁר
אֶכְרֹת אֶת-בֵּית יִשְׂרָאֵל
אַחֲרַי הַיָּמִים הָהֵם נֹאֵם-
יְהוָה נִתְּנִי אֶת-תּוֹרָתִי
בְּקֶרֶבָם וְעַל-לִבָּם אֶכְתֹּבֶנָּה
וְהָיִיתִי לָהֶם לֵאלֹהִים וְהָמָּה
יִהְיוּ-לִי לְעָם׃ וְלֹא יִלְמְדוּ עוֹד
אִישׁ אֶת-רֵעֵהוּ וְאִישׁ אֶת-
אָחִיו לֵאמֹר דַּעוּ אֶת-יְהוָה כִּי
כֻלָּם יָדְעוּ אוֹתִי לְמִקְטָנָם
וְעַד-גְּדֻלָּתָם נֹאֵם-יְהוָה כִּי
אֶסְלַח לְעֲוֹנָם וְלִחְטָאתָם לֹא
אֶזְכֹּר-עוֹד׃

Ex. xxv. 40.

And look that thou make *them* after their pattern, which was shewed thee in the mount.

Jer. xxxi. 31, &c.

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

EXPLANATORY REMARKS.

a few unimportant deviations, in which synonymous terms are substituted for those of the Septuagint, such as, λέγει for φησί; συντελέσω ἐπὶ τὸν οἶκον for διαθήσομαι τῷ οἴκῳ; διαθήκην ἐποίησα for διαθή-

(227.) Ex. xxiv. 8.

Ἰδοὺ τὸ αἷμα τῆς διαθήκης,
ἧς διέθετο κύριος πρὸς ὑμᾶς.

Heb. ix. 20.

[[Λέγων·]] Τοῦτο τὸ αἷμα
τῆς διαθήκης ἧς ἐνετείλατο
πρὸς ὑμᾶς ὁ θεός.

(228.) Ps. xxxix. 7, &c.

Θυσίαν καὶ προσφορὰν οὐκ
ἠθέλησας, σῶμα δὲ κατηρτίσω
μοι· ὀλοκαύτωμα καὶ περὶ ἁ-
μαρτίας οὐκ ἤτησας· τότε εἶπον,
ἰδοὺ ἤκω. ἐν κεφαλίδι βιβλίου
γέγραπται περὶ ἐμοῦ, τοῦ ποι-
ῆσαι τὸ θέλημά σου ὁ θεός μου
ἡβουλήθην, καὶ τὸν νόμον σου
ἐν μέσῳ τῆς καρδίας μου.

Heb. x. 5, &c.

[[Λέγει·]] Θυσίαν καὶ προσ-
φορὰν οὐκ ἠθέλησας, σῶμα δὲ
κατηρτίσω μοι, ὀλοκαντώματα
καὶ περὶ ἁμαρτίας οὐκ ἠδόκη-
σας. τότε εἶπον Ἰδοὺ ἤκω (ἐν
κεφαλίδι βιβλίου γέγραπται
περὶ ἐμον) τοῦ ποιῆσαι, ὁ θε-
ός, τὸ θέλημά σου.

(229.) Jér. xxxviii. 33, 34.

Αὕτη ἡ διαθήκη μου, ἣν δια-
θήσομαι τῷ οἴκῳ Ἰσραὴλ. μετὰ
τὰς ἡμέρας ἐκείνας, φησὶ κύ-
ριος, διδοὺς δώσω νόμους μου
εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ
καρδίας αὐτῶν γράψω αὐτοὺς,
—Καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ
μὴ μνησθῶ ἔτι.

Heb. x. 16, 17.

[[Μετὰ γὰρ τὸ εἰρηκέναι.]]
Αὕτη ἡ διαθήκη ἣν διαθήσομαι
πρὸς αὐτοὺς μετὰ τὰς ἡμέρας
ἐκείνας, [[λέγει κύριος]] Διδοὺς
νόμους μου ἐπὶ καρδίας αὐτῶν,
καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπι-
γράψω αὐτοὺς, καὶ τῶν ἁμαρ-
τιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐ-
τῶν οὐ μὴ μνησθήσομαι ἔτι.

(230.) Deut. xxxii. 35, 36.

Ἐν ἡμέρᾳ ἐκδικήσεως ἀντα-
ποδώσω· Ὅτι κρινεῖ κύριος
τὸν λαὸν αὐτοῦ.

Heb. x. 30.

[[Οἶδαμεν γὰρ τὸν εἰπόντα.]]
Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταπο-
δώσω, λέγει κύριος· [[καὶ πάλιν]]
Κρινεῖ κύριος τὸν λαὸν αὐτοῦ.

EXPLANATORY REMARKS.

μην. The Hebrew agrees with the Septuagint, except in one clause, which appears to be widely different, viz. **אֲנִי וְהָיִיתִי**, which is rendered *καὶ ἐγὼ ἠμέλησα αὐτῶν*. In our received version, the Hebrew is translated, “and I was an husband unto them,” but the correctness of this may be questioned. In the Arabic language, **بَعَلَ** signifies, to *despise* or *reject*; which trans-

lation the Syriac interpreter, as also Abul Walid, Joseph Kimchi, Pococke, and others adopt. The *ἠμέλησα* of the Seventy is

Ex. xxiv. 8.

הִנֵּה דַם-הַבְּרִית אֲשֶׁר כָּרַת
יְהוָה עִמָּכֶם

Ps. xl. 7, &c.

זֶבַח וּמִנְחָה לֹא חָפְצָתִי
אֲזִנִּים כָּרִית לִי עוֹלָה וַחֲטָאָה
לֹא שְׁאַלְתִּי: אֲזִי אָמַרְתִּי הִנֵּה-
בָּאתִי בַּמִּגְלָת-סֵפֶר כָּתוּב עָלַי:
לַעֲשׂוֹת-רְצוֹנְךָ אֱלֹהֵי חֲפְצָתִי
וּתּוֹרַתְךָ בְּתוֹךְ מִעִי:

Jer. xxxi. 33, 34.

זֹאת הַבְּרִית אֲשֶׁר אֶכְרֹת אֶת-
בֵּית יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם
נֹאם-יְהוָה נָתַתִּי אֶת-
תּוֹרָתִי בְּקֶרֶבָם וְעַל-לִבָּם
אֶכְתָּבֶנָּה—כִּי אֶסְלַח לַעֲוֹנָם
וּלְחַטָּאתָם לֹא אֶזְכֹּר עוֹד:

Deut. xxxii. 35, 36.

לִי נָקָם וְשִׁלָּם כִּי-יָדִין
יְהוָה עַמּוֹ

Ex. xxiv. 8.

Behold the blood of the co-
venant, which the Lord hath
made with you.

Ps. xl. 7, &c.

Sacrifice and offering thou
didst not desire; mine ears hast
thou opened: burnt offering and
sin offering hast thou not re-
quired. Then said I, Lo, I
come: in the volume of the book
it is written of me: I delight to
do thy will, O my God: yea,
thy law *is* within my heart.

Jer. xxxi. 33, 34.

This *shall be* the covenant
that I will make with the house
of Israel; After those days, saith
the Lord, I will put my law in
their inward parts, and write it
in their hearts:—For I will for-
give their iniquity, and I will
remember their sin no more.

Deut. xxxii. 35, 36.

To me *belongeth* vengeance
and recompense. For the Lord
shall judge his people.

EXPLANATORY REMARKS.

a mild form of expressing the same thing. Others, as Cappellus, think that the Hebrew was once גַּעַלְתִּי; but the conjecture is quite gratuitous.

Heb. ix. 20.—From the Seventy, with a slight verbal alteration.

Heb. x. 5, &c.—This will be explained afterwards. It is derived from the Seventy.

Heb. x. 16, 17.—From the Greek, with some alterations.

Heb. x. 30.—See on Romans xii. 19.

(231.) Hab. ii. 3, 4.

Ὅτι ἐρχόμενος ἤξει, καὶ οὐ μὴ χρονίσῃ. εἰὰν ὑποστείλῃται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ· ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται.

Heb. x. 37, 38.

Ὁ ἐρχόμενος ἤξει καὶ οὐ χρονιεῖ. ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται· καὶ εἰὰν ὑποστείλῃται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.

(232.) Gen. xlvii. 31.

Καὶ προσεκύνησεν Ἰσραὴλ ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.

Heb. xi. 21.

Καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.

(233.) Prov. iii. 11, 12.

Υἱὲ μὴ ὀλιγώρει παιδείας κυρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος. ὃν γὰρ ἀγαπᾷ κύριος ἐλέγχει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.

Heb. xii. 5, 6.

[[Διαλέγεται.]] Υἱέ μου, μὴ ὀλιγώρει παιδείας κυρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος. ὃν γὰρ ἀγαπᾷ κύριος παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.

(234.) Ex. xix. 12, 13.

Πᾶς ὁ ᾧ ψάμενος τοῦ ὄρους θανάτῳ τελευτήσῃ.—Ἐν γὰρ λίθοις λιθοβοληθήσεται, ἢ βολίδι κατατοξευθήσεται· εἰὰν τέ κτήνος εἰὰν τε ἄνθρωπος, οὐ ζήσεται.

Heb. xii. 20.

[[Τὸ διαστελλόμενον.]] Καὶ θηρίον θίγῃ τοῦ ὄρους, λιθοβοληθήσεται.

(235.) Deut. ix. 19.

Καὶ ἔκφοβος εἰμι διὰ τὸν θυμὸν καὶ τὴν ὀργήν.

Heb. xii. 21.

[[Μωσῆς εἶπεν]] Ἐκφοβός εἰμι καὶ ἔντρομος.

EXPLANATORY REMARKS.

Heb. x. 37, 38.—This citation differs considerably from the Hebrew. It is taken from the Greek, with some alterations. The apostle has changed the order of the last two clauses, and put μου after δίκαιος instead of πίστεως. The Seventy seem to have read יְהוֹנָתָן instead of יְהוֹנָתָן. There is, however, no opposition between the Hebrew and the Greek as they stand at present.

Hab. ii. 3, 4.

כִּי-בֹא יָבֹא לֹא יֵאָחֵר׃ הִנֵּה
עֹפֶלָה לֹא-יִשְׁרָה נַפְשׁוֹ בּוֹ
וְצַדִּיק בְּאַמוּנָתוֹ יֵחִי׃

Gen. xlvii. 31.

וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל-רֹאשׁ
הַמֶּטֶה׃

Prov. iii. 11, 12.

מוֹסֵר יְהוָה בְּנֵי אֵל-תִּמְאָס
וְאֵל-תִּקְוָךְ בְּתוֹכָחָתוֹ׃
כִּי אֶת אֲשֶׁר-יֶאֱהָב יְהוָה
יֹכִיחַ וְכָאֵב אֶת-בְּנוֹ יִרְצֶה׃

Ex. xix. 12, 13.

כָּל-הַנִּגַּע בְּהָר מוֹת יָמוֹת׃
כִּי-סָקוֹל יִסְקַל אוֹ-יָרֵה יִיָּרֶה
אִם-בְּהֶחֱמָה אִם-אִישׁ לֹא
יֵחִי׃

Deut. ix. 19.

כִּי יִגְרַתִּי מִפְּנֵי הָאָף וְהַחֲמָה
אֲשֶׁר קִצַּף יְהוָה׃

Hab. ii. 3, 4.

Because it will surely come, it will not tarry. Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith.

Gen. xlvii. 31.

And Israel bowed himself upon the bed's head.

Prov. iii. 11, 12.

My son, despise not the chastening of the Lord; neither be weary of his correction. For whom the Lord loveth he correcteth, even as a father the son *in whom* he delighteth.

Ex. xix. 12, 13.

Whosoever toucheth the mount shall be surely put to death. There shall not an hand touch it, but he shall surely be stoned or shot through; whether *it be* beast or man, it shall not live.

Deut. ix. 19.

For I was afraid of the anger and hot displeasure wherewith the Lord was wroth.

EXPLANATORY REMARKS.

Heb. xi. 21.—This is exactly from the Seventy. The Hebrew should therefore be pointed, מִטָּה, not מֵטָה.

Heb. xii. 5, 6.—According to the Greek, with a slight alteration. The apostle puts παιδεύει for ἐλέγχει.

Heb. xii. 20.—This accords neither with the Hebrew nor the Greek. The sense is given in a very abridged form.

Heb. xii. 21.—This citation does not follow the Hebrew or the Greek. It is abbreviated from the original.

(236.) Hag. ii. 6.

Ἔτι ἅπαξ ἐγὼ σείσω τὸν
οὐρανὸν καὶ τὴν γῆν.

Heb. xii. 26.

[[Λέγων]] Ἔτι ἅπαξ, ἐγὼ
σειῶ οὐ μόνον τὴν γῆν, ἀλλὰ
καὶ τὸν οὐρανόν.

(237.) Deut. xxxi. 8; (Josh. i. 5.)

Οὐκ ἀνήσει σε, οὐδὲ μή σε
ἐγκαταλίπη·

Heb. xiii. 5.

[[Αὐτὸς γὰρ εἶρηκεν]] Οὐ
μή σε ἀνῶ οὐδ' οὐ μή σε ἐγκα-
ταλίπω·

(238.) Ps. cxvii. 6.

Κύριος ἐμοὶ βοηθὸς, καὶ οὐ
φοβηθήσομαι τί ποιήσει μοι
ἄνθρωπος.

Heb. xiii. 6.

Κύριος ἐμοὶ βοηθὸς, καὶ οὐ
φοβηθήσομαι· τί ποιήσει μοι
ἄνθρωπος;

(239.) Lev. xix. 18.

Καὶ ἀγαπήσεις τὸν πλησίον
σου ὡς σεαυτόν.

James ii. 8.

Ἀγαπήσεις τὸν πλησίον σου
ὡς σεαυτόν.

(240.) Ex. xx. 13, 15.

Οὐ μοιχεύσεις.—Οὐ φονεύ-
σεις.

James ii. 11.

[[Ὁ γὰρ εἰπὼν]] Μὴ μοι-
χεύσης, [[εἶπεν καί·]] Μὴ φο-
νεύσης.

(241.) Gen. xv. 6.

Καὶ ἐπίστευσεν Ἀβραμ τῷ
θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δι-
καιосύνην.

James ii. 23.

[[Ἐπληρώθη ἡ γραφὴ ἡ λέ-
γουσα·]] Ἐπίστευσεν δὲ Ἀ-
βραὰμ τῷ θεῷ, καὶ ἐλογίσθη
αὐτῷ εἰς δικαιοσύνην.

(242.)

James iv. 5.

[[Ἡ γραφὴ λέγει]] Πρὸς
φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ
κατ'ῴκισεν ἐν ἡμῖν.

EXPLANATORY REMARKS.

Heb. xii. 26.—From the Seventy, with some variation.

Heb. xiii. 5.—This agrees more nearly with the Hebrew than the Greek. The deviation from the Septuagint is somewhat remarkable in this place, because the writer of the epistle seldom, if ever, employs the original. Even when the Septuagint departs from the Hebrew, the inspired writer follows it. It may be doubted if there be a single citation in the whole letter in which the original is closely cited in preference to the Greek.

Hag. ii. 6.

עוד אחת מעט היא ואני
מרעיש את השמים ואת
הארץ

Hag. ii. 6.

Yet once, it *is* a little while,
and I will shake the heavens,
and the earth.

Joshua i. 5. (Deut. xxxi. 8.)

לא ארפק ולא אעזבך:

Josh. i. 5; (Deut. xxxi. 8.)

I will not fail thee, nor for-
sake thee.

Ps. cxviii. 6.

יהיה לי לא אירא מה-
יעשה לי אדם:

Ps. cxviii. 6.

The Lord *is* on my side; I
will not fear: what can man do
unto me?

Lev. xix. 18.

ואהבת לרעך כמוך

Lev. xix. 18.

Thou shalt love thy neigh-
bour as thyself.

Ex. xx. 13, 14.

לא תרצח: לא תנאף:

Ex. xx. 13.

Thou shalt not kill.—Thou
shalt not commit adultery.

Gen. xv. 6.

והאמן ביהוה ויחשבה לו
צדקה:

Gen. xv. 6.

And he believed in the Lord;
and he counted it to him for
righteousness.

EXPLANATORY REMARKS.

Heb. xiii. 6.—Exactly according to the Seventy.

James ii. 8.—Do.

James ii. 11.—From the Hebrew rather than the Greek.

James ii. 23.—Exactly from the Seventy.

James iv. 5.—Many attempts have been made to identify this quotation with its original in the Old Testament. It has been compared with Gen. vi. 5, 11, with Numbers xi. 29, Ezekiel xxiii. 25, Proverbs xxi. 10, Canticles viii. 6, and Ecclesiastes

(243.) Prov. iii. 34.

Κύριος ὑπερηφάνοις ἀντι-
τάσσεται, ταπεινοῖς δὲ δίδωσι
χάριν.

James iv. 6.

[[Λέγει·]] Ὁ θεὸς ὑπερηφά-
νοις ἀντιτάσσεται, ταπεινοῖς
δὲ δίδωσιν χάριν.

(244.) Lev. xi. 44.

Καὶ ἅγιοι ἔσεσθε, ὅτι ἅγιός
εἰμι ἐγὼ κύριος ὁ θεὸς ὑμῶν.

1 Pet. i, 16.

[[Γέγραπται·]] Ἄγιοι ἔσεσ-
θε, ὅτι ἐγὼ ἅγιος.

EXPLANATORY REMARKS.

iv. 4, all which have little or no similarity to it. Others think, that Gal. v. 17, 21 is referred to, but this is improbable. Wetstein supposes, that the allusion is to Wisdom vi. 11, 23, and other passages; and that *πνεῦμα* is the same as *σοφία*, making the sentiment to be, *the spirit of wisdom is desirable*. The introductory formula, however, is against this supposition. Semler and others think, that James quotes some apocryphal book. The right interpretation of the passage is by no means easy. We shall not examine the expositions of Semler, Heinsius, Pott, and others, but simply state that one which appears to be most accordant with the connexion, and agreeable to the *usus loquendi*. The apostle is speaking of *lust* as the cause of wars and murder, and addresses, in the fourth verse, spiritual adulterers and adulteresses, telling them, that such a fondness for the world as they exhibit, is opposed to the will of God. In the fifth verse, he adds, “or think you that the Scripture saith in vain, the spirit which dwells in us lusts to envy?” By *φθόνος* is here meant *covetousness*, — an excessive attachment to earthly things, producing envy towards all who have more than the covetous themselves. The writer then subjoins, “but it (the Scripture) gives a greater favour” in the promise, “God resisteth the proud, but giveth grace to the humble.” So far from the Scripture remonstrating in vain against covetousness, pride, and envy, without presenting any effectual means for their eradication, it contains a direct promise, in the believing reception of which, will be found grace superior to inward corruption, viz. that although God opposes the ambitious and haughty, he imparts grace to such as have no confidence in themselves, but place their whole happiness in God, without adulterously admitting any rival into their hearts: “God resisteth the proud, but giveth grace to the humble.” If, therefore, says the sacred writer, you be conscious of your inability to overcome such corrupt desires, and pray to God, he will give

Prov. iii. 34.

יֵלִין אִם-לְלֹצִים הוּא
וְלַעֲנָיִים יֵתֵן-חַן :

Prov. iii. 34.

Surely he scorneth the scorn-
ers : but he giveth grace unto
the lowly.

Lev. xi. 44.

וְהִיִּיתֶם קְדוֹשִׁים כִּי קְדוֹשׁ אֲנִי

Lev. xi. 44.

And ye shall be holy ; for I
am holy.

EXPLANATORY REMARKS.

you grace and strength to resist them. The seventh and eighth verses agree with this exposition. If it be correct, then the words in question are nothing but a paraphrastic application of the tenth commandment. The prohibition against covetousness evidently presupposes its existence. The only plausible objection urged against this interpretation is, that *πνεῦμα* is seldom or ever used in the New Testament to designate the seat of evil lusts and propensities in man ; and that if it denoted the human spirit, the proper word should have been *ψυχὴ* or *καρδία*. But *πνεῦμα* signifies *disposition, feeling, temper of mind*, which disposition may have a bad tendency. Comp. Robinson's Lex. s. v. 2 b. (γ.)

We prefer the division on which the above interpretation is founded to that adopted by Wetstein, Griesbach, and others, who read, “ Do ye think that the Scripture speaketh in vain ? Doth the spirit that dwelleth in us lust to envy ? ” Others join *πρὸς φθόνον* with *ἡ γρῶσα λέγει*, and render, the Scripture says *against* envy, &c.

The verb *ἐπιποθέω* denotes *intense longing* or *desire*, and, when followed by *πρὸς* with the accusative of a person or object, the direction of the desire *towards* the particular person or object specified. “ The spirit lusteth, or tends to envy.” The same construction is found in the Septuagint (Psalm xli. 2), *ἐπιποθεῖ ἡ ψυχὴ μου πρὸς σὲ ὁ θεός*, “ the tendency of my soul's vehement desire is towards thee.” Winer (Grammatik, p. 401), takes *πρὸς ὀργήν* adverbially, *invidiose*, comparing *πρὸς ὀργήν* in Soph. El. 372, as if the phrase were properly, *according to envy, according to wrath*, but although this is agreeable to Greek usage, we prefer the other method.

James iv. 6.—This is from the Seventy, with the single alteration of *κύριος* into *θεός*.

1 Peter i. 16.—Abridged from the Greek.

(245.) Is. xl. 6, &c.

Πᾶσα σὰρξ χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου. ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσε, τὸ δὲ ῥῆμα τοῦ θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα.

(246.) Is. xxviii. 16.

Ἴδού ἐγὼ ἐμβάλλω εἰς τὰ θεμέλια Σιών λίθον πολυτελῆ, ἐκλεκτὸν, ἀκρογωνιαίον, ἔντιμον, εἰς τὰ θεμέλια αὐτῆς, καὶ ὁ πιστεύων οὐ μὴ κατασχυνηθῇ.

(247.) Ps. cxvii. 22, 23.

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.

(248.) Ex. xix. 6.

Ὑμεῖς δὲ ἔσσεσθέ μοι βασιλεῖον ἱεράτευμα καὶ ἔθνος ἅγιον.

(249.) Is. liii. 9.

Ἀνομίαν οὐκ ἐποίησεν, οὐδὲ δόλον ἐν τῷ στόματι αὐτοῦ.

(250.) Is. liii. 5.

Τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν.

(251.) Ps. xxxiii. 13, &c.

Τίς ἐστὶν ἄνθρωπος ὁ θέλων ζῶν, ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθὰς; παῦσον τὴν γλῶσσάν

1 Pet. i. 24, 25.

Πᾶσα σὰρξ χόρτος, καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου. ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσεν· τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα.

1 Pet. ii. 6.

[[Περιέχει ἡ γραφὴ.]] Ἴδού τίθημι ἐν Σιών λίθον ἀκρογωνιαίον ἐκλεκτὸν ἔντιμον, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατασχυνηθῇ.

1 Pet. ii. 7.

Λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.

1 Pet. ii. 9.

Ὑμεῖς δὲ—βασιλεῖον ἱεράτευμα, ἔθνος ἅγιον.

1 Pet. ii. 22.

Ὁς ἀμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ.

1 Pet. ii. 24.

Οὗ τῷ μώλωπι αὐτοῦ ἰάθητε.

1 Pet. iii. 10.

Ὁ γὰρ θέλων ζῶν ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς παύσάτω τὴν γλῶσσαν ἀπὸ κακοῦ

EXPLANATORY REMARKS.

1 Peter i. 24, 25.—From the Seventy, with little alteration.

1 Peter ii. 6.—This is also from the Greek, though the words are not the same as those of that version. See Matt. xxi. 42.

1 Peter ii. 7.—According to the Seventy.

Is. xl. 6, &c.

כָּל־הַבֶּשֶׂר חֵצִיר וְכָל־חֶסֶד
בְּצִיץ הַשָּׂדֶה: יֵבֶשׁ חֵצִיר נָבֵל
צִיץ—וְדָבָר אֱלֹהֵינוּ יָקוֹם
לְעוֹלָם:

Is. xl. 6, &c.

All flesh *is* grass, and all the
goodliness thereof *is* as the
flower of the field. The grass
withereth, the flower fadeth:
but the word of our God shall
stand for ever.

Is. xxviii. 16.

הִנְנִי יֹסֵד בְּצִיּוֹן אֶבֶן
בְּחֹן פִּנֵּת יִקְרָת מוֹסֵד מוֹסֵד
הַמֵּאֲמִין לֹא יַחִישׁ:

Is. xxviii. 16.

Behold, I lay in Zion for a
foundation a stone, a tried stone,
a precious corner *stone*, a sure
foundation: he that believeth
shall not make haste.

Ps. cxviii. 22, 23.

אֶבֶן מֵאֲסוֹ הַבּוֹנִים הִיתָה
לְרֹאשׁ פִּנֵּה:

Ps. cxviii. 22, 23.

The stone *which* the builders
refused *is* become the head *stone*
of the corner.

Ex. xix. 6.

וְאַתֶּם תִּהְיוּ־לִי מְמֻלָּכֶת
כֹּהֲנִים וְגוֹי קָדוֹשׁ

Ex. xix. 6.

And ye shall be unto me a
kingdom of priests, and an holy
nation.

Is. liii. 9.

לֹא־חָמַס עָשָׂה וְלֹא מִרְמָה
בִּפְּיוֹ:

Is. liii. 9.

Because he had done no vio-
lence, neither *was any* deceit in
his mouth.

Is. liii. 5.

וּבְחִבְרָתוֹ נִרְפָּא־לָנוּ:

Is. liii. 5.

With his stripes we are healed.

Ps. xxxiv. 13, &c.

מִי־הָאִישׁ הֶחְפֵּץ חַיִּים אֲהֶב
יָמִים לִרְאוֹת טוֹב: נִצֹּר

Ps. xxxiv. 12, &c.

What man *is he that* desireth
life, *and* loveth *many* days, that
he may see good? Keep thy

EXPLANATORY REMARKS.

1 Peter ii. 9.—Abridged from the same source.

1 Peter ii. 22.—From the Seventy, with a slight change.

1 Peter ii. 24.—Do.

1 Peter iii. 10.—Altered from the Greek.

σου ἀπὸ κακοῦ, καὶ χεῖλη σου τοῦ μὴ λαλῆσαι δόλον· ἔκκλινον ἀπὸ κακοῦ, καὶ ποιήσον ἀγαθόν, ζήτησον εἰρήνην, καὶ δώξον αὐτήν. ὀφθαλμοὶ κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ κυρίου ἐπὶ ποιούντας κακά.

(252.) Is. viii. 12, 13.

Τὸν δὲ φόβον αὐτοῦ οὐ μὴ φοβηθῆτε οὐδὲ μὴ παραχθῆτε. κύριον αὐτὸν ἀγιάσατε.

(253.) Prov. x. 12.

Πάντας δὲ τοὺς μὴ φιλονεικοῦντας καλύπτει φιλία.

(254.) Prov. xxvi. 11.

Ὡς περ κύων ὅταν ἐπέλθῃ ἐπὶ τὸν ἑαυτοῦ ἔμετον·

(255.) Ps. ii. 9.

Ποιμανεῖς αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ὥς σκευὸς κεραμέως συντρίψεις αὐτούς.

καὶ χεῖλη τοῦ μὴ λαλῆσαι δόλον, ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν, ζητήσάτω εἰρήνην καὶ διωξάτω αὐτήν, ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπον δὲ κυρίου ἐπὶ ποιούντας κακά.

1 Pet. iii. 14, 15.

Τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ παραχθῆτε, κύριον δὲ τὸν χριστὸν ἀγιάσατε.

1 Pet. iv. 8.

[[Ὅτι·]] Ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν.

2 Pet. ii. 22.

[[Συμβέβηκεν αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας·]] κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καὶ ὡς λουσαμένη εἰς κύλισμα βορβόρου.

Rev. ii. 27.

[[Καί·]] Ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ὥς τὰ σκεύη τὰ κεραμικὰ συντρίβεται.

EXPLANATORY REMARKS.

1 Peter iii. 14, 15.—Altered from the Greek.

1 Peter iv. 8.—This is rather from the Hebrew than the Greek.

לְשׁוֹנְךָ מִרַּע וּשְׂפָתֶיךָ מִדִּבֶּר
מִרְמָה: סוּר מִרַּע וַעֲשֵׂה-טוֹב
בִּיקֹשׁ שָׁלוֹם וּרְדֵפְהוּ: עֵינֵי
יְהוָה אֶל-צַדִּיקִים וְאָזְנוֹ אֶל-
שׁוֹעֲתָם: פָּנֵי יְהוָה בַּעֲשֵׂי רָע

tongue from evil, and thy lips
from speaking guile. Depart
from evil, and do good; seek
peace, and pursue it. The eyes
of the Lord *are* upon the right-
eous, and his ears *are open* unto
their cry. The face of the Lord
is against them that do evil.

Is. viii. 12, 13.

וְאַתָּה-מוֹרְאוֹ לֹא-תִירָאוּ וְלֹא
תַעֲרִיצוּ: אֶת-יְהוָה צְבָאוֹת
אֹתוֹ תִקְדִּישׁוּ:

Is. viii. 12, 13.

Neither fear ye their fear, nor
be afraid. Sanctify the Lord of
hosts himself.

Prov. x. 12.

וְעַל כָּל-פְּשָׁעִים תִּכְסֶּה אֲהָבָה:

Prov. x. 12.

Love covereth all sins.

Prov. xxvi. 11.

כַּכֶּלֶב שָׁב עַל-קָאוֹ

Prov. xxvi. 11.

As a dog returneth to his vo-
mit; so a fool returneth to his
folly.

Ps. ii. 9.

תִּרְעֵם בְּשֵׁבֶט בְּרֹזֶל כָּכְלִי
יוֹצֵר תִּנְפֹּצִם:

Ps. ii. 9.

Thou shalt break them with
a rod of iron; thou shalt dash
them in pieces like a potter's
vessel.

EXPLANATORY REMARKS.

2 Peter ii. 22.—This agrees neither with the Hebrew nor the
Seventy, but gives the sense.

Rev. ii. 27.—From the Seventy, with a slight variation.

(a.) We shall now advert to the introductory formulas of the quotations given in the table. Their variety is sufficiently remarkable, and the question is natural, can any reason be assigned for their great diversity? Are we able to discover the cause or causes of such variety; or is it to be attributed to the mere caprice of the writers themselves? Did their own taste simply, or a desire to diversify their style, lead to the employment of these numerous formulas?

In order to prepare the way for an answer to such questions, we must attend to the actual usage of such prefatory terms. A comprehensive survey of them may perhaps lead to some general conclusion.

1st, It is to be observed, that they rarely contain a specific indication of the books or places of the Old Testament. The name of the writer is indeed sometimes given, but the book is seldom specified, and the section much seldomer. The obvious reason of this is, that the persons addressed in the New Testament writings were supposed to be familiar with the Jewish Scriptures, chiefly through the medium of the Alexandrine version. Besides, they had not the convenience of chapters and verses, their MSS. being written continuously. Yet they could hardly mistake a citation, or fail to assign it its appropriate position in the Old Testament. Their general acquaintance with Scripture removed or lessened the inconvenience of indefinite reference. In the few cases where the section is marked, some principal word is selected, and applied to designate the entire paragraph. Examples occur in Mark xii. 26 and Romans xi. 2. The Rabbin followed a similar practice.

2dly, From a bare consideration of the introductory formula, it is impossible to predict, as it were, the degree of verbal accuracy with which the words of the Old Testament will be stated. We find different formulas prefixed to the very same quotations, in the same words, in different books, as in Mark xv. 28; Luke xxii. 37; a circumstance sufficient to overthrow the notions of those who believe them to be infallible indices of the modes in which quotations are made. “Videndum est prius quâ allegandi formulâ utantur apostoli, ex quâ statim dignoscere licet, quare sequentia verba hoc, et non alio modo allegaverint, atque ad veterem Scripturam Hebræam plus minusve attenderint; sic alium sensum involvit illa allegandi formula Ἐξ ὧν; alium Γέγραπται,

&c.* Even the advocates of such rigid distinctions are compelled to admit, that different formulas are occasionally used synonymously.

3dly, The similarity between the formulas most frequently employed by the Rabbins and those of the New Testament, cannot fail to attract the notice of those who investigate the present subject. Surenhusius, in particular, has collected a multitude of Jewish phrases similar to the Scripture-formulas. But his object was only to shew, that if blame be attached to the New Testament writers for their methods of quotation, it must equally belong to the Talmudical doctors. Desiring to refute the cavils of the Jews against Christianity, he has produced a book which exhibits the *argumentum ad hominem*, rather than a philosophical investigation of the subject. It may be true, that the inspired penmen employ formulas similar to those found in Rabbinical writings, and yet be incorrect to affirm, that the former expressly imitated the latter. The extent of the resemblance between both will be best seen from the following parallel view.

NEW TESTAMENT.

RABBINICAL.

καθὼς γέγραπται, οὕτω γέ-
γραπται, γέγραπται, γε-
γραμμένον ἐστὶ, κατὰ τὸ
γεγραμμένον.

καθὼς εἴρηται, κατὰ τὸ εἴρη-
μένον.

ἐρρέθη.

ἐρρέθη τοῖς ἀρχαίοις.

λέγει ἡ γραφή, εἶπε ἡ γραφή.

τί γὰρ λέγει ἡ γραφή; τί οὖν
ἐστὶ τὸ γεγραμμένον; πῶς
γέγραπται; οὐκ ἐστὶ γε-
γραμμένον;

διὸ λέγει.

διότι περιέχει ἐν τῇ γραφῇ.

כדכתיב, דכתיב, וכתיב.

שנאמר.

איתמר.

{ זקנים (ראשונים) אמרו,
קדמאין אמרו, &c.

אמר קרא, or אמר הכתוב.

{ מאי דכתיב, &c.

מעלה עליו הכתוב.

מקרא מסייעו, or הכתיב.

* Surenhusius, Præf. ad Βίβλος Καταλλαγῆς. Amstel. 4to. 1713.

NEW TESTAMENT.

βλέπετε τὸ εἰρηνένον.

πῶς ἀναγινώσκεις;

προϊδοῦσα δὲ ἡ γραφή.

καὶ πάλιν λέγει, καὶ πάλιν,
πάλιν γέγραπται, καὶ ἐν
τούτῳ πάλιν, καὶ ἐν ἑτέρῳ
λέγει, καὶ πάλιν ἑτέρα γρα-
φή λέγει.

ὁ λόγος γεγραμμένος ἐν τῷ
νόμῳ αὐτῶν.

ὁ νόμος ἔλεγεν.

αὐτὸς γὰρ Δαβὶδ εἶπεν.

ἵνα πληρωθῇ ἡ γραφή, or τὸ
ῥηθὲν διὰ τοῦ προφήτου.

ἐπληρώθη ἡ γραφή.

RABBINICAL.

ראה מה כתיב.

מאי קראת.

מה ראה הכתוב, &c.

כתיב הכא וכתיב, כתיב יוכתיב
שנאמר יוכתיב בתריה, התם,
אומר ועוד, &c.

כתוב בתורה, or דבר תורה.

התורה אמרה.

כן אמר דוד.

לקיים מה שנאמר.

זה קיים מה שכתוב.

It is impossible for any unprejudiced reader to observe the coincidence between the New Testament and Rabbinical formulas just given,* without believing that the one class was influenced and modified by the other. When we recollect that the writers were Jews, and that their modes of conception and speech were essentially Jewish, we are led to expect in their compositions a large assimilation to current phraseology. Inspiration did not work in them such a change as to alter the constitution of their minds; nor did it eradicate the habits of thought which country and circumstances combined to produce. It preserved them from error, and turned their ideas into new channels; but it did not alter the essential character of their intellectual temperament. Even after they became the followers of Christ, many of their former peculiarities still adhered to them. Having been enlightened by the Holy Spirit to record the history and doctrine of Jesus, they were not required to divest themselves of established and blameless usages in which they had grown up. We believe, then, that there is an obvious conformity in the formulas of quotation employed by the New Testament writers, to such as the

* Many other examples are given by Surenhusius, pp. 1-36; and by Döpke, pp. 60-69.

Rabbins used in their citations, except where the latter gave an erroneous interpretation of the Old Testament different from that which the Holy Spirit intended.

4thly, In surveying the introductory formulas, the following characteristic peculiarities are observable in each book :—

In quoting Messianic passages, Matthew has the formula, ἵνα πληρωθῇ τὸ ἐκθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου, i. 23 ; ii. 15. This form is abbreviated in ii. 17 ; iii. 3 ; iv. 14 ; viii. 17 ; xii. 17 ; xiii. 14, 35 ; xxi. 4 ; xxvi. 56 ; xxvii. 9. The formula τοῦτο δὲ ὅλον γέγονεν ἵνα, κ. τ. λ. (i. 22 ; xxi. 4 ; xxvi. 56), is worthy of attention, as it does not occur elsewhere in the New Testament. In addition to these introductory phrases, we find γέγραπται, or a similar term, employed by St. Matthew.

In Mark, the customary formula is γέγραπται, ὡς γέγραπται, or some parallel expression.

Luke has almost always γέγραπται, ἣν γεγραμμένον, or γράφω joined to other words.

In John, the customary formula is γεγραμμένον, καθὼς ἐστὶ γεγραμμένον, or words similar to these.

In the Acts of the Apostles, all the introductory clauses differ from one another. No two are alike.

In the epistle to the Romans, καθὼς γέγραπται occurs much oftener than any other preface, so that it may be regarded as the characteristic formula. The chief departures from it are in the ninth, tenth, and eleventh chapters, which primarily refer to the Jews, and where there are such expressions as, Ἡσαΐας λέγει, Μωυσῆς λέγει, &c.

The two letters to the Corinthians have, as their usual formula, καθὼς γέγραπται, γέγραπται, &c. There are but three instances in which the verb γράφω is not employed, viz. 2 Cor. vi. 2 ; vi. 16 ; vi. 17, 18.

In the epistle to the Galatians, γέγραπται γὰρ is the ordinary prefix.

The epistle to the Ephesians has only three citations, two of which are prefaced with διὸ λέγει.

The epistle to Timothy has only two quotations, one of which has a preface.

The letter to the Hebrews contains numerous passages from the Old Testament. The formulas are generally such as λέγει, μαρτυρεῖ, εἶρηκε, φησί. Γράφω is never used. The manner of citation here, is very usual in Philo.

The epistle of James has only five quotations, three of which are introduced by the verb λέγω, another by ὁ εἰπών.

Peter's manner is to have no formula. From this he departs only in three instances, in one of which he has γέγραπται, in another, περιέχει ἐν τῇ γραφῇ or rather, as Lachmann reads, περιέχει ἡ γραφή.

5thly, We are now prepared to assign several reasons for so great diversity.

5 (a) The circumstances of the persons to whom the gospels or epistles were originally addressed, may serve to account for a particular formula. This will appear from a comparison of the same passage, as cited from the Old Testament in various places, and introduced by different formulas. Thus Matthew xxii. 43 ; Mark xii. 36 ; Luke xx. 42, 43. As the first wrote to Jewish rather than Gentile converts, he simply mentions the Old Testament writer, presuming that his readers were familiar with the inspired records of their own nation. Mark, having Gentile or Roman converts prominently in view, but not to the exclusion of Jews, is more explicit ; " for David himself said by the Holy Ghost." All whom he addressed might not have admitted David's authority, from ignorance of the divine source whence his inspirations came. Luke, again, is more minute, because he designed his gospel almost wholly for Gentile converts, who were less acquainted with the Jewish Scriptures. He specifies, therefore, not only the writer, but the book ; " and David himself saith *in the book of Psalms*."

The same truth is verified and confirmed by Matthew xxii. 24 ; Mark xii. 19 ; Luke xx. 28. The phraseology of Matthew in the formula Μωυσῆς εἶπεν, was perfectly intelligible to the Jews ; whereas that of Mark and Luke was more suited to Gentile conceptions. The former frequently refers to what " Moses said,"* while Luke speaks more of what is " written," or what is " written in the book."† Compare also Matthew iii. 3 ; Mark i. 2, 3 ; Luke iii. 4, &c.

Thus the attainments of the persons, to whom in the first instance the various parts of the New Testament were directed, influenced the nature and form of the prefixes under consideration.

* " Matthew, writing to a people well versed in it (the Old Testament), introduces the words of it as *spoken*, often when Christ alleges it, but always when he does it himself. Of which there are a dozen instances." Discourses on the Four Gospels, by Thomas Townson, D. D., 4th edition, 8vo, 1831, Dublin, pp. 95-6.

† " Thus St. Luke signifies to the unlearned Gentile, that the law of Moses is the written law of God." Do. p. 96.

When the gospels or epistles were addressed to those who were familiar with the Hebrew Scriptures, or in other words to Hebrew Christians, the formula "God says," or "says by the prophet," or "it is said," was generally adopted; while to heathen converts, another introduction was better suited, and was therefore applied, viz. "it is written." Had the instances in which these phrases are appended to cited passages been intermingled; had they been nearly equal in number in the same epistle, or in writings addressed to churches composed of individuals similarly educated, we might have hesitated to insist on such a distinction; but when the distinction is uniformly observed, according to the circumstances of the people originally addressed, we are justified in looking out for the reason of so marked a change. Nor is it difficult to discover it in the degree of acquaintance with the Old Testament possessed by the communities or individuals to whom separate portions of the New Testament were sent. Hebrew Christians were reminded of the authority attaching to the words cited, by the expression "God says," or "speaks so and so;" while heathen converts were referred to certain written documents where they might find the passages adduced. They were taught to believe in the existence of inspired records once given to the chosen people of God, and were naturally prompted to peruse them. It must indeed be admitted, that there are exceptions to this general rule; but they do not invalidate its truth. Those who are solicitous for the establishment of its universality, may endeavour to find particular reasons even for the exceptions; but our belief is, that in a few instances different formulas are used synonymously, as, for example, in Romans iv. 3, compared with James ii. 23. The propriety of the usual formula of quotation in the epistle to the Hebrews will be obvious from the preceding remarks. They to whom it was addressed were Hebrews, and accustomed to the use of the term *said* prefixed to a quotation; just as Matthew, who wrote chiefly but not solely for Jewish converts, has ordinarily *said* or *spoke* for the same reason. The epistle of James also, addressed to the twelve tribes scattered abroad, has *saith*. On the other hand, the epistles to the Romans, Galatians, and Corinthians, are characterised by the prefix, *it is written*. The converts belonging to the churches of Rome, Galatia, and Corinth, were less acquainted with the Old Testament, and consequently liable to be misled by Judaising and false teachers. In referring them to the Old Testament the apostle thought it

right to employ the word *γράφω*. The epistle to the Ephesians may appear to some to militate against the idea that the apostle Paul generally employed the verb *λέγω* in writing to the Jews. But the main circumstance is, that *the individuals addressed were acquainted with the Old Testament*, rather than the mere fact of their being Jews by birth. If they were instructed in the Jewish Scriptures, it was sufficient to refer to God as *saying* such and such things, or to the Scripture (*i. e.* the author of it) as speaking after a certain manner.*

5 (b) Another cause by which the form of these prefatory phrases was influenced, is to be sought in the purposes for which citations were introduced. We have seen, that the educational circumstances of those to whom the various portions of the New Testament were primarily addressed, produced a diversity in formulas. But we should not forget at the same time, the design with which different passages from the Old Testament were adduced. If a writer meant to shew the fulfilment of a prophecy, we expect some such preface as, *ἵνα πληρωθῇ τὸ ῥηθὲν κ. τ. λ., τότε ἐπληρώθη τὸ ῥηθὲν, ὅπως πληρωθῇ κ. τ. λ.* These and similar phrases, of which the verb *πληρώω* is the essential element, are chiefly found in Matthew's gospel.

If a New Testament writer intended to derive support from the Jewish Scriptures in favour of some position or argument advanced, he would obviously employ a different formula from that which has just been mentioned. He would use *γράφω, εἶπον, λέγω*, with certain accompanying terms. He would probably prefer, unless other circumstances interposed to prevent it, *ὡς γέγραπται*, or *καθὼς ἐστὶ γεγραμμένον*, which are usually prefixed to passages quoted in the precise words of the original, or but slightly altered. Thus in the temptation of our Saviour as recorded by St. Mat-

* "St. Paul has one mode of citing the Old Testament to the Hebrews, and another to the churches of which the Gentiles were members; in the former case he agrees with St. Matthew, in the latter with St. Mark and St. Luke. And in this respect, there is so much uniformity of the apostle and two evangelists, that we may justly conclude, it was not accidental, but designed by him and them, for the same purpose of suiting their style to the small measure of Scriptural knowledge which they might well suppose many of their readers to possess. By which means the unlearned or new-converted Gentiles were instructed, that what was offered to them as the Word of God 'which came in old time,' was to be found in the books of Scripture; and, if Judaizers crept in and perplexed them with doctrines of an oral or traditional law, were furnished with this reply to such teachers: when the apostles and evangelists, who have been our more immediate guides, propose to us any part of the Mosaic economy, they allege only what is *written*, and what they carefully inform us to be so." Townson on the Gospels, pp. 98, 99.

thew, various portions of the Old Testament, introduced into the dialogue between the Lord and Satan, are prefaced by *γέγραπται*.

An introduction is usually wanting before a passage inserted a second time. So Hebrews iii. 15. It is also absent when a number of texts follow in immediate succession, as in Romans iii. 10-18.

(b.) We have now to consider the degree of accuracy with which quotations adhere to their originals.

This topic has afforded a fertile argument to the Jews who attempt to magnify the disagreement between citations and the Old Testament originals, with the view of invalidating the authority of the New Testament. They have represented the apostles and evangelists as falsifying the Jewish records, by perverting them from their original meaning. Nothing has afforded more scope to their hostility against Christianity. This is the great bulwark from which they have discharged their arrows in imagined security against the divine origin of our holy religion. Accordingly, many able writers, solicitous for the high evidence of the New Testament, have undertaken to refute their objections by shewing, that quotations are always made correctly, — that neither has the meaning of the Old Testament been perverted, nor its original design falsified. Infidels too have joined with the Jews, in opposing Christianity on the same ground. Contented to borrow their weapons, they have endeavoured to disparage the New Testament, as though it were fabulous, or at least contradictory to that dispensation of which it is a fuller and more perfect development. Learning and ingenuity have not been wanting to shake the foundations of our most holy faith by the variations of the New Testament from the Old. But there is abundant reason to believe, that the discrepancies alleged to exist have been much exaggerated. Instead of being impartially considered, they have been studied in the light of prejudice for polemic purposes. Viewed through the medium of strong prepossessions, they have not been seen aright.

Several circumstances should be taken into account by such as propose to investigate the measure of agreement existing between quotations and their originals.

b (1.) The probable variations between the ancient and modern texts of the Hebrew and Septuagint must not be forgotten. It was an unavoidable circumstance that errors should gradually creep into both. We know that the Septuagint has not come

down to us in a pure state. MSS. of it differ among themselves. The discrepancies of the two leading codices, the Alexandrine and Vatican, are frequently important. In the days of the early fathers, some readings existed which cannot be discovered now. This fact is apparent from the writings of Justin Martyr, in which many citations from it occur.* It is therefore a duty to consult different MSS. of the Septuagint version, that we may be in a condition to judge impartially respecting the agreement of quotations in the New Testament with this ancient work. It is not sufficient to look at one copy; and, if a material discrepancy exist between the citation and its original source, to conclude hastily, that the New Testament writer has erred. And should all the codices of the Septuagint hitherto collated fail to exhibit the same words as an inspired apostle, or the like sense in other phraseology, we should be slow to infer that the fault lies with the latter. His copy of the Alexandrine version may, for aught we know, have coincided with the form of a quotation as it is given. We are happy to refer here to the edition begun by Holmes, and completed by Parsons, with its important text and copious materials, as furnishing very valuable assistance in this comparison. It shews, at least, that some quotations are not so unlike their originals as inconsiderate reasoners are prone to imagine.

Similar remarks apply to the Hebrew text, with this limitation, that it has not suffered so many changes as that of the Seventy.

Besides, we should not forget to attend to the text of the cited passage itself in the New Testament. Here also different codices should be examined. It is not proper to rest absolutely on the Elzevir text, or that of any one edition, but to consult different texts of the same passage. The collections of various readings by Wetstein, Griesbach, Matthæi, and Scholz, are in this respect of great service. When, therefore, a quotation is compared with its original source, whether the Seventy or the Hebrew, the text of the former, no less than those of the latter, cannot be neglected by the true interpreter. And if an irreconcilable difference between a citation and its original be found to exist — if no verbal or substantial agreement between them be discovered, might it not be well to remember, that we do not possess all the MSS. of the New Testament, Septuagint, and Hebrew? Might it not be well patiently to wait, and to pray for farther illumination?

* The reader is referred on this topic to an able note (E) by Mr. Norton, in his "Evidences of the Genuineness of the Gospels." Vol. i. pp. 207-232, 8vo, Boston, 1837.

We shall exemplify these remarks by an examination of Matthew xi. 10; Mark i. 2; and Luke vii. 27, quoted from Malachi iii. 1.

The present Hebrew and Septuagint are here conformable to each other, while they differ from the evangelists. Some have therefore concluded, that the Hebrew was early corrupted, and the Greek adjusted to it. So Drs. Randolph and H. Owen. There is no good ground for believing, that the text of the Hebrew or that of the Greek was ever different from what it is now. And although there are various readings of the passage in the gospels, yet the common form of it is indubitably correct. How shall we then reconcile the corresponding phrases, *before thee*, in the gospels, and *before my face* in the Hebrew and the Greek version. Is it not probable, that לפני was once לפניך, and προσώπου μου in the Seventy, προσώπου σου? We think not. The messenger referred to is John the Baptist. In Malachi, God declares to the Jews, “he shall prepare the way before me,” or in other words, “before the Messiah acting in my name,” as it is written in Exodus xxiii. 21. In the New Testament, Jehovah, speaking to the Messiah, declares, he “shall prepare the way before thee.” Thus the two expressions are not inconsistent. They amount in meaning to the same thing.

The following are the cited passages in which the Hebrew has been considered corrupt.

Isaiah lxiv. 4, quoted in 1 Cor. ii. 9.

“For since the beginning of the world men have not heard nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.” (Isaiah lxiv. 4.)

“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” (1 Cor. ii. 9.)

The words of the apostle in this place agree neither with the Hebrew nor the Septuagint, nor any ancient version at present known. It is difficult to make sense of the Hebrew, as it stands in the Masoretic text; but in the New Testament, the sense is plain and agreeable to the connexion. Bishop Lowth renders the passage in Isaiah thus:—

“For never have men heard nor perceived by the ear, nor hath eye seen a God beside thee, who doeth such things for those that trust in him.”

In a note he says, "The citation is so very different both from the Hebrew text and the version of the Seventy, that it seems very difficult, if not impossible, to reconcile them by any literal emendation, without going beyond the bounds of temperate criticism. One clause, 'neither hath it entered into the heart of man' (which, by the way, is a phrase purely Hebrew, and should seem to belong to the prophet) is wholly left out; and another is repeated without force or propriety, viz. 'nor perceived by the ear,' after, 'never have heard;' and the sense and expression of the apostle is far preferable to that of the Hebrew text. Under these difficulties, I am at a loss what to do better, than to offer to the reader this perhaps disagreeable alternative, either to consider the Hebrew text and Seventy in this place as wilfully disguised and corrupted by the Jews; of which practice, in regard to other quotations in the New Testament from the Old, they lie under strong suspicions; or to look upon St. Paul's quotation as not made from Isaiah, but from one or other of the two apocryphal books entitled the *Ascension of Isaiah* and the *Apocalypse of Elias*, in both of which this passage was found; and the apostle is by some supposed in other places to have quoted such apocryphal writings. As the first of these conclusions will perhaps not easily be admitted by many, so I must fairly warn my readers, that the second is treated by Jerome as little better than heresy."*

For the elucidation of this passage, we observe, that the apostle has made a transposition of words. עֵין לֹא-רָאָתָה, which stand in the middle of the original, are put in their corresponding Greek

* In ancient times, Origen, Theodoret, the Greek chronicler Syncellus, and Zacharias bishop of Chrysopolis, thought that the passage was taken from an apocryphal writing of Elias. *The Ascension of Isaiah* has been published in the Ethiopic language, with a Latin and English translation by Dr. Laurence (Oxford, 1819, 8vo.) The part of this apocryphal writing, supposed to be referred to by the apostle, is in chapter viii. Nos. 11 and 12, p. 122: "Wherefore I say unto thee, Isaiah; because into thy mortal body that which is human must return, that which has neither perceived, nor ascended, nor understood the things which thou hast understood. That which thou shalt be, thou shalt behold, for thou shalt participate in the lot of the Lord," &c. It may be questioned whether the work existed so early as the time of the apostle. Dr. Laurence, after an examination of its antiquity, both from internal and external evidences, concludes, that it was written after June 9th, A. D. 68, and before the close of A. D. 69 (see page 158), whereas, according to De Wette, the first epistle to the Corinthians was written late in the year 58, or in 59. Schott and Schrader refer it to A. D. 56. Besides, the passage in Isaiah was in common use among the Rabbins to denote the happiness of the pious (Sanhedrin, fol. 99, col. 1: Shabbath, fol. 63, col. 1. Midr. Esther, fol. 102, col. 2;) and it is therefore most natural to consider the words of the apostle as a free quotation from it.

at the commencement of the quotation, viz. ἃ ὑπεραγαλλήσασθαι οὐκ εἴδεν. For לֹא מִעוֹלָם, the apostle has simply put the negative particle οὐκ, which expresses the sense, though ἀπ' αἰῶνος οὐκ would have been more literal. The Greek clause καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβηη has nothing corresponding to it in Hebrew, but was probably inserted for greater emphasis. On the contrary, for the Hebrew וּלְךָ, *beside thee*, there is nothing in the Greek. In Hebrew, the person is then changed from the second to the third, and we read יַעֲשֶׂה לְמַחְכֵּה-לּוֹ, i. e. *yet he will perform (such things) to him that waiteth for Him*. In the Greek, there is no sudden change of person, but the general sense is given, ὅσα ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν. *Waiting for Jehovah* implies or leads to *loving Him*, and the Hebrew תַּעֲשֶׂה, *to do*, signifies also *to prepare* or *arrange*. By this minute comparison of the two places, we find that the sense is substantially the same, though in the Greek it is much more obvious. There is no ground for supposing the Hebrew to be corrupt; neither is there manuscript evidence for such an opinion. The apostle quotes here, as in other cases, *the sense, not the letter*.

Zechariah xii. 10, and John xix. 37.

Instead of εἰς ὅν, the Hebrew here reads אֵל; but we have already shewn that the present reading of the Hebrew text is correct.

Isaiah xxviii. 16, and Romans ix. 33.

There is one word in the Hebrew which is supposed to have been different at the time the Septuagint version was made, viz. יָחִישׁ, rendered by καταίσχυσθῆναι, *to be ashamed*. According to some, it was once יָבִישׁ, from בֹּשׁ, *to be ashamed*. This conjecture is utterly groundless. The present Hebrew word bears the same sense as the one into which it has been rendered. Primarily, חָשׂ signifies *to hasten*, Arab. حاش, *to fly with trepidation*. The meaning of the passage is, “he that dwelleth in Christ shall be so confident of security, as not to be ashamed of the foundation on which he has built, nor to fly to another. In the time of need, neither shame, nor fear as to the stability of his hope, shall take possession of his mind.” The sense of both words is substantially the same.

Psalms xix. 4, and Romans x. 18.

For בְּנֵי, we find in the latter passage, and also in the Septuagint, ὁ φθγγιστός. Instead of בְּנֵי, many have thought that the

word was originally קוֹלָם, *their voice*. So Drs. Randolph and Döpke. The conjecture is superfluous. The Hebrew term denotes primarily a *line* or *chord*, the *chord of an instrument*, and by an easy transition, *sound*. Thus φθόγγος is a correct rendering of it.

Jeremiah xxxi. 31–34, and Hebrews viii. 9.

We have already seen, that there is no reason for supposing the Hebrew to be corrupt, as Mede, Capellus, and others have imagined. By translating the Hebrew clause וְאַנְכִי בָעֲלֹתִי בָם, *and I rejected them*, we obtain a meaning the same as that of the Septuagint, with this slight difference, that the former is stronger than ἡμέλησα. That such is the correct rendering of the clause in Jeremiah, is now admitted by the best interpreters, among others, by Gesenius and Stuart. No change has been made upon the Hebrew.

Hosea xiv. 3, quoted or rather alluded to in Hebrews xiii. 15. The words of the apostle here agree with the Septuagint. In the Hebrew we have “the calves of our lips;” in the New Testament and Seventy “the fruit of our lips.” Hence, the conjecture has been formed that the Seventy found the Hebrew different from what it now is—that it was פְּרִי, *fruit*, not פְּרִים. We hold this assumption to be perfectly gratuitous. *Calves of the lips* is a metaphorical expression denoting *sacrifices offered by the lips*, such as prayer and praise. This is equivalent to *fruit of the lips*. There is no difference between the meaning of the two expressions. Tholuck’s assertion, that the apostle followed in this case an erroneous translation given by the Seventy, is hasty.

Psalms xl. 7–9, and Hebrews x. 5–7.

The words of this quotation follow the Septuagint. The Hebrew is widely different, and therefore no small labour has been expended by critics and commentators in endeavouring to reconcile them. It must be freely admitted, that there is considerable difficulty connected with the matter. As the Septuagint accords with the Greek text of the New Testament, the apostle appears to have quoted from it, and applied it to his purpose. Either the Hebrew copy, from which the Greek version was taken, differed from our present copies, or the words are a loose paraphrase, not an exact translation. Some critics maintain, that the Septuagint reading was once a literal rendering of the Hebrew as now found in our Bibles, but that it was afterwards changed

and adapted to the text of the epistle to the Hebrews. This conjecture rests on no foundation. Others have indulged in various hypotheses relative to the original reading of the Hebrew text, which it would be unnecessary to detail. Among such hypotheses that of Dr. Kennicott is most ingenious. He supposes that the Hebrew text is corrupt in the word אָזְנַיִם, *ears*, which was originally two words, viz. אָז, *then*, and גִּוָּה, *a body*. The first syllable אָז is the same in both; and the latter, *i. e.* גִּוָּה, might have been mistaken for גִּוָּה, *a body*, *nun* being like *gimel*, *yod* like *vau*, and *he* like *mem final*. According to this conjecture, the Hebrew was, אָז גִּוָּה כְּרִיתָ לִי, translated by the Seventy, ὠμῶν δὲ κατακτετίσω μου. But we are inclined to believe, that the Hebrew text, as it now stands, is correct, because in all the MSS. collated by Kennicott and De Rossi, there is not a single variation. How then are we to interpret the phrase? The common opinion is, that it alludes to a custom among the Hebrews, mentioned in Exodus xxi. 6; Deut. xv. 17, viz. the custom of boring through with an awl the ear of a servant, who, at the expiration of six years' service, chose to continue with his master, and be subject to him for life. Hence the words are translated, "mine ears hast thou bored," and the phrase is explained, "thou hast made me thy servant for life," or, "I am willing to be always obedient to thee." To this mode of exposition, there are several objections which render it inadmissible. For, in the first place, the verb used in Exodus is not כָּרַח, as in the Psalm, but רָצַע, *i. e.* the Hebrew word applied in the Old Testament to the boring of the ear, is not כָּרַח, but רָצַע; and, secondly, only one ear was pierced, as appears from the passages of the Pentateuch, in which the rite is described. But in the Psalm, the dual number, denoting both ears, is employed. From these two considerations it follows, that there is no allusion to such a custom. Let us, therefore, examine the Hebrew. The verb כָּרַח signifies *to dig*, as it does also in the Chaldee and Arabic languages, כָּרָא and كَلَّ. It is applied to the digging of a well (Gen. xxvi. 25), and of a pit (Gen. l. 5); see Gesen. s. v. But there is another verb of the same radical letters, which means *to purchase* or *provide*.* The Seventy took the latter

* Dr. Lee thinks that it is the same verb which signifies *to dig* and *to purchase*; and accounts for the latter meaning by the laborious method of making bargains in Oriental countries. There is no philosophy in this connexion; and we prefer, with

rather than the former, because they have rendered it by *καταγγε-
τίσω*. *To open or uncover the ear* appears to have been a cus-
tomary expression among the Hebrews, to signify a revealing of
something to any one, including the idea of listening to the com-
munication, followed by prompt obedience. Gesenius compares
Isaiah l. 5 with the phrase in question. "The Lord God hath
opened mine ear, and I was not rebellious." In 1 Samuel xx. 2,
we also find, "Behold my father will do nothing either great
or small, but that he will shew it me;" or, as it is in the original,
but that he will uncover mine ear. Taking these as our guide,
the clause before us will mean, "thou hast made me obedient."
The sense is the same as that derived from the former method of
exposition, but the grounds on which they rest are different.
Stuart has well remarked, that nothing is dependent on the clause
in question, "a body hast thou prepared me"—no substantial
part of the argument is built on it—and there was therefore no
need of literal quotation, the phrase being rather *incidental* than
essential to the writer's purpose. The apostle's object in the
whole passage is to shew, that the ritual sacrifices were insuffi-
cient for spiritual purposes, and to establish the fact, that this
very thing is expressed in the Old Testament. In the 8th and
9th verses the argument is stated for which the quotation was
made. "Above when he said, sacrifice and offering and burnt-
offerings and offering for sin thou wouldest not, neither hadst
pleasure therein; which are offered by the law; then said he, Lo,
I come to do thy will, O God. He taketh away the first, that
he may establish the second." *Doing the will of God*, in the
ninth verse, is contrasted with *the sacrifices under the law*; and
the clause, "a body hast thou prepared me," mentions inciden-
tally the manner in which the will of God was done, viz. by
offering up the Saviour's body unto death. Obedience to the
will of God is opposed to the sacrifices of the Mosaic law. *The
manner of the obedience* is not insisted on, but the obedience
itself. It was not necessary to the writer's purpose to mention
in what the obedience consisted. But in the phrase "a body
hast thou prepared me," the attention is turned in passing to the
great sacrificial death of Jesus.

Amos ix. 11, 12, and Acts xv. 15, 16.

This passage is quoted by Luke from the Septuagint rather

Gesenius, to make two distinct verbs with the same radical letters. See Lee's Heb.
Lex. s. v.

than the Hebrew. Comparing, however, the citation with the original, we find one clause essentially different, viz. $\text{ῥῆμας ὃν ἐκζητῆ-
σασιν οἱ ματαλάγουσι τῶν ἀνεκζητῶσιν}$, for which the Masoretic text has, $\text{לִמְעַן יִרְשׁוּ אֶת־שְׂאִרֵּית אָדָם}$. The Septuagint and New Testament coincide. We are of opinion that the Hebrew has been altered in this place since the time of the Greek version, there being no evidence that the latter was changed in conformity with the Greek of Luke. The translators seem to have had in their copies יִרְשׁוּ not יִירְשׁוּ ; and אָדָם not אָדָם . For את they read אֹתִי , *me*, or perhaps אֹתִי , the *yod* being an abbreviation of יְהוָה . According to Mede, for את they read אֵל , and translated it by κύριος , as elsewhere. From the citation of the clause according to the Septuagint, infallible authority sanctions the Hebrew reading just stated. There is, therefore, no alternative but to suppose, that the Hebrew text, as it now stands, is corrupt. If it be objected that this is a gratuitous conjecture, we reply, that the New Testament is a sufficient warrant, even though no MS. hitherto collated should concur. We are exceedingly slow to adduce the charge of wilful corruption against the Jews, yet, in the present case, there is ground for suspecting that the alteration was made in favour of themselves, and against the Gentiles.

We have now to mention the passages in which the present reading of the Greek Testament has been considered incorrect.

Matthew xxvii. 9, 10, from Zechariah xi. 13.

This passage is cited as belonging to Jeremiah, though it does not appear in any part of his writings. According to Scholz, cod. 22 reads Ζαχαρίου , which is also in the margin of the Harclean Syriac. But there is too much reason to suspect, that this reading arose from the difficulty involved in the common text. In some MSS. and versions Ἰεζεμίου is wanting, though it is found in the majority of authorities, and appears to belong to the text. The best critical editions, as Griesbach's and Scholz's, do not exclude it. As for the dream of Rationalist interpreters respecting the evangelist quoting from memory, and making a mistake, we leave it to its advocates,—to Paulus, Griesbach, and Fritzsche, who thus deny the apostle's inspiration. Döpke supposes, that Matthew cited from an apocryphal addition to Jeremiah, of which some traces have been found in modern times. Beza conjectured, that the transcribers fell into a mistake by the

likeness of the abbreviations of each name. Some commentators, maintaining the truth of the received reading, inform us, that the Jews were accustomed to divide the Old Testament into three parts, the first of which was called *the Law*, as beginning with the law of Moses; the second *the Psalms*, as commencing with that book; and the third *Jeremiah*, as opening with his prophecies. This last portion included Zechariah, and therefore any quotation from it might be regarded as taken from Jeremiah. Jeremiah standing at the head of one division, gave its name to all the writings which that division embraced. This solution, which was proposed by Lightfoot, is unsatisfactory. Evidence is wanting to shew, that Jeremiah ever stood at the head of one division, in preference to Isaiah. What has been adduced from the Talmudic codex Bava Bathra, fol. 14, col. 2, is not sufficient to prove the point. Besides, the formula τὸ ῥηθὲν διὰ 'Ιερζεμίου τοῦ προφήτου λέγοντος, is *unsuitable*, if Lightfoot's solution be true.

We believe that the ninth, tenth, and eleventh chapters now put among the prophecies of Zechariah, were written by Jeremiah. The arguments in support of this opinion are in our view satisfactory.* There is no good reason for altering ἔδωκαν into ἔδωκα,

* The learned Mede was the first who ascribed chapters ix.-xiv. to an earlier prophet than Zechariah. He was followed by Hammond, Kidder, Whiston, and Newcome. So also Dr. Pye Smith. On the Continent, the idea was taken up by Flügge and very commonly adopted, that the portion in question is not authentic. So J. D. Michaelis, Bauer, Eichhorn, Corrodi, Augusti, Bertholdt, Forberg, Rosenmüller, Hitzig, Credner, and Knobel. These writers differ on minor points among themselves, a good number of them subdividing the portion into different compartments, and assigning them to different writers and times. Flügge makes so many as nine sections proceeding from various authors. The authenticity of the chapters has been defended by Carpzov, Beckhaus, Jahn, Hengstenberg, and Koester, particularly the last, whose arguments have wrought a change of opinion in De Wette. It would be out of place here to enter into the question. We shall merely state the heads of such arguments as appear convincing to us. We agree with those who divide the chapters in question and ascribe them to different writers. There is a marked distinction between chapters ix.-xi. and xii.-xiv., sufficient to refer them to separate times and authors. The grounds on which this opinion rests are ably given by Knobel (*Der Prophetismus der Hebräer vollständig dargestellt, zweiter Theil u. s. w.*, pp. 284-287.) At present we are concerned with the former portion, chapters ix.-xi.

1st, The strongest argument for ascribing ix.-xi. to another prophet than Zechariah is, that a passage in the eleventh chapter is expressly assigned by an inspired evangelist to Jeremiah. There is no reason for concluding, that the words actually quoted and none other, were written by the earlier prophet;—on the contrary, they must be taken along with the three chapters, all of which they refer by implication to Jeremiah. Let it be remembered, that, in the language of Mede, “there is no Scripture saith they are Zecharie’s, but there is Scripture saith they are Jeremie’s.” (*Works*, London 1672, fol. p. 786.)

which latter is contained in some MSS. and the two Syriac versions, and then supposing ἐλαβεν to be the first person singular, instead of the third plural.

Hebrews i. 12. This quotation, which is taken from the Septuagint, has been pronounced corrupt in a single word. Because the Hebrew reads תִּחַלְּתֵם “thou shalt change them,” it has been imagined, that ἐλίσσεις is altered from ἀλλάξεις. So Grotius, Randolph, and others. The few MSS., however, which read ἀλλάξεις, are as nothing, compared with the overwhelming evidence in favour of ἐλίσσεις. The sense of both words is evidently the same, and there is no necessity for supposing a corruption in the text. A garment is folded and laid aside when no longer fit for use. Another is then taken in its stead. The folding of it up is equivalent to the changing of it for another.

(b) 2. The degree of accuracy with which passages are quoted depends, in a good measure, on the persons addressed by the New

2dly, The contents of the portion before us do not suit Zechariah's time, or the nature of his commission. He was sent to encourage the people, who had returned from their captivity, to rebuild the temple and re-establish the worship of Jehovah. The eleventh chapter contains (it is said) a prediction of the destruction of Jerusalem by Titus, and of the slaying of its inhabitants. Was not such an announcement calculated to discourage? While the temple and city were just rising out of their ruins, it was scarcely accordant with the commission of Zechariah to foretell the destruction of both. Rather does the prediction suit an earlier period, in which desolation was brought upon the city and temple by Nebuchadnezzar. Besides, the prophecies against Damascus, Tyre, the Philistines, &c. are not appropriate to the circumstances in which Zechariah lived. No destruction which befel Damascus and the Philistines between Zechariah's time and the coming of our Saviour corresponds to the description. On the contrary, their overthrow by Nebuchadnezzar is more consonant with the scope of the prophecies (compare Jeremiah xlix. 23; xlvii. 2; and Ezekiel xxv. 15.) Of Tyre, though it had been lately destroyed by Nebuchadnezzar, if Zechariah be the author of these chapters, it is written chap. ix. ver. 3, “And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.” This language agrees with her state in the time of Jeremiah, before Nebuchadnezzar came against her. Other historical circumstances seem not to belong to Zechariah's age.

3dly, Such introductory notices as are found in chapters i. 1, 7; iv. 8; vi. 9; vii. 1, 8; viii. 1, 18, are wanting in the portion ix.-xi. The prefaces in the latter are quite different (see ix. 1; xi. 4), and Zechariah is not once named in them, as he is in the former.

Other arguments may be found in the work of Knobel already mentioned; and in Dr. Pye Smith's treatise “On the Principles of Interpretation as applied to the Prophecies of Holy Scripture,” note D, pp. 65, 6.

“As for these chapters being joined to the prophecies of Zachary, that proves no more they are his, than the like adjoyning of Agur's Proverbs to Solomon's proves they are therefore Solomon's; or that all the Psalms are David's because joyned in one volume with David's Psalms.” (Mede, p. 786.)

Testament writers. Thus were the evangelists and apostles influenced. It is generally believed, that Matthew wrote the gospel that bears his name principally for the use of the Jews, though he could not have meant it exclusively or solely for them. Mark, on the other hand, wrote his narrative with a view to the instruction of Gentiles as well as Jews. The design of Luke embraced chiefly the former. In conformity with this opinion respecting the purposes which the three evangelists had in view, we find the same passage of the Old Testament differently quoted.

Thus Matthew xix. 18, 19; Mark x. 19; Luke xviii. 20.

The clause "and thou shalt love thy neighbour as thyself," is only in Matthew. We do not concur with Origen's conjecture that it is spurious. On the contrary, there is a striking fitness in its insertion. The contracted notions of the Jewish people are proverbial. Priding themselves on the national privileges and favours they enjoyed as the chosen people of God, they despised and hated others. Hence our blessed Redeemer inculcated on them not merely the refraining from injury to their fellow men, but positive love and good-will. In Mark, there is a clause which Matthew and Luke want, viz. "defraud not." In other places of Mark's gospel there are additions to Matthew. He seems in the present instance to have annexed another precept, because those to whom he wrote were prone to fall into the vice it condemns. The Romans were addicted to the practice of injustice; and therefore the divine prohibition of it is adduced from Leviticus xix. 13.

In like manner in the different epistles, the same passage is quoted from the Old Testament in a different manner even by the same writer.

Ephes. vi. 1-3; Coloss. iii. 20.

As a motive to the performance of this precept the apostle sets before the Ephesians the promise annexed to its observance. They were well acquainted with the Mosaic law, for the apostle himself had instructed them. But in writing to the Colossians, he makes no reference to the law, whence it has been reasonably inferred, that they were not so well acquainted with the Old Testament as the Ephesian Christians.

Romans ix. 33; 1 Peter ii. 6.

These two passages present a general coincidence and also a diversity. Agreeably to the argument of the writer and the preceding words, the former text exhibits the character of the stone

laid in Zion in reference to such as seek salvation by works and not by faith. In the latter, the apostle Peter, addressing such as were built up a spiritual house, an holy priesthood, &c. &c., adduces those peculiar qualities of the stone laid in Zion which were adapted to the state of believers. Hence he styles Christ a chief corner-stone, elect, precious.

(b) 3. Not only did the character of the persons addressed exercise an influence on the degree of accuracy with which quotations adhere to their originals, but also the different objects the writers had in view. It is instructive to observe the manner in which the same writer cites the same passage, diversifying it according to the argument or illustration with which it had to be connected. If the design were to make a comment or criticism on the language of the original, the author's name was usually mentioned, or, at least, a specific reference was made to the work in which the passage was contained. In this case, too, the words were closely adhered to. But if the writer wished to introduce variety into a train of argument, he cited the original less exactly. Thus in Heb. iv. 7, taken from Psalm xcv. 7, 8, the name of the Old Testament author is specified, and the words exactly quoted, because the apostle's object was to prove, by express declarations of the Hebrew Scriptures, that the rest offered to believers is of a spiritual nature. Again, in Hebrews xii. 20, 21, neither the place is mentioned, nor the author, nor are any of the usual formulas employed, but the inspired writer, for the sake of fulness, gives the sense of the passages referred to in the Old Testament. Nothing essential depends upon the two verses thus cited; they form the foundation of no argument; they are rather parenthetical and incidental, than essential to the admonitory discourse of the apostle. There was therefore no need of literal quotation, nor of alluding with exactness to the writer or books in which they appear. So also in 2 Peter ii. 22, where a proverbial saying from the Scriptures is introduced into an illustration for the sake of variety, the meaning is given, without specification or express reference to the Hebrew Scriptures. As far indeed, as the introductory terms are concerned, the passage might have been foreign to Scripture.

Propositions of a general nature, or such as express abstract truths, are employed in different connexions, and incorporated into various trains of reasoning. On such, it is easy to perceive, that very little change can be made, although their application

is as variable as the connexion in which they occur. A slight verbal alteration may be made to adapt them to the writer's purpose in a particular locality; yet their adjustment to it depends more on the mode in which they are introduced, than on the only change which they can fairly allow. Thus Habakkuk ii. 4 is cited three times, and always incorporated in a different train of argument. Yet it is quoted in the same manner; and the sole alteration made on the text of the Greek version whence it is derived, is the omission of the pronoun *μου*.

In quoting passages to shew the fulfilment of prophecy respecting our Saviour, it was not requisite to adhere verbatim to the Old Testament. It was sufficient to represent the meaning fairly and fully. In such cases, the apostles did not reckon it essential to abide by the very words of the original, knowing that the application of Messianic passages to New Testament times was apparent to unbiased minds, and needed not to be bolstered up by minute circumstances. Hence some latitude is taken, although the true meaning is always presented, and the Greek version forsaken where it is incorrect. Even the books and authors are ordinarily omitted, and such a thing is said to have been *spoken of the Lord by the prophet, &c. &c.**

In order still farther to exemplify the influence which the different purposes of the writers had upon their manner of quotation, we may refer to John viii. 17, and Matthew xviii. 16, both taken from Deuteronomy xix. 15. The words were uttered by our Sa-

* In Matthew's gospel, ii. 23, where the fulfilment of a prediction is noticed and introduced by the words "That it might be fulfilled which was spoken by the prophets," no corresponding passage has been found in the Old Testament. The plural *διὰ τῶν προφητῶν* shews that one place cannot be meant. The evangelist alludes to the prophets generally, or at least a definite number of them, else he would scarcely have employed the article before *προφητῶν*. The contempt attaching to Nazareth, Nazarene being another name for a *despised one*, is what justifies the propriety of the quotation. Jesus dwelt in Nazareth, a mean place belonging to Galilee; he incurred all the reproach affixed to a habitation proverbially despised; and by so doing fulfilled those declarations of the prophets which marked him out as one despised of men. Hence the evangelist had in view such passages as Psalm xxii. and Isaiah liii. The same explanation is given by Paulus, Kuinoel, Bretschneider, and Olshausen. Those who wish to see other interpretations, may consult De Wette on the text. Mr. Alexander (Connexion and Harmony of the Old and New Testaments, pp. 487-8) has a novel mode of accounting for this and another citation. Resting, it would seem, on the expression of Matthew *τὸ ῥηθῆναι*, he thinks that the evangelist had none of the *written* prophecies in his eye, but *traditionary* prophecies alone. We greatly doubt the correctness of this solution. *Τὸ ῥηθῆναι* as employed in other cases alludes to predictions not merely uttered but *written*; and there is no reason for departing from the ordinary usage of the formula in two instances.

viour on a different occasion, and with a different design, as narrated in the two passages. In John's gospel, they were introduced to shew to the Scribes and Pharisees, from their own law, that Jesus had sufficient testimony to his divine mission, since the witness of two persons was valid. But in Matthew's gospel, our Saviour teaches his hearers how to deal with offending brethren. In the latter we should expect his instructions to be specific, and the phraseology of any passage quoted from the Old Testament to be little altered. In the former, it was enough to state the sentiment or fact, without necessarily employing the express terms in which the Jewish Scriptures delivered it. Our Saviour was not propounding precepts for the regulation of conduct, and confirming thereby the authority of the Hebrew records, but alluding to a fact or truth respecting testimony which the Old Testament admitted. Thus the different objects the Saviour had in view on these two occasions, allowed and justified a freer and a more exact citation of the same place.

In examining cited passages we perceive, that every mode of quotation has been employed, from the exactest to the most loose, — from the strictly verbal method to the widest paraphrase. But in no case is violence done to the meaning of the original. It is true, that a sentiment expressed in one connexion in the Old Testament, is frequently in the New interwoven with another train of argument; but this is allowable and natural. The same words are thus made to have a different bearing on the surrounding context, while the *sense* continues the same. They are equally appropriate in dissimilar arguments. Thus the phrase “the just shall live by faith,” is thrice quoted by Paul, viz. in his epistles to the Romans (i. 17), Galatians (iii. 11), and Hebrews (x. 38). The proposition, “but the just shall live by his faith” (Habakk. ii. 4), enunciates a truth of universal extent. The terms are general, and capable of a variety of applications. Both the prophet and apostle speak of faith as a means of preserving natural and spiritual life. The righteous man shall save his life by maintaining his faith in the promises and threatenings of God. In the prophet, the prominent idea is natural life, since his words refer to the Babylonish captivity. In the epistles to the Romans and Galatians, *spiritual* life is chiefly set forth by ζῆσθαι — but in that to the Hebrews, *natural* life. The writer of the latter represents faith as the means of preservation from the judgments impending over Jerusalem.

Let it be remembered, then, that the sacred writers were not bound in all cases to cite the very words of the originals; it was usually sufficient for them to exhibit the sense perspicuously. The same meaning may be conveyed by different terms. It is unreasonable to expect, that the apostles should scrupulously abide by the precise words of the passages they quote. By a slight deviation from the Greek, they sometimes rendered the sense clearer and more explicit; at other times they paraphrased, rather than translated, the original Hebrew. In every instance, we suppose them to have been directed by the superintending Spirit, who infallibly kept them from error, and guided them in selecting the most appropriate terms where their own judgments would have failed. But a change in the words does not necessarily imply, as we have seen, an alteration in the sense.

III. We come now to state the purposes for which citations were made.

(*a.*) The chief design of the inspired authors in introducing passages from the Old Testament was, to exhibit the evidence of prophecy in favour of the truth of Christianity. Events predicted under a former dispensation were thus brought into juxtaposition with later occurrences, rendering their perfect coincidence palpable to common observation. It was impossible to mistake the powerful evidence which Christianity carried in itself, when it pointed directly to numerous passages in the Jewish Scriptures, and demonstrated their fulfilment in the birth, life, and death of Jesus; or in the establishment and extension of his spiritual kingdom. Examples of this kind are frequent. See Matthew ii. 6; iv. 15, 16; xxvii. 9, 10; Heb. x. 5, 7.

(*b.*) Another object was to derive support from the Old Testament in favour of some position or argument advanced by the New Testament writers; or in other words, to prove a doctrinal point. In reasoning with Jews, and such as held the non-abrogation of the Mosaic rites even after the Messiah's advent, this procedure was peculiarly appropriate. If books so long reckoned sacred and infallible were adduced to verify an assertion made by any of the apostles, the circumstance was sufficient to silence the opposition of unbelievers, or to satisfy them of the truth affirmed. Thus Paul frequently appeals to the Hebrew Scriptures, particularly in the epistle to the Hebrews, as establishing his positions respecting the pre-eminence of Christ, and his superiority to the Levitical priests. See Hebrews iv. 7; as also, Rom. iii. 4, 10-18; Gal. iii. 6.

(c.) A third object for which quotations were introduced was to explain some doctrinal point which the sacred writers believed to be obscure, or imperfectly understood by the persons addressed. In order to illustrate their positions, and to render them obvious to the minds of the readers, passages were adduced from the Old Testament. Such citations are *explanatory* of a doctrine or duty, in contradistinction to the preceding, which are demonstrative or confirmatory of the same. See Romans i. 17; iv. 7, 8, 18-21; ix. 20, 21; x. 15; xv. 3.

(d.) A fourth design of the New Testament writers in making citations was, to introduce strength, elegance, beauty, or variety into a discourse, by applying the phraseology of the Old Testament to the illustration of a sentiment which it happily expresses. As a Greek readily speaks in the words of Homer, as one writing in the Latin language makes use of Cicero's phraseology, or as Milton is cited by an English author, so a Jew naturally adopts the terms of those sacred oracles to which he has been accustomed. It appears to him, that an idea which he wishes to present, cannot be better exhibited than in the beautiful language of the Hebrew writers. He remembers that certain passages in their works may be appropriately used in giving utterance to a sentiment, and applies them accordingly.

We find a clear example of such quotations in Romans x. 18, where the apostle of the Gentiles, in describing the wide extension of the gospel among the Heathen, applies to those who preached it language, which the Psalmist employed in reference to the heavenly bodies. So also in the same epistle, phraseology originally used by Moses to express the way of justification contained in the law, is adapted to the gospel as properly descriptive of the salvation propounded in it.

Here it should be remembered, that *the words* are the main circumstance to which the writer had respect rather than the *sentiment*; for he did not suppose that the original author treated of the same subject with himself, or that he intended to promulgate the same sentiments.

“The writers of the New Testament,” says Dr. Woods, “make quotations in the same way with us in another respect; that is, they frequently apply texts of Scripture in a very different manner from that in which they were originally applied. If the texts quoted are well adapted to the particular truth which we would illustrate by them, or if they are suited to express the general

truth originally expressed, in the particular form now intended, we deem it sufficient. For example: in our confessions to God, we use the words of David, in the fifty-first Psalm — ‘Against thee, thee only have I sinned, and done this evil in thy sight.’ David made this confession to God on a particular occasion, and with reference to a particular sin, namely, his sin in the matter of Uriah; which was in a peculiar sense committed against God. But as every sin is committed against God, and as it is this opposition to God which is the highest aggravation of sin, we consider it proper generally to confess our sins in the words of David. We borrow the language of Scripture when we speak of offering up our ‘evening sacrifice.’ And yet no such thing as a real sacrifice is intended. But as sacrifice was formerly one mode of religious worship, and indeed an essential part of it, and as the language which was used in relation to it is invested with a high degree of sacredness, we consider it suitable to use the same language to represent religious worship at the present day. In such cases we quote sentences, or part of sentences, from the Old Testament, for the purpose of expressing something very different, in certain respects, from that to which they were originally applied. In the same manner, the language which described the attendance of the people upon the temple worship, their watching at Wisdom’s gates, and waiting at the posts of her doors, the residence of God in the sanctuary, the sacred fire, the incense, etc. is familiarly borrowed by Christians to express the different parts of their religious services. And we might very properly say, in a time of earnest attention to religion, that is fulfilled which was spoken by Wisdom in the Proverbs, ‘Blessed is the man that heareth me, watching at my gates, and waiting at the posts of my doors.’ And if we would describe the happiness which Christians enjoy in the work of religion, we might properly say, that Scripture is fulfilled which declares, ‘Her ways are ways of pleasantness, and all her paths are peace.’”*

These remarks are judicious and just, in so far as some quotations are concerned; but we conceive Dr. Woods to be in error in applying them to such as are introduced by the formulas, *this was fulfilled*, or *then was fulfilled*. Passages introduced for the purpose to which we have adverted may either want a formula,

* “Lectures on the Inspiration of the Scriptures, by Leonard Woods, D.D.” Glasgow edition, 12mo, 1838, pp. 33–35.

or they may have various prefaces—but that they have such a prefix as *πληρώ* or *ἀναπληρώ*, remains to be proved. The able author has carried out the remark, that the sacred writers quote agreeably to our usual modes of speaking and writing, to an undue length. There is a limit beyond which they will not conform to the language of men.

As we had occasion before to notice the influence which modes of speaking currently used at the appearance of Christianity had upon introductory formulas, so it is natural to expect that a like similarity should exist between the external form of the citations themselves and such as were customary among Jewish writers. The Rabbins were wont to adduce passages from the Old Testament in order to explain or comment upon them; and on comparing the variety of methods they adopted, according to the various objects they had in view, with the different forms assumed by citations in the hands of the apostles, the similarity is found to be striking and instructive. We need not repeat the observations already made to solve the fact. The education, habits, intercourse, and country of the writers, serve to account for such a resemblance. It is by no means necessary to assume that there should have been a *systematic imitation* of Rabbinical writers in this particular; but the coincidence could hardly have been accidental. Doubtless the evangelists and apostles were influenced by phraseology in common use. They thought and spake as Jews. It was in accordance with the wisdom of God, by whom they were inspired, that they should retain those peculiarities of their individual and national character, which, so far from involving error, served to promote the great cause of truth.*

We have purposely reserved the examination of a few formulas for the present place, because they are connected with a question of no ordinary importance and difficulty, viz. the principle of *accommodation*.

In Matthew i. 22 we find as a preface to a citation, *τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ρηθὲν, κ. τ. λ.*, and in other places the abbreviated form, *ἵνα πληρωθῇ, κ. τ. λ.*

The proper signification of the conjunction *ἵνα* is a matter of some moment, though to the view of the unpractised critic it may

* For a copious and excellent representation of the similarity between Rabbinical and New Testament modes of employing cited passages, the reader is referred to Döpke's *Hermeneutik*, dritter Abschnitt, pp. 70–87.

appear to be trivial. Great and grave questions hang upon its import, and we must therefore inquire minutely regarding it.

The chief point to be considered is, whether *ἵνα* always denotes *final cause, purpose, or end*; or whether it also designates *event or effect*. The former is named the *telic* (τελική), the latter, the *ecbatic* (ἐκβατική) usage. Many writers have denied that it ever bears the latter signification; in other words, they are averse to regard it as indicative of the event itself, instead of the design with which it took place, or the object to be attained by its occurrence. So Lehmann, Fritzsche, Beyer, De Wette, and Olshausen, to whom Winer may be added. On the other side, Steudel and Tittmann endeavour to justify the *ecbatic* sense. The latter especially has appealed both to classical and Hellenistic usage to shew, that in many cases the *telic* force is wanting. According to him, it is sometimes equivalent to ὥστε, and ought to be translated *so that*. In connexion with πληρωθῆναι we should thus be led to translate the phrase, *so that it was fulfilled*. Professor Stuart adopts Tittmann's views, conceiving that they are fully made out in his dissertation; and both appeal to Matthew i. 22 for a clear instance of the *ecbatic* usage of *ἵνα*. "The evangelist Matthew," says Mr. Stuart, "in chap. i. 18-21, gives an account of an angel's prediction in respect to the supernatural conception and the birth of Jesus, and also of the reason assigned by the angel why the Saviour's name should be called *Jesus*. At the close of this account the evangelist adds: 'Now all this was done, ἵνα πληρωθῆναι τὸ ἑημένον, κ. τ. λ., *that it might be fulfilled* which was spoken of the Lord by the prophet, saying, Behold, a virgin shall conceive, and bear a son,' etc. This is one form in which ἵνα πληρωθῆναι may be translated, and is translated in our common version. But here, and in many other of the like passages, a serious and very important question arises, viz. whether the phrase ἵνα πληρωθῆναι, κ. τ. λ., is not susceptible of another translation, and one which is justified both by the nature of the case and by the signification of the particle *ἵνα*. On this question depends the whole tenor or aspect of the evangelist's assertion. As it stands translated above (which is the form of our common version), the meaning seems to be, that the greatest events which ever happened in our lower world, viz. the birth of Christ and also the occurrences connected with it, all took place *in order that, or for the purpose that*, the prophecy of Isaiah (vii. 14) might be fulfilled. But here the reflecting reader will be con-

strained to pause and ask : What, then ? Was it not to redeem a world in ruin, that the Saviour's miraculous birth and the events accompanying it took place, rather than merely to accomplish the prediction of Isaiah ? The proper answer to this question may undoubtedly be, that *both* of the purposes named were to be accomplished by the birth of Jesus. The world was to be redeemed, and prophecy was also to be fulfilled. But the *great* and *ultimate* end must be, THE REDEMPTION OF MANKIND. The other, viz. the fulfilment of the particular prophecy in question, was altogether *subordinate* and merely *preparatory*. It was indeed the design of Heaven, that when a prediction had been uttered respecting the birth of a Saviour and the manner of it, [that] nothing should be lacking in respect to the accomplishment of this prediction. But to suppose, that the great, the unspeakably important event of the incarnation of Jesus, was simply a fulfilment of a prophecy which designated the manner of his birth—would be a supposition which seems to cover with darkness the wise and benevolent purposes of Heaven in the redemption of man, and to limit them to the production of an event, which (although of high interest as a display of miraculous power) would be, or rather would thus be represented as being, of but little importance in other respects.”*

This reasoning is plausible, and the whole essay of Tittmann, with the introductory remarks of the translator, worthy of careful perusal. Still there is room for doubt, whether the idea of design be at any time absent from the conjunction. But of whom is the design to be predicated ? Not of men in most cases, since they do not enter upon a course of action or perform certain things with the idea of fulfilling divine predictions. The design is with Jehovah ; the end or intention is his. We should also bear in mind, that He has various purposes to accomplish by the same train of events. One end, however great, does not necessarily or naturally exclude a subordinate one. In his moral administration he arranges circumstances so as to subserve and promote different objects. Thus in Matthew i. 22, the *telic* use of *ὥστε* does not make the evangelist declare that all the circumstances connected with the birth of Jesus were brought about

* Introductory remarks prefixed by the translator to a dissertation on the use of the particle *ὥστε* in the New Testament, by J. A. H. Tittmann, late Professor of Theology in the University of Leipsic ; in the Biblical Repository for 1835, p. 84.

merely to fulfil the prophecy in Isaiah ; but it shews, that the whole train of miraculous events which preceded and accompanied his birth, was so arranged by infinite wisdom as literally to fulfil the prophecy. The great end of his birth and death was indeed to save men from their sins. This was the express purpose of his mission into the world ; but God at the same time intended, that all the prophecies concerning him should be accomplished, and provided that circumstances should happen in a determinate manner. While the salvation of men was chiefly in His view, He had also respect to His own word. Those who contend for the *ecbatic* sense appear to found their arguments on an aspect of the *telic*, which the judicious advocates of the latter would disallow. Those who take the *telic* sense do not urge, that in every case the *ultimate design* or *sole purpose* is implied. The chief end, the great object, is not always made prominent. It is sufficient for the *telic* usage, that there be a purpose, though it be not the highest—that in addition to sequence, there be design in the arrangement, so that one or more events are expressly adapted by divine wisdom to produce certain consequences. Thus the *ecbatic* signification of *ἵνα* is said to be contained in John xii. 37, 38—“But though he had done so many miracles before them, yet they believed not on him : that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report ? and to whom hath the arm of the Lord been revealed ?” It is not here meant, that they did not believe for the express purpose of fulfilling by their want of faith a prediction uttered by Esaias the prophet. To affirm that this is the right view of the *telic* usage of *ἵνα* in the passage, were to distort it. The purpose of God was fulfilled in their unbelief, for they had become so blind and obdurate, that they had been given over to judicial hardness in consequence of their resistance to his will. God foresaw that they would not believe—his predictions to men were to be accomplished by their disobedience ; and although they were unconscious all the while of their subserviency in executing the designs of the sovereign Disposer of all, yet by their very unbelief they filled up his determinate counsel. Thus design is indicated by *ἵνα*. It were superfluous to allude to the various places in which *ἵνα* occurs in the New Testament for the purpose of shewing, that it implies some purpose of God—an overruling providence, by which he brings events to pass so as to fulfil a

particular design.* Something more than bare sequence is denoted—something higher than manner or mode. It refers us to Jehovah's sovereign designs as being continually fulfilled by the minutest as well as the most prominent actions of his intelligent creatures, whether these actions be good or bad. Winer justly remarks, that *ἵνα* is “ frequently to be judged of after the Hebrew teleology, which confounds worldly consequences with divine designs and counsels, or rather represents each important result as ordered and intended by God, and that therefore, in the language of the Scriptures, *ἵνα* can be frequently used, when, according to our view of the divine government, we should have used *ὡστε*.”† The sacred writers, under the influence of the Holy Spirit, viewed events and circumstances with constant reference to the divine arrangements. God appeared to them in all things as ordering, according to his own wise purposes, the affairs of men, and the destinies of nations. Hence they frequently use *ἵνα*, where man, short-sighted man, looking only at the surface, and beholding but secondary causes, would have perceived no overruling purpose, and have employed *ὡστε*. Those therefore who contend for the ecclastic usage of *ἵνα*, seem not to be sufficiently attentive to the fact, that the authors of Scripture, as inspired, were accustomed to behold the fulfilment of the divine purposes in events which to an ordinary mind might readily appear in the simple light of antecedents and consequents.

But the Hebrew *לְכַמּוֹת* to which *ἵνα* and *ὅπως* correspond, is appealed to. According to many, it occasionally at least denotes an accidental consequence or a sequent event, of which the preceding was only *the occasion*, not the *intended effect*.‡ In proof of this, Exodus xi. 9 is quoted—“And the Lord said unto Moses, Pharaoh shall not hearken unto you, that my wonders may be multiplied in the land of Egypt.” Here the design is not to be referred to Pharaoh, but to God himself. The Almighty had a purpose to fulfil. He predicted to Moses, that Pharaoh, by not

* We gladly refer to the masterly analysis of the chief passages in which *ἵνα* is found given by Winer, pp. 355–358 of Agnew and Ebbecke's translation; or pp. 427–432 of the original.

† Grammar of the Idioms of the Greek Language of the New Testament, translated by J. H. Agnew and O. G. Ebbecke, p. 355, Philadelphia, 1840. The sentiment quoted from Winer is repeated by De Wette on Matt. i. 22, p. 17, second edition.

‡ “ It is used occasionally both with nouns and verbs to point out the result of an action, without including the idea of design.”—Nordheimer, Critical Grammar of the Hebrew Language, vol. ii. § 1082, 3, p. 276.

hearkening to his words, should give rise to a display of the divine judgments against the obdurate tyrant. The connexion between the multiplication of Jehovah's wonders and Pharaoh's unbelief, was that the former could not take place without the latter. The existence of the latter was necessary to that of the former, and prepared the way for the design of God in shewing his power. There was thus a *designed* sequence, a necessary connexion, in Jehovah's purpose, between both. *In the nature of the things themselves*, there was no *necessary* connexion between them, else it would have been also *invariable*; but the Almighty placed them in such a relation at that time, as that the one preceded, the other followed, according to his divine arrangement, for the accomplishment of a certain end. In the same manner the three examples quoted by Dr. Nordheimer, viz. Jer. vii. 19, Hosea viii. 4, and Amos ii. 7, should be viewed.*

We proceed to consider the verb *πληρόω* annexed to *ἵνα* or *ὅπως*. Much depends on a right view of this word, as will be apparent in the sequel. The subjunctive mood favours the view just given of the conjunction *ἵνα*. By it is required the rendering *might* or *should be*, referring to something future. The indicative would be more appropriate to denote an event or matter of fact. The verb *πληρόω* properly and primarily signifies *to fill, fulfil, complete, ratify, &c.* Dr. Sykes thinks, that it also denotes such a resemblance of circumstances that the words of a former writer may be literally and exactly applied to another case; or that they suit as exactly, as if the writer had had the latter point particularly in view. In support of this he appeals to heathen writers. But such an appeal, even if sustained, can scarcely be considered as extending to the New Testament diction. Classical and Jewish Greek differ, not only in various forms and inflexions of words, but also in the significations attached to them. Hence the following appeal to Ælian does not decide the question—"Diogenes Sinopensis used continually to say concerning himself, that he FULFILLED and underwent all the curses of Tragedy: For he was a vagabond, and had no home. "Ὅτι αὐτὸς ἐκπλήροισι καὶ ὑπομένει τὰς ἐκ τῆς τραγωδίας ἄρας. vid. *Le Clerc's* supplement to *Hammond*, ch. iv. 14." †

* Gesenius maintains the telic usage of *πληρόω*, and says, "Ubique enim consilii propositi actio subest." See his *Lexicon Manuale*, 1833, p. 602, where he examines a number of places in which the word occurs, and vindicates its telic signification in them all.

† Sykes's Essay upon the Truth of the Christian Religion, 8vo, London, 1725, p. 221.

Many have thought that the writers of the New Testament adapted the words of the Old to their own purpose, accommodating the descriptions of persons and events there given, to other persons and events to which they were not meant to relate.

We have already seen, that for the sake of *illustration*, or in order to express a sentiment with beauty and force, the New Testament writers sometimes employed expressions which were originally descriptive of other subjects. This is common to all writers. It "is no other than doing what speakers and writers in all ages and countries have done; borrowing a line of poetry or a striking passage of any esteemed author, which conveys in peculiarly impressive language a sentiment, which is, in a pleasing or instructive manner, applicable to the new occasion. Such felicitous citations from admired authors are made every day, and with excellent effect; while neither the speaker nor the hearer ever once imagines, that the original writer contemplated this new application."* In so far as such quotations are concerned, we should have no objection to designate them by the term *accommodations*. But the word has come to be employed in a wider sense—to express a principle of dangerous latitude and infidel tendency. Thus Collins endeavours to prove, that the New Testament authors based Christianity wholly upon Jewish prophecies applied in a sense directly contrary to their original and obvious meaning, and that the prophecies cited by them in proof of the divine origin of the Christian religion are only allegorical and nugatory. In like manner, the Neologists of Germany maintain, that the first publishers of the gospel let themselves down, if we may so speak, to popular opinions and prejudices however erroneous, citing passages to prove and establish principles to which they could not truly apply. Such is the extent of the principle as advocated by men unfriendly to revelation, or imbued at least with unhappy prejudices against its holy character and plenary inspiration. In consequence of this

Other examples in support of this principle have been quoted from Epiphanius and Olympiodorus; but, as Michaelis well remarks, "they are very far from being equal in strength to the expression, 'that it might be fulfilled which was spoken by the prophet.'" Introduction to New Testament by Marsh, Cambridge, 1793, vol. i. pp. 214, 15.

* Dr. Pye Smith on the Principles of Prophetic Interpretation, p. 51. See also Michaelis's Introduction to the New Testament, translated by Marsh, pp. 202, 3. The learned German designates such passages *simply borrowed passages*, in opposition to quotations in the proper sense of the word, either in proof of a doctrine, or the completion of a prophecy.

loose and latitudinarian usage of the term, the friends of evangelical truth are averse to employ it, lest they should be thought to sanction the unwarrantable excess to which it has been carried.

It will be found that, when the inspired authors of the New Testament cite passages, taking them out of their natural order and applying them to other purposes, they intended merely to illustrate a sentiment, or pertinently to enforce a truth. They do not adduce them as *proofs* or *arguments*. In affirming the latter, Neologists virtually undermine the Christian system. The reasonings exhibited in the writings of the first promulgators of the gospel would be as valid and conclusive, were such citations wanting. No important principle—no fact or argument is built upon them as a foundation. Rather do they appear as suitable vehicles of divine sentiments—as familiar and felicitous costume for clothing ideas.

We are now better prepared to enter into the question, whether ἵνα πληρωθῇ be used by the New Testament writers in cases where passages are cited for mere illustration. Dr. Leonard Woods expressly affirms, that it is so. “They (the phrase ἵνα πληρωθῇ, and others of the like kind), are often used to denote a mere comparison of similar events, to signify that the thing spoken of answers to the words of a prophet, or that his words may justly be applied to it; and so may relate to what was said by an inspired writer in describing a character which formerly appeared, or in relating an event which formerly took place, as well as to a real prediction. Accordingly, we might take a passage, when it is said, such a thing was done ‘that it might be fulfilled which was spoken by the prophet,’ or that what was spoken by the prophet was fulfilled, and, in many instances, might express the same thing by such phrases as these—the *declaration of the prophet had an accomplishment in what took place*; or, *his words may be aptly applied to it*; or, *they very properly express it*; or, *his observation is true in reference to the present case*; or, *this thing is like what the prophet describes*.”* Thus it is conceived that ἵνα πληρωθῇ, and like formulas, may denote only a *comparison of similar events*, as if an apostle were to say, “this is like what is described in the Old Testament.” But where there is not a real prediction, and where two things are brought into juxtaposition, the likeness to which Dr. Woods refers, but whose nature he does not rightly discern, is a thing

* Lectures on Inspiration, pp. 26-27.

established or preordained. God constituted their resemblance, so that the one should suggest and foreshew the other. The one was, in fact, the type of the other. They should be viewed as mutually and closely related, not as ordinary circumstances. God *designed* that they should be connected and similar. The former was intended to prefigure the latter.

The verb πληρώω in the New Testament diction, connected with quotations, refers—1st, either to a prediction or a type—to a prophetic description, or to a typical event. The latter is essentially a *visible* prediction, the previous sign and assurance of a future thing. A prophecy foretels by supernatural emanation that which is about to occur—a type foreshews by its supernatural conformation a greater person or thing after which it has been modelled. The import of the language in which both the prophecy and the type are expressed is filled up, only when the accomplishment of the one, and the actual manifestation of the other attest the reality and the divine appointment of their respective harbingers.* The *fulfilment* takes place when the events foretold actually happen; or when the antitype exhibits in living, substantial embodiment, the shadowy representation of the type. 2dly, πληρώω is used to denote the exemplification of a general principle. General propositions include a variety of particulars under them, and are susceptible of a variety of applications. When, therefore, a case occurs, in which the truth enunciated by them is exemplified, they are said to be πληροῦσθαι. In this latter sense, equally with the former, the verb is used in the way of demonstration or argument. An inspired writer in the New Testament wishes to shew, that a certain fact proves the truth of a certain principle inculcated in the sacred records. He brings forward to view the intimate connexion between a comprehensive declaration and some case that properly falls within its range. The indissoluble relation subsisting between them might probably have escaped the notice of men, had not the servant of God exhibited it, by referring the case of which he speaks to the position where the providence and word of Jehovah combined to fix it. Here there

* “Porro, quando dicitur ἵνα πληρωθῇ τὸ ῥηθὲν, lectori indicatur, locum Veteris Testamenti hactenus fuisse defectuosum, quia sub umbra et figura illius aliquid latebat, ita ut antea non recte percipi posset, sed quod umbra rejecta sese oculo offert, atque in conspectum venit, ut defectus possit suppleri; atque hinc est quod abundans illa Christi gratia in epistola Pauli ad Galat. iv. et Ephes. i. dicatur πληρωμα.” Surenhusius, pp. 182, 3.

is something more than mere similarity. One thing is cited as verifying another. The two are not simply brought together as though they were incidentally alike, but the object of the writer is to exemplify, by means of the latter, the reality and efficacy of the former. Thus, one of the particulars which go to *make up* the full import of a general declaration is brought to bear upon its specific and divinely intended application.

When quotations are introduced by such a preface as *ἵνα πληρωθῇ*, the writers considered them to have a *necessary reference* to the things recorded. We are not aware of any instance in which this formula is applied, except in allusion to a prediction or a type. For the meaning, therefore, of *πληρωθῇ*, combined with *ἵνα*, we refer to the first signification given under *πληρωώ*.

But it is said by Sykes, that “ the evangelists were *Hebrews*, and wrote as other *Hebrew* writers did. They did not make a language of their own, or use a phraseology peculiar to themselves ; but did as other *Hebrew* writers did, and followed their method. To understand them, therefore, we are not to judge of the sense and meaning of the *evangelists*, from the common and ordinary sounds of words amongst ourselves ; but we must enter into the *Jewish* phraseology and see what the *Jews* meant by such and such expressions, and upon what principles they reasoned. Their ways of speaking and of quoting, which can be learned from *Jewish* writers only, must be looked into ; and how unnatural soever they may seem to us, yet we must be determined by them, and only by them. Now, ’tis evident from numberless examples, that the *Jewish* way of writing is exactly agreeable to that of the evangelists ; and the masters of the synagogue applied passages of the Old Testament in senses very remote from that of the original author. Every page of every *Rabbi* almost will supply us with instances of this kind : and as for the particular term *fulfilled*, they very often meant no more by that, than the happening of a *similar* event ; or an exact agreement in particular circumstances of later things with former.”*

This writer has not produced any examples from the Talmud or Jewish commentators to sustain his assertion. Surenhusius in his *Βιβλος καπαλλαγῆς* (Thesis ii. p. 2), has fully investigated the point, and found the corresponding Hebrew expression cited by the Rabbinical doctors to be *לקיים מה שנאמר*. The result is thus stated : “ Jam vero ex locis hisce allegatis satis superque demonstratum est, veteres Hebræorum Doctores usos fuisse istâ

* Essay on the Truth of the Christian Religion, pp. 213, 4.

allegandi formulâ לקיים מה שנאמר *ut confirmaretur, sive adimpleretur id quod dictum est* : quando id quod probandum est רמז *allusionem*, vel אסמכתא *fulcimentum* suum habet in lege Mosis, et in reliquis sacris Scripturis, et non solum quando rei probatio expressis verbis exprimitur.”*

The argument founded upon Surenhusius’ investigation is, that because the phrase לקיים מה שנאמר was applied by the Jews to events different from such as are obviously described in the passages to which it alludes, ἵνα πληρωθῇ should be similarly employed. But to this it may be objected:—

1st, That the Hebrew formula may not bear an *exact resemblance* to the Greek. The verb קים is scarcely the proper representative of πληρωω, but rather מלא.

2dly, It should not be supposed, that the Rabbinical practice was implicitly followed by the evangelists. It may have been occasionally vague, defective, and erroneous. The probability is, that in many cases it was so. Perhaps it was so in the present. The influence of the Holy Spirit conducted the New Testament writers beyond and away from systematic imitation in formulas of quotation, except where Jewish writers had fallen upon the true method of employing them. The usage of the evangelists themselves constitutes a right rule. In the case of uninspired men we should always inquire, have they prefaced their quotations from Scripture agreeably to the Bible itself? These remarks apply no less to Jewish than to other authors, the practice of whom cannot be said to justify or sanction a *fulfilment* by mere similarity. Two examples from the Syriac have been adduced by Dr. Wiseman for the same purpose as the Rabbinic phrase just referred to. The first is taken from a life of St. Ephrem: “And in him (Ephrem) was fulfilled the word which was spoken concerning Paul to Ananias: he is a vessel of election to me.” The other example is from the writings of St. Ephrem himself, where he is speaking of Aristotle. “In him (Aristotle) was fulfilled that which was written concerning Solomon the wise: that of those who were before or after, there has not been one equal to him in wisdom.”† “These examples,” says a writer in the *Quarterly Christian Spectator* (New Haven, vol. x. No. 1. Feb. 1838), “are the more important, as it is

* De Formulâ Allegandi, pp. 2, 3. Compare also p. 151.

† Lectures on the Connexion between Science and Revealed Religion, vol. ii. pp. 224, 5.

directly said in them, that the passages quoted were spoken of other persons than those to whom they are applied by the writers making the quotations."

This is reversing the right order of proceeding. The usage of uninspired men is affirmed to be a proof that the same usage is found in the New Testament. And yet there is no essential connexion between the modes in which formulas are employed by both classes of writers. The one *must be* right—the other may be wrong; the one must be proper—the other, when judged by a Scripture standard, may be improper.

Very nearly allied to the preceding formula is ὅπως πληρωθῇ. The causal conjunction ὅπως is also *telic*. Like ἵνα it primarily denotes the final cause or purpose for which a thing is said or done. But some affirm that it is *ecbatically* used, denoting simple event or effect. Thus Matthew xii. 16, 17, 18—"And he charged them that they should not make him known: that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant whom I have chosen: my beloved in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles." We do not affirm that the Saviour charged the people not to make him known with the express purpose or design of fulfilling a prophecy uttered by Isaiah. But while our Lord enjoined the people not to spread abroad the fame of his miracles, in accordance with the character of his divine mission, he knew that a certain prediction respecting himself was to be accomplished in this very way. This implied a purpose on his part that it should be fulfilled in no other manner. His conduct on the particular occasion referred to, was, amid other purposes, subservient to the fulfilment of such a prediction.

The same remarks apply to ὅπως πληρωθῇ as to ἵνα πληρωθῇ. Both may be regarded as synonymous, at least there is no perceptible difference between them. Accordingly Surenhusius refers the latter formula to the same Jewish phrase as the former. "It cannot be doubted," says Winer, "that the formula ἵνα (ὅπως) πληρωθῇ, etc. which was for some time translated by *ita ut*, has the stronger meaning, *in order that might be fulfilled*, in the mouth (as of the Jewish teachers, so) of Jesus and of the apostles (having reference to an event which had *already occurred*), comp. Olshausen on Matthew i. 22. They did not indeed mean by it, that God had permitted an event to occur, or had incited men to an

unavoidable course of action, with the design, in order that, the promises might be fulfilled (Tittmann, *Synon.* II. 44); but the meaning was: *God has predicted that this should be done; therefore, as the divine prophecies are true, it could not but occur.* As to what intervenes, God *foreknew* that men would so act, and on this foreknowledge, which however did not make men machines, these prophecies were founded; but the Jews, from whom this formula is derived did not apprehend this with scientific accuracy."*

Akin to the preceding formula is ἐπληρωθή ἡ γραφή, which occurs in Mark xv. 28, James ii. 23, and other places.

Some authors have insisted much on the distinction between this formula and ἴνα or ὅπως πληρωθῇ, conceiving that the former denotes nothing more than likeness or a fulfilment by accommodation, while the latter cannot be so applied. In this they are certainly more judicious than those, who, with less caution, are wont to class both under the same head. We have just seen that ἴνα or ὅπως πληρωθῇ implies more than some are willing to allow. Is it then correct to affirm that τότε ἐπληρώθη is prefixed to quotations which are bare applications of passages to corresponding descriptions in the Old Testament. It is certainly less objectionable to permit the principle of accommodation in τότε ἐπληρώθη than ἴνα πληρωθῇ. The one appears to be much stronger than the other. Reference has been made here also to the practice of Jewish writers. According to Surenhusius the corresponding Rabbinical phrase is לְקִיּוֹם מֵהַשְׁנֵאמֶר, *i. e.* the same as that which he makes to correspond with ἴνα or ὅπως πληρωθῇ. Thus, in Surenhusius' opinion, there is but one equivalent Jewish phrase for both formulas.

It will be found on examination, that τότε ἐπληρώθη is prefixed to citations of prophecies or descriptions of typical things. So far it harmonises with ἴνα or ὅπως πληρωθῇ. But it is also applied to quotations which are introduced as exemplifying the truth of a general principle, agreeably to the second signification assigned above to the verb πληρώω. It does not occur as a preface to a fulfilment by accommodation, *i. e.* an illustration or comparison

* Grammar of the New Testament Idioms, translated by Agnew and Ebbecke, p. 357; or pp. 430, 431 of the original.

Bengel, Matth. i. 22, says of the formula ἴνα or ὅπως πληρωθῇ: "ubique hæc locutio occurrit, gravitatem evangelistarum tueri debemus, et quamvis hebeti visu nostro, credere, ab illis notari eventum non modo talem, qui formulæ cuiuspiam veteri respondeat, sed plane talem, qui propter veritatem divinam non potuerit non subsequi ineunte N. T."—Gnomon. p. 18, 4to. Tubingen, 1742.

of similar events. Thus in Mark xv. 28, there is no room for affirming, that the fact of the Saviour's crucifixion between two thieves was merely an event which Isaiah's words might be aptly employed to describe, though not meant so by the prophet himself, or the Spirit who inspired him. In Isaiah they refer to no other than Christ, and the evangelist merely points out the exact fulfilment of the ancient prediction that He should be numbered with transgressors. Neither in James ii. 9, is accommodation allowable. It shews the exemplification of a Scripture declaration. "And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness."

We shall now examine several citations that have been adduced as examples of accommodation in the worst sense of the term, by the enemies of Christianity; or as instances of a comparison of similar events in the way of illustration, without any higher or ulterior significancy. They are supposed by the friends of truth to present great difficulty when not viewed in the latter aspect. It is of great importance to understand them aright; and they are the strongest that can be given in favour of an accommodated fulfilment.

Before proceeding to their immediate consideration, it will be necessary to premise the following observations respecting types and typical prophecies. By attending to the nature of a type, and the inseparable connexion which it has with the antitype, some of the obscurity resting on the subject will vanish. There is a designed and definite union between the type and antitype. The one was expressly moulded and fashioned to suit the other. Their mutual correspondence is a divine arrangement. The type was suited to the circumstances of the people to whom it was addressed. By means of such instruction, they were tutored in the knowledge of the divine will. By it they were taught to look to futurity—to remove as it were the external veil behind which the spiritual essence was concealed from the sight of the sensuous. The type, by its very nature led them forward to that which it foreshadowed; for, if they reflected at all, they must have felt, that it was not complete of itself. The antitype and type were inseparably bound together—the mind could not dwell upon the one without at the same time adverting to the other. That there are typical prophecies in the Old Testament is abundantly plain from the Bible itself.* Most of the Old

* See Tholuck on the Use of the Old Testament in the New, translated in Biblical Cabinet, xxxix. p. 193 et seq.

Testament predictions are of the same nature. Circumstances relating to the Jewish hierarchy, and to the diversified history of the Israelites, are at the same time bound up with the kingdom of Christ. Events which befel the ancient people of God are made to bear upon the nature and subjects of the new dispensation of which Christ was mediator. Temporal deliverances are described as if they were meant to have a higher reference than to external safety; and national prosperity is pourtrayed in colours so glowing, as to carry the mind far beyond the Mosaic economy. The benefits of a future redemption—the character of Him by whom it was effected—the extension and future glories of his kingdom, are frequently adumbrated in diction obviously and directly referring to the Jewish nation. Hence it could not be said of the utterances of the prophets that they were fulfilled until their full meaning was brought out to view by the visible reality of the spiritual transaction which they were designed to adumbrate. The Jewish economy was not only preparatory to, but symbolical of its spiritual successor.*

Thus typical prophecies record such transactions as were meant to prefigure events under the new dispensation. In explaining them we take the words to apply directly and primarily to the affairs they describe, recollecting that such transactions were intended to foreshew future spiritualities relative to Christ and his kingdom, and were so far *prophetic symbols*. We readily admit that the New Testament is needed, in order to point out the particular events adumbrated by such symbols. That their ulterior reference must have been obscure to the Jews we are free to concede. But with the more full revelation of the will of God in our hands, there is no difficulty in perceiving, that they were intended to have such a range. If this reasoning be correct, we are prepared to admit that the term *fulfilled* could only have been used, when, under the New Testament, the events symbolically set forth really

* “The New Testament teaches us to consider the Old Testament as a *σκιὰ τῶν μελλόντων ἀγαθῶν*, and this constitutes the justification of typical *things* as well as typical *words*. Not only in outward appearance is the man preformed in the child, but also the expressions of the child are, in manifold ways, prophecies of what the man will become. If the Psyche of the New Covenant lives in the chrysalis of the Old Testament, it will now and then give signs of its vitality. If Old Testament circumstances and events are outward prefigurations of what must be fulfilled in a spiritual sense, the men placed in those relations would use expressions which, in a higher sense, would be fulfilled in the representations of the New Covenant.”—Tholuck, Dissertation I. on the Use of the Old Testament in the New, translated by J. E. Ryland, Esq. in *Biblical Cabinet*, vol. xxxix. p. 193.

took place. The *full import* was not educed, till, in the arrangement of providence, the transactions happened. The words characterising the earlier events exhibit their completeness of meaning only when they are viewed in the later, just as types bear nothing but a carnal and outward significancy, defective of spiritual instruction, apart from the antitype, in which alone the significancy becomes complete for all the purposes of spiritual salvation.

By keeping in mind the close relation of the type and antitype, whether the former be a person, as David, or an event, as the birth of a child, we shall not stumble at the manner in which certain quotations in the New Testament are introduced, nor have recourse to other modes of explanation which seem to be objectionable. We do not adopt, with some, the hypothesis of a *double sense*, to which there are weighty objections. Neither do we conceive that the principle of *accommodation*, in its mildest form, comes up to the truth. The passages containing typical prophecies have always a direct reference to facts or things in the history of the persons or people obviously spoken of in the context. But these facts or circumstances were typical of spiritual transactions in the history of the Saviour and his kingdom. Hence the announcements in the Old Testament are prophetic. As such they have one simple meaning, exhibiting, it is true, two phases or aspects, a temporal and a spiritual. Accordingly, they are introduced in the New Testament by the formulas, *this was done that it might be fulfilled which was spoken by the prophet; then was fulfilled, &c. &c.*

Whoever reads with attention the seventh and eighth chapters of Isaiah, comparing them with quotations in the New Testament, and particularly with the 2d chapter 13th verse of the epistle to the Hebrews, will scarcely hesitate to accord with these sentiments.

Matthew ii. 14, 15: "When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." The original is in Hosea xi. 1. It is evident that the prophet speaks of the children of Israel, whose ingratitude he forcibly depicts. Though the Lord had delivered them from Egyptian oppression, and loved them as a father, yet they forgot his kindness, and turned aside to worship

other gods. Some have asserted by way of solution, that Israel, *i. e.* the nation viewed as an individual, was a type of Christ. A passage in Isaiah xlix. 3 has been quoted to illustrate and confirm this opinion: "Thou art my servant, O Israel, in whom I will be glorified."* It is, however, by no means certain, that Israel means the Messiah in this place. We believe that it refers to his people rather than to himself, and especially to the first converts to Christianity, in whose salvation he was glorified. Whatever the signification of the term Israel be in Isaiah xlix. 3, it is obviously an uncertain foundation on which to build the opinion, that the Israelites as a nation were a type of the Messiah. There is no Scripture warrant for this idea. But while hesitating to admit the point just stated, we believe that certain events in the history of the Hebrews were symbolical. Occurrences befel them which were typical of future transactions. The former were designed by Jehovah to prefigure and point to the latter. The resemblance between them is not accidental, but the result of a disposing providence.† Of this kind was the occurrence

* This was the opinion of *Bishop Kidder*. See his "Demonstration of the Messias," Part II. p. 208, 8vo. London, 1699.

† The following remarks of Beek in relation to Paul's quotation in Romans ix. 25-29, but which equally apply to the passage in the text and others afterwards considered, are too valuable to be omitted. "At first glance, it might indeed appear sufficient to consider the use which the apostle makes of prophetic passages as not more than a historical parallel, according to which he transfers expressions which had an unquestionable value, and befitted events of an earlier period of the theocratic standing-point, to analogous events of his own times taking place on the same national soil. But though this method of citation, as a successful accommodation, will always retain a pragmatistical value, yet enough is not thus granted to the higher spirit of the apostolic writings, and, in our connexion especially, the internal thread is broken in the whole of the apostle's argumentation. For if, from the beginning a merely outward or accommodative parallel between the Jewish and Christian *ἐξελθόν* lies at the basis of this, so would not the conflict between the two have arisen, and the earnest heart-gush of the apostle, ver. 1-5, with all his quotations, would have been a farce; but rather everything rests on an organic adherence, by virtue of which the old covenant is related to the new, as the preformant germ to the perfect development. In this connection, we venture to contemplate the citations not merely as historical analogies, to which an internal reference is only given by the meaning attached to them by the reflective writer, and the force of which lies in the completed parallel,—but as vital portions of the plan of providential instruction and theocratic history carried on in organic development through the sacred writings, so that they bear in themselves the plastic germ of fulfilment which developes itself in regular progression through various transitional periods. By this means the cited passages are not deprived of their historical basis and their primary significance, but are incorporated in the theocratic character of the whole Scriptures, in the system of the divine economy; and thus their germinant quality is extended to its complete unfolding, which will take place in the maturity of the Messianic dispensation. The

related in Hosea xi. 1. It was symbolical of a corresponding one about to happen at the birth of Christ. It is a sufficient proof of this, to find the words of the prophet quoted by an apostle, and prefaced with the formula, *that it might be fulfilled*. They are thus shewn to refer to Christ. We need no other warrant for assuming, that the deliverance of the Israelites from Egypt, was symbolical of the bringing of Messiah out of the same country. The full meaning of Hosea's words was not embodied in Israel's deliverance from the thralldom of Egypt. All their import was not then evolved. The inseparable connexion between the symbol and its counterpart forbids the supposition that the former realised their entire significancy. Unless the divinely instituted correspondence between both be severed, or regarded as accidental, it is impossible not to believe, that some passages in the Old Testament have a twofold reference.

In thus expounding the citation we are not justly obnoxious to the arguments commonly urged against a double sense. For this phrase we have no peculiar liking. The words of Hosea have one legitimate sense. They primarily and directly refer to the deliverance of the Israelites from Egyptian bondage; but they have a higher and spiritual reference to the child Jesus. These are not two separate distinct senses, but one sense realised by two events. In the one case, only a part of the meaning is developed. The whole is *visibly* and *fully* educed, only when the latter has occurred. The shadow is nothing without the substance. It is true that the events are distinct, but the sacred writers regarded both under one aspect. Their thoughts seem not to have dwelt upon the one apart from the other. The bond of union between them was so close, and the transitions to each so quick, as almost to annihilate their individuality. Hence it is written in 1 Cor. x. 4: "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." Here the apostle's thoughts were transferred from the type to the antitype—from the water that gushed out of the flinty rock, to the spiritual water it prefigured, and of which the people in the wilderness partook. Such

prophecies, as they carry on their original form, determined by place and time, genetically, from the past into the historical present, form a link in the chain of development which advances in the succession of historical epochs, through the nearer and more remote sections of the future, from the *σκιὰ* to the *πλήρωμα*." P. 105, &c. The above passage is quoted by Tholuck on the Hermeneutics of the Apostle Paul. See Bib. Cab. vol. xxxix. pp. 243, 4.

a passage may serve to shew the rapidity with which the ideas of the inspired authors passed from the one to the other, reckoning what was spoken of the former to be equally applicable, but in a higher view, to the other.

Matthew ii. 17, 18 : "Then was fulfilled that which was spoken by Jeremiah the prophet, saying, In Rama was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." This is taken from Jeremiah xxxi. 15, 16. The formula introducing the citation is considered by some as quite compatible with the principle of accommodation, while the same individuals refuse to allow its application in the case of the stronger expression by which the preceding passage is prefaced. The words of the prophet evidently refer to the captivity of the ten tribes, denominated Ephraim. He relates, therefore, a different event from the slaying of the children at Bethlehem. To fulfil this prophecy, it is remarked by Sykes, that children were not to be murdered but to be kept alive and brought back to their own country or border. Hence he infers, that it cannot be a prophecy of a future event relating to the murder of the infants by Herod; but that it is only the application of a passage in the prophet where the words exactly suit the occasion.

Different opinions have been entertained respecting the event mentioned in the Old Testament. Some think that Jeremiah alludes to the deportation of himself and the people by Nebuzaradan, captain of the guard, as described in the 39th and 40th chapters of his book; others, that the captivity of the Jews by Shalmaneser is meant. The latter event, however, had happened at least nine years before the prophet uttered the present words. The former opinion is the most probable. We cannot at all accord with Surenhusius denying that Jeremiah's words refer to any other occurrence than the massacre by Herod.* The 16th verse clearly shews, that the return of those who were not, would yet take place. Rachel is introduced into the narrative by the figure *prosopopœia*, appearing as a living person weeping for such as had been removed. There is a peculiar propriety also in making her the representative of the living mothers, who were deprived of their offspring by the merciless sword of Herod, because she was exceedingly fond of children.

The event spoken of by Jeremiah is symbolical. It was veri-

* P. 171.

fied in the captivity of the ten tribes, and the sorrow occasioned by their dispersion; but as it foreshadowed another connected with the early history of our Lord, the prophecy was first *fulfilled* in the mournful scene at Bethlehem, when so many infants were cut off by the command of the cruel Herod. The original words in Jeremiah recorded a typical event, and had thus a twofold bearing. They had a double allusion according to the two transactions so closely associated. Such typical occurrences were eminently calculated to carry the minds of the Jews forward to the period of the Messiah, when the full meaning of the terms till then unexhausted should be developed. The type continued to point to the corresponding antitype until the latter appeared, when the full instruction bodied forth by the former was first seen. By regarding the captivity of the tribes as a typical transaction, much of the difficulty supposed to belong to the quotation will be removed. Now in order to constitute one thing a type of another, whether a person or event, it is not necessary that their mutual resemblance extend to every minute circumstance. All that is required is a *general* correspondence. Those saints under the Old Testament who were types of the Messiah, resembled him *only in some prominent features* of character. Their minuter traits were not similar. The likeness was not close. Hence in a typical prophecy, it is not necessary that the symbolical occurrence bear an extensive or minute resemblance to the future transaction to which it was designed to refer. This fact may serve to shew the groundlessness of the observation that, to fulfil the prophecy, the children were not to be murdered but to be kept alive and brought back to their own country. The words of the prophet are *general*, equally applicable to captives and to the dead. The texts of the prophet and evangelist merely affirm, *that they are not*. In the one case, the persons spoken of *are not* in their own land; in the other, they *are not* in the land of the living. Hence we may supply as a common ellipsis, they are not *what they were before*.

But here the Jews object and say, why should *Rachel* be said to weep for her children when the children of Bethlehem were not hers but Leah's, forgetting that as the Bethlehemites were descended from her husband and her own sister, Rachel might as truly be styled their mother as Leah is called in their own Scriptures the mother of Joseph. (Gen. xxxvii. 10. Compare Gen. xxxv. 18, 19, &c.) The chief reason for introducing Rachel

rather than Leah is to be sought partly in the former's characteristic fondness for children, and especially in the circumstance of her burial at Bethlehem, the scene of slaughter. Leah on the contrary was interred in the cave of Machpelah far from Bethlehem, where the lamentation could not be said to have reached her ears except in the inadmissible exaggeration of figure.

But why was Rama mentioned as the place where the mourning was heard, rather than Bethlehem? To shew the exceeding greatness of the sorrow. The slaughter was not confined to Bethlehem, but extended *to all the coasts thereof*, as it is written in Matthew ii. 16. It is true that Bethlehem was in the tribe of Judah, Rama in Benjamin; but these two tribes bordered on each other, and were even viewed as one, Benjamin being comprehended in the name of Judah (1 Kings xi. 36, xii. 20.) The voice, therefore, in the language of poetry, might be said to reach even to Rama.

This passage has been generally quoted as a clear example of *accommodation*. "The sorrow and the mourning," says Bishop Kidder, "that now fell upon the coasts of Bethlehem and Rama was very bitter and grievous; and like that which is reported to have befallen those places, by Jeremy, upon another occasion; and then those words are made use of by way of *allusion* to express their sorrow by. The evangelist does not say, *that it might be fulfilled*; but then was fulfilled; q. d. Such another scene of sorrow appeared then, upon the murder of the *innocents*, as was that which *Jeremy* mentions upon another sad occasion."* In like manner Calvin declares: Quum tunc completum fuerit Prophetæ vaticinium, non intelligit Matthæus illic prædictum fuisse quid facturus esset Herodes, sed Christi adventu renovatum fuisse luctum illum quem multis ante seculis pertulerunt Benjamitæ.

These remarks express the common sentiments of the learned that the evangelist applied the words of the prophet because they *suit*ed his purpose, or *illustrated* his narrative, not because they were designed to have any relation to the birth of Christ. Yet we still look upon them as the completion of a typical occurrence. It is not enough to say, that there was a similarity in the two cases which justified the quotation of the evangelist. There was an original intention to refer to another event in addition to that first described. Nor should we have recourse with Jortin to

* Demonstration of the Messiah, Part II. p. 215.

the hypothesis, that the prophet meant one thing, and the Spirit of God who spake by him, another. Such an idea has no foundation in the Scriptures. It does not follow, that because the prophet was manifestly speaking of another event than the evangelist, he had no reference to the future transaction recorded by the latter. The typical character of the one presupposes its relation to the other. The seer was instructed to know, that his words were to be *fulfilled* at a future period. He may have been aware of this application, though he did not express it. To conclude from his silence that he was ignorant of the farther and higher reference is illogical. Even if the prophets themselves were strangers to the relation of their predictions to events in the times of the Messiah (a thing which can never be proved), it is not a necessary consequence, that no such relation exists. They were so directed and overruled by the Spirit, as to employ expressions most suitable to the high themes of which they discoursed. If the Holy Ghost intimates to us through an evangelist that the words which he had before communicated to a prophet were realised in more than one case, we should not endeavour to set aside his intimation. He is the best, nay the only infallible interpreter of his own revelations. When, therefore, we are informed by himself in the New Testament, that what was spoken by an ancient prophet was fulfilled by some circumstances in our Lord's history, there is no solid ground for denying a type.

In the present case, and all such as resemble it, we lay great stress upon the words of the New Testament themselves, conceiving that they reveal the character of the event described in the Old. We transfer the light which the quotation, with its accompanying context, is adapted to cast upon the original passage, to the passage itself, and thus obtain a clearer insight into the circumstances recorded in the Jewish Scriptures. But those who take it as an accommodation, appear to illustrate the New Testament citation by the original, refusing to give full force to the evangelist's words because they are apparently so naked of reference to the passage in the Old Testament.

On the same principle we explain Matthew i. 22, 23, quoted from Isaiah vii. 14. The original of the quotation is: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the

evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings." In this prediction, the following particulars are to be considered.

1st, The term עַלְמָה.

2dly, The אֹת, or sign.

3dly, The mode in which those who refer the whole passage to Christ usually expound it.

4thly, The interpretations adopted by those who deny all reference to the Messiah.

5thly, The view of those who take it to be descriptive of some child born in the time of Ahaz, and also of the Messiah.

6thly, An inquiry respecting the person meant by the עַלְמָה.

First. Much anxiety has been evinced respecting the proper signification of the term *almah* by the advocates of the exclusively Messianic exposition. Some of them affirm that it *necessarily* involves the idea of *virgo illibata*. According to Jerome, it is derived from a root signifying *to conceal*, i. e. עָלַם. "Alma non solum puella, vel virgo, sed cum ἐπιτάσει, virgo abscondita dicitur et secreta, quæ nunquam virorum patuerit aspectibus, sed magna parentum diligentia custodita sit." But a better etymology is found in the Arabic غَلِمَ *to grow up*, whose derivations are غُلَامٌ *a young man*; fem. غُلَامَةٌ *a young woman*. The proper signification of *almah* is *a young woman*, with an implied though indirect reference to chastity of person. That the idea of purity is not necessarily involved in the term follows from Proverbs xxx. 19. The Hebrews had another word for *virgo illibata*, viz. בְּתוּלָה, directly and necessarily involving the idea of purity of person; but *almah*, though generally implying the same thing, does not *directly* assert it. It may be translated by *maid* in its *general*, but not in its *restricted* application.

If this account be correct, it is obvious that it may here denote the wife of the prophet or of Ahaz, without any violation of its right meaning; and the over zealous solicitude of those who deny that it may be so used is not to be commended. Hence the development of its signification by Hengstenberg in his *Christologie*, though correct in the main, errs in some of its minor details, especially in necessarily containing the idea of *an unmarried young woman*. The article before *almah* should be ren-

dered *the* virgin, implying an actually existing young woman, and not an ideal one, as Eichhorn supposed.*

Secondly, The sign.

Those who deny all reference of the passage to the Messiah, equally with such as deem the reference to him not exclusive, are accustomed to urge a difficulty which lies against its sole application to Messiah. How could the birth of the Messiah, which was to take place 740 years afterwards, be a sign to Ahaz that the kingdom should be delivered from the fear of its enemies? In answer to this it has been remarked, that the prophet directs his discourse not so much to Ahaz as to the house of David, or the pious portion of the people; because the king had impiously refused the sign offered him by Jehovah. The pious part of the people feared the total destruction of the state, and therefore the prophet reminds them of their belief in the future appearance of the Messiah, and his descent from the tribe of Judah (Gen. lxix. 10.) Their civil and ecclesiastical polity was to continue undestroyed, till Shiloh should come. If then they truly believed in the reality of Messiah, until whose advent their polity was to remain unimpaired, the destruction of their state could not happen at that time.

With regard to this solution it may be observed, that it makes an unnecessary distinction between *Ahaz* and *the house of David*, as though the one were not the representative of the other. Surely Ahaz was not excluded from the number of those to whom the sign was given; though he had before refused what had been offered through the prophet. But this is a refined mode of allaying their consternation, which would scarcely have been adapted to the circumstances of the people and the carnal ordinances in which they were accustomed to repose. These spiritual views they were not wont to entertain. On such an emergency especially, when their fears were great, their minds were hardly fitted to entertain and rest upon these conceptions alone as a sign of present deliverance. Something palpable and obvious to the senses comported with their state of mind at the time, not to mention their ordinary habits of thought and the genius of the dispensation under which they lived. We believe, therefore, that something *visible* was best suited to the views and feelings of the people amid the fears which they then experienced—the fittest mode of

* Dr. Nordheimer, in his excellent Hebrew Grammar, designates the article in such instances, the *article of préeminence*. See his Hebrew Grammar, vol. ii. p. 17.

convincing them that, so far from being cut off within three years, they should be entirely freed from their enemies. This does not exclude the spiritual but more remote sign, which Hengstenberg and others adopt. While advocating its externality, as most pertinent to the circumstances of the people, we would not remove from the passage the distant sign, of which the former was but the precursor and the guaranty.

This idea is also favoured by the usage of the word *אִינִי*, although it cannot be denied that it may refer to a future event, as Hengstenberg has shewn by adducing its application in Exodus iii. 12, and Jeremiah xlv. 29, 30. It may also denote a miracle, as in Deut. iv. 34; vi. 22, and elsewhere. As far as the view of the house of David was confined to present circumstances, or to some outward event which was to befall them, the sign was a *τύπος τοῦ μέλλοντος* (Romans v. 14); but in so far as any spiritual, reflecting mind was turned towards a greater and miraculous event foreshadowed by the former, the sign was a remarkable miracle.

Thirdly, Those who explain the entire passage of the Messiah alone find some difficulty in the 15th and 16th verses, especially the latter. They expound them in this manner. This child, the Messiah, shall be brought up like other children, and like them unfold his powers by degrees. In answer to the question, how could the prophet place the unfolding of the faculties of a child who was to be born 700 years after, as contemporaneous with the country's deliverance from its enemies, which took place very soon, it is said, that the prophet assumes the interval between the birth of the child Jesus and the development of his faculties as a measure of the time about to elapse before the state should be freed from its foes. The prophet beholding the future in vision, sees it spread out before him as present. Accordingly, in announcing to the pious portion of the people the approaching deliverance he says, that in an interval not longer than between the birth of this child and its ability to distinguish good and evil, the emancipation of the land will take place. Thus he expresses the fact, that in the space of three or four years, both the hostile kingdoms would be destroyed. This is the substance of the solution given by Hengstenberg, who, with many others, regards the passage as wholly prophetic of the Messiah. It is difficult, however, to accede to the ingenious exposition. There is something about it too refined and

subtle. That the words refer to the Messiah, is plain, but that they refer to him exclusively, is doubtful. The 15th and 16th verses seem to introduce to the reader a child in the time of Ahaz. The birth of the one child was symbolical or typical of that of the latter. The symbolical name Immanuel pointed out to his contemporaries the divine assistance which should be granted to them in their adversity, in some such way as Shear-Jashub was emblematical of the remnant's return.

Fourthly, It was an ancient opinion of the Jews, that the passage refers to Hezekiah the son of Ahaz. Accordingly we read in Justin's Dialogue with Trypho, "Trypho replied: the Scripture does not say, *to the virgin shall conceive and bear a son*; but, *to the young woman* (ἡ νεῦνις) *shall conceive and bear a son*, &c. The entire prophecy was spoken of Hezekiah." * To this it was objected by Jerome, that Hezekiah must have been at least nine years of age at the time when the prophecy was uttered. Ahaz was twenty years old when he began to reign, and he reigned but sixteen years (2 Kings xvi. 2.) Hezekiah his son and successor was twenty-five years old (2 Kings xviii. 2) when he began to reign; and therefore he must have been born several years before these words were spoken. Agreeably to this supposition, the *almah* was the spouse of Ahaz. To turn aside the force of the objection urged by Jerome, Kimchi and Abarbanel assumed a second spouse of Ahaz. Others again, who advocate the non-Messianic exposition, take the *almah* to mean the wife of the prophet himself. So the Jewish writers Abenesra and Jarchi, with whom in modern times Grotius and Gesenius agree. Who this son of the prophet was, they are not unanimous. Shear-Jashub cannot be meant, because he was so old as to accompany his father. Hence Gesenius assumes, that the earlier wife of the prophet had died, and he had betrothed another. Maher-Shalal-hashbaz, it is affirmed, cannot be intended, because he had not the name Immanuel, which the child should bear agreeably to the prophecy. Yet in answer to this it has been adduced as a parallel case, that, although the Messiah should be called Immanuel, it is written, Matthew i. 21, "and she shall bring forth a son, and thou shalt call his name Jesus." Besides, this objection to Maher-Shalal-hashbaz or Shear-Jashub drawn from the name Immanuel, is based on the supposition, that Immanuel is a proper name, which may well be doubted.

* Dialogue, cum Tryphone Judæo, p. 291, ed. Colon. 1686.

Fifthly, The exceedingly forcible formula, with which the words are introduced in the gospel by Matthew, lead us to regard the original passage in Isaiah as a prophecy relating to the birth of Christ. To exclude the Messiah is to make light of the evangelist's inspiration, and to fritter down the full meaning of the prophet by limiting his language to some transaction in the time of Ahaz. There is no room for the principle of accommodation in the present passage. The language of Matthew is too strong and unequivocal to admit of such dilution.

That the prediction of Isaiah is not primarily applicable to the Messiah but to the child Immanuel, not only the 15th and 16th verses but the whole passage testifies. It is quite arbitrary to assume a change of subject—to suppose that the prophet speaks of one person in the 14th verse, and in the 15th of another; or, in the 14th and 15th of the Messiah exclusively, and in the 16th of quite another subject. The words have one simple meaning. The circumstance of the particular woman specified bearing a son, is typical of the Virgin Mary bearing the Saviour; and while the symbolical name given to the child was a pledge and assurance of the divine aid which should be given to the people at that time, it pointed the minds of the pious to the great Immanuel. The whole transaction was typical of the miraculous birth of the Messiah, who was to bring to his people a higher deliverance than that which the name of the child portended. The one was a temporal deliverance, but it was prefigurative of a greater;—the one was a temporal salvation, but it pointed to a spiritual salvation to be effected 700 years after. The name Immanuel, by which the child born during the prophet's life was characterised, foreshewed the greater Immanuel, who came to effect the redemption of man, and merited the appellation in a far more emphatic sense.

We hold, therefore, that the full meaning of the words is not developed by those who confine them to a child born in the time of the prophet. The completion was first brought out in the history of our Saviour. Then only were they strictly and literally *fulfilled*.

Sixthly, Such being our view of the entire passage, we cannot suppose that the name Immanuel, as given to the child born in the time of Ahaz, is a proper name. It is only a *commemorative* title significant of the protection which God declared by his servant he should afford his people, and especially of the de-

liverance which he was about to vouchsafe to the nation in the time of the prophet. As applied to Christ, it is descriptive both of his divine dignity and his humanity. But it is scarcely a direct proof of them—such as it would be, were it a primary prophecy applicable to Him and none other. As long as we maintain the direct and primary reference of the passage to another child, the name Immanuel as quoted in the Old Testament and applied to Christ, cannot be adduced as an independent proof of his Deity. To such as already believe the doctrine, it serves to confirm and establish their faith. To them the title is pregnant with the Deity and humanity of the Saviour.

It is perhaps unnecessary to state all the reasons by which we have been induced to reject the exclusively Messianic application. The exposition given of the 15th and 16th verses, on the ground of their sole reference to Messiah, is far-fetched. It educes a meaning not apparent to the reader, and one which would have been still less apparent to the prophet's hearers. Besides, the announcement in the 15th verse of the true humanity of the Saviour, denoted by the eating of milk and honey, is not thus appropriate. The 14th verse includes the idea of his humanity. Had the prophet addressed those who believed that Messiah was to appear merely with the *form* of a body, the addition of the 15th verse would have been highly suitable; but for this there is not the shadow of proof. Nor does the exposition of the 15th verse given by Hengstenberg recommend itself by simplicity. "The contemporaries, represented by the child whose birth is viewed as present by the prophet, will not for some years attain to the peaceful possession of the land, but must support themselves by the produce of their flocks, which will find rich pasture in the devastated country." The unnatural character of this exegesis must be apparent to all. When we see, too, that the difficulty of the exclusively Messianic exposition has led some to refer the 16th verse to another subject than Messiah, as it did Calvin, we are deterred from its adoption.

Who then are to be understood by the *almah* and the child that act a symbolical part? This is a question of great difficulty, and we approach it with diffidence. Dathe, with whom Professor Stuart seems to agree, thinks that the prophet speaks of a virgin of his own times who, to confirm his prediction, should bear a son as a real virgin in a miraculous manner. This would be a strict parallel to the birth of Christ. As the one was an

extraordinary event, so was the other. This child was called Immanuel—the name of his virgin-mother is not given. But the assumption is arbitrary. It introduces a miracle where it is not necessary. The multiplication of miracles on occasions of difficulty has done much injury to the advancement of sound theology. *Nec Deus intersit, nisi dignus vindice nodus inciderit*; is a counsel as applicable to the divine as to the tragedian. Some think that by the *almah* is meant the wife of the prophet, and by the child Shear-Jashub; but this is liable to the objection that Shear-Jashub accompanied his father when he uttered the prophecy. The child must have been still unborn.

On a careful comparison of the passage with the third and fourth verses of the eighth chapter, it seems probable, that Maher-Shalal-hashbaz is meant. It is true that the latter name equally with the former is commemorative, but they are not significant of different events. The same occurrence, viz. the overthrow of Syria and Israel, is pointed out by both. In the one, the Assyrian king is addressed in the encouraging language “*haste to the prey; speed to the spoil, for the confederate kings shall not withstand thine arms.*” In the other, Ahaz and the house of David are told to banish their fears, because Jehovah was their protector, and would bring destruction on their enemies by means of the Assyrians. The words of the 16th verse, 7th chapter, are nearly allied to those of the 8th chapter, 4th verse. In the former, “before the child shall know to refuse the evil and choose the good,” corresponds to “before the child shall have knowledge to cry my father and my mother,” in the latter; while the remainder of the verses, “the land of whose two kings thou art afraid will be wasted,” and “the riches of Damascus and the spoil of Samaria will be taken away before the king of Assyria,” predicts a like destruction of the king’s enemies. This opinion is confirmed by the words of Isaiah viii. 18: “Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion.”

But it has been objected, that the wife of the prophet is called נְבִיאָה (chap viii. 3) whereas she is here styled עֲלָמָה. There may be good reason for this. In chapter viii. 3, she is not directly adduced as the mother of a son who was to bear a symbolical name prefigurative of the Messiah. In the present passage, on the contrary, she is represented as the mother of a child to be called Immanuel. Hence the propriety of changing the appella-

tion, that it may with the strictest significance apply to the blessed Virgin also.

We might assume with Gesenius, that, the former wife of the prophet having died, he had betrothed another, a conjecture not improbable. The prophetess and the *almah* would then be different persons.

Another quotation usually referred to the accommodated class is found in Matthew xiii. 13, 14, 15, taken from Isaiah vi. 9, 10. The words are borrowed almost verbatim from the Seventy, but the Hebrew is a little different. The same citation occurs in Acts xxviii. 26, 27. In Mark and Luke, it is given in part. We shall first attend to the translation of the words in Isaiah. "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." What meaning belongs to the verbs in the imperative mood? To understand this, we must have recourse to the idiom of the Hebrew language, agreeably to which predictions are often made in the language of command. This peculiarity is not confined to the Hebrew, but extends to the Oriental languages generally. Here there is a prediction delivered in the form of command, according to the genius of the Hebrew tongue, equivalent to: "ye shall surely hear, but will not understand; and ye shall surely see, but will not perceive." The force of the imperatives is: "consider the thing as already done; look upon it as fulfilled." So in the 10th verse, "make the heart of this people fat," &c., the meaning is, "pronounce their hearts such: declare their characters to be such;" for when the Orientals intend strongly to mark the character of any one, their expression is, that they *make him such*.* By the aid of the same principles we can also explain many passages that have created difficulty to some who are ignorant of the Eastern languages. Hence also the error of such as convert the imperatives into indicatives by a different pointing.† Having thus cleared the way for a proper consideration of the quotation before us, we come to notice the manner in which it is applied.

* See Lee's Sermons on the Study of the Holy Scriptures, &c. pp. 48, 49. Svo, London 1830.

† Compare Gesenius's *Lehrgeb.* §§ 208, 206.

Some say, that as our Saviour here applied to the Jews of his own time, what the prophet Isaiah had alleged against his countrymen above 700 years before, it could only be by way of *accommodation*. But the 11th verse of the 6th chapter of Isaiah leads to the right understanding of the passage. When the prophet asks, "Lord, how long," *i. e.* shall this judicial blindness continue, Jehovah answers, "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." Thus it is foretold that they should remain perverse and obstinate till they would be totally enslaved and destroyed—till their city should be utterly desolate. Hence, the Saviour and his apostles justly applied the words of the prophet to the Jewsliving in their time, because they were meant to be descriptive of their invincible obstinacy. When the Redeemer appeared on earth, the measure of their iniquity was not filled up; the time embraced by the prophecy was not completed; they were as strongly prejudiced against his doctrines as they had been formerly opposed to the messages of the Lord delivered by his prophets. Thus the passage yields a clear, consistent sense, without the hypothesis of an accommodation.

Another quotation which the Jews consider a perversion of the original passage, and which is explained by many Christians on the principle of accommodation, is found in the Gospel by Matthew viii. 17, taken from Isaiah liii. 4. It is also cited in 1 Peter ii. 24. It is not denied that *Peter*, in referring the words to the sufferings of Christ as expiatory of sin, understood them according to the design of the prophet; but some have not hesitated to affirm, that the *evangelist* attaches to them a meaning quite different from that of Isaiah. The original passage is expressed in general terms—*he hath borne our griefs and carried our sorrows*, and is applied by the two inspired writers in two ways, thus shewing its twofold reference. When Christ made an atonement for sin, the prediction was *verified*, but not *exhausted*. But when, in addition to his making an expiation, he cast out spirits and healed the sick, we conclude that these are all the ideas included in the words. Our sins ought not to be viewed apart from their consequences. When our blessed Lord took away sin by the sacrifice of himself, he at the same time took away its consequences. Bodily disease is the effect of sin. In removing the cause, the effect is also taken away. It is true that believers are still subject to

disease in this life — bodily infirmities surround them here ; but, in the world to come, every malady will be wholly unknown. In the days of his incarnation, he cured many diseases as a specimen and earnest of their future and entire abolishment, that, in doing good to the souls, it might be seen, he profited the bodies of men. The influence of his expiatory work is felt in the whole man. It could hardly be otherwise, considering the mysterious union of soul and body. When, therefore, Isaiah was prompted to speak of the Saviour, and to announce the general proposition, “ he hath borne our griefs, and carried our sorrows ;” he gave utterance to terms of pregnant import bearing one sense, but capable of a double reference, such as is made by Peter and Matthew. The close connexion between sin and bodily disease, rendered it impossible to take away the one without the other.

The solution is thus natural and easy. The quotation made by Matthew, with its introductory formula, seems clearly to prove, that he considered the original prophecy as applicable to the diseases of men. Here, as in other cases, the New Testament illustrates the Old, explaining what might otherwise have escaped observation.

We shall next allude to Matthew xiii. 34, 35, quoted from Psalm lxxviii. 2. “ All these things spake Jesus unto the multitude in parables ; and without a parable spake he not unto them : that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables ; I will utter things which have been kept secret from the foundation of the world.” The prophet here referred to is probably Asaph. In order to understand the passage, it is necessary to remember, that the prophets under the Old Testament were types of Christ. The prophet Asaph speaking in similitudes was a type of Christ, who, in the days of his flesh, employed the parabolic mode of instruction. The words as they stand in the Old Testament primarily and directly refer to Asaph ; but the seer in uttering them symbolised the Messiah, who spoke in parables to the Jewish people. Thus, what was spoken by the prophet was fulfilled in the history of our Saviour.

Acts i. 20 : “ For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein : and his bishoprick let another take.” This is taken from Psalm lxix. 25. The quotation has occasioned some difficulty to interpreters, and is supposed to present a clear instance of *accommodation*. So

Sykes: "Notwithstanding the introduction made by *Peter* in this discourse, yet he seems to mean no more than the resemblance of things, or an accommodation of the *Psalmist's* words to the occasion; and not that the Spirit actually had *Judas* in his view."* It is plain to any one who reads the Psalm with impartiality, that it alludes to the treatment which David received from his enemies. But it should not be referred wholly and exclusively to the Psalmist, because various parts of it are applied to Christ in the New Testament. So verses 9, 21, and following. This is a presumption in favour of assigning the present verse to the Messiah. But the difficulty is, that *several persons* are spoken of by the Psalmist; whereas the same words are applied to Judas Iscariot alone, in the Acts of the Apostles. Let it be considered, that David and his enemies were symbolical of the Messiah and his enemies. In the spirit of prophecy the Psalmist was enabled to predict the downfall of his persecutors. In so doing he predicted at the same time the destruction of those who opposed and persecuted the Messiah. The psalm describes directly and explicitly the treatment which David received from his enemies. But as he was a typical person, the same language which, in the spirit of prophecy, he applied to his persecutors, had a higher reference to the life and death of Christ. His enemies, being the enemies of the theocracy, were the enemies of God himself, and symbolised the Redeemer's foes. The full meaning of the psalm was not manifested until the new dispensation was founded by its great Head. Then the prophecy was *fulfilled*. The circumstance that several are mentioned in the Old Testament, and that Judas alone is specified in the New, can create no difficulty, when we recollect, that he is singled out as the *chief* of the traitors. He was the *guide* of them that took Jesus, and in connexion with the rest of the Jews, he is selected as the person in whom the prophecy was remarkably fulfilled. But the same fate befel those who acted along with him in his nefarious design. Had Judas been characterised as the *only traitor*, there would have been real perplexity in the passage; but as he was *the chief*, we see nothing unnatural in speaking of him alone, especially as the object of Peter was to describe *his* conduct.

Another quotation commonly assigned to the same class is in the epistle to the Hebrews, ii. 6, 7, 8: "But one in a certain place testified, saying, What is man that thou art mindful of him?"

* Page 271.

or the son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet." This is borrowed from Psalm viii. 4, 5, 6. It has been asked, how the passage in the psalm can refer to Christ in particular as the apostle Paul interprets it, when the Psalmist speaks of man in general? With what propriety does the inspired writer apply to the Redeemer language descriptive of mankind? Some answer by accommodation; but this is not satisfactory, because the apostle has introduced the citation into a train of argument by way of proof. Macknight thinks that the psalm refers wholly to the Messiah—an untenable opinion, because the Psalmist is then represented to exclaim with admiration, what is the Messiah that thou art mindful of him? Others again take the psalm to describe human nature in the first instance, and the Messiah indirectly. Yet the one is not symbolical of the other, and therefore this solution cannot be allowed. The words of David apply to the human nature of the Messiah and his people viewed in connection. His people are said to be members of his body, of his flesh, and of his bones. The union is close, mysterious, and inseparable. Hence there is a reference to redeemed humanity in association with the Messiah—or the Messiah at the head of redeemed humanity. The humanity of Messiah joined to redeemed humanity is a glorious representation of the dignity belonging to man.*

Thus might we take up singly all the passages which are quoted in proof of a doctrine, or completion of a prophecy, and said to be *accommodations*. All such have a double allusion. From the associated nature of the events or circumstances to which they refer, they must of necessity be so constructed.

Citations from the Old Testament in the New may be referred to the following classes:—

I. Citations of *primary* prophecies, in which the things predicted are said to be literally accomplished. These have but one, exclusive reference to the gospel age.

II. Citations of passages descriptive of symbolical persons or events.

* "All typical references of this kind are taken in their full significance only when the Old Testament saints, as well as those of the New, are considered as members of one and the same mystical Christ who is described in history." *Tholuck*.

III. Quotations made in order to establish a doctrinal position or argument, by the authority of the Old Testament.

IV. Citations made for the purpose of illustrating, beautifying, or adorning a discourse.

V. Those in which the New Testament writers have *referred* to the Old without formally quoting it.

I. Citations in which the things predicted are said to be literally accomplished.

These are called *direct prophecies*, because they relate to Christ and his gospel only. They have one plain obvious meaning which cannot be mistaken by the intelligent reader. They afford an irrefragable argument for the truth of the Christian religion. Thus the 110th Psalm is a prophecy of Christ and of him alone. It is explained of him in Heb. i. 13 and x. 13, and therefore belongs with propriety to this class. In the same light we regard the second Psalm, which contains an illustrious prophecy of the Messiah's kingdom. To affirm that its primary or literal application belongs to David, and its secondary or spiritual to the Messiah, is not founded on a careful examination of the oracle itself. That it belongs to the Saviour is proved by Acts iv. 25, 26; where, after citing the first two verses, the apostles expounded them.*

Of the same nature is Matthew iv. 15, 16 from Isaiah ix. 1, 2. "The land of Zabulon and the land of Nephtalim, by the way of the sea beyond Jordan, Galilee of the Gentiles. The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." The original passage should be rendered thus: "As in the former time [Jehovah] brought into contempt the land of Zebulon and the land of Naphtali, so shall he afterwards honour the tract about the sea, the district beyond Jordan, Galilee of the Gentiles." The evangelist merely gives the substance of the first verse and the second slightly varied. The lands of Naphtali and of Zebulon were debased and brought into contempt when they were ravaged by the Assyrians, and their inhabitants carried into captivity under Tiglath-Pileser, as recorded in 2 Kings xv. 29; 1 Chron. v. 26. The same district was blessed with the light of the gospel and the Saviour's presence, which shed upon it an unearthly glory.

* We cannot agree with Bleek, who understands these two Psalms typically. Compare Tholuck on the Use of the Old Testament in the New (Bib. Cab. xxxix.) pp. 189-192.

II. Quotations of passages symbolically or typically descriptive.

Many prophecies are of this nature. They refer to two persons or events connected as type and antitype, symbol and thing symbolised. But *all* prophecies are not typical, and belong not therefore to this head. On the other hand there are passages not prophetic which fall under the present class. These record things done in ancient times, while they also represent circumstances in the history of our Lord and the propagation of his gospel. Thus under the law, a lamb was offered up as an atonement for transgression. The lamb under the law was a type of Christ. Hence it is said in John xix. 36: "For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken." This is cited from Exodus xii. 46: "Neither shall ye break a bone thereof." David also says, Psalm xxxiv. 19, 20: "Many are the afflictions of the righteous [one]: but the Lord delivereth him out of them all. He keepeth all his bones: not one of them is broken." The *full* meaning was exhibited in the antitype.

Another example belonging to this class is John xv. 25, cited from Psalm xxxv. 19: "But this cometh to pass that the word might be fulfilled that is written in their law, They hated me without a cause." These words were uttered by David, who, in his official capacity, was a type of Christ. The New Testament warrants us to regard them not only as applicable to himself, but to the spiritual David his greater son.

Under this head Matthew ii. 15 and ii. 17, 18, which have been already considered, should be classed.*

III. Passages cited for the purpose of proving a doctrine or establishing a position by the authority of the Jewish Scriptures.

Examples of this are abundant, such as Heb. iv. 7, &c. taken from Psalm xcv. 7. In order to prove that the rest of God is of a *spiritual* and not merely an earthly nature, the writer of the epistle adduces the Lord as saying by David, long after unbelievers in the wilderness had been threatened with exclusion from the promised land: "to-day if ye will hear his voice harden not your hearts." By this means he establishes the fact, that the rest was *spiritual*.

* See Tholuck's valuable remarks on typical prophecies in his Dissertation on the Use of the Old Testament in the New, translated in the Biblical Cabinet, vol. xxxix.; Sack's *Apologetik*; but especially Beck's admirable treatise, *Bemerkung über Messianische Weissagung*, &c. "On the Messianic Prophecies, and the Spiritual Interpretation of Scripture," in the Tübingen Zeitschrift for 1831; and the Appendix to an Essay on the 9th chapter of the Epistle to the Romans entitled, *Versuch einer pneumatisch-hermeneutischen Entwicklung des 9 Kapitels im Br. an die Römer*, 1833.

IV. Citations made for the sake of felicitously illustrating or embellishing a discourse.* These might be called *accommodations*, had not the term been abused by unwarrantable applications. So Romans x. 6-8 from Deuteron. xxx. 12-14: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above :) Or, who shall descend into the deep? (that is, to bring up Christ from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart." Here the apostle adapts to his purpose the language of Moses in the book of Deuteronomy. Moses employs certain phrases in order to describe the plain and accessible nature of the commandments which God enjoined upon the Israelites. These are repeated in the epistle to the Romans to shew the nature of the righteousness which is by faith. Justification by faith is an intelligible doctrine and easy of access.† See also Romans viii. 36 from Psalm xliii. 22 Septuagint, where the apostle applies to suffering Christians in his times what the Psalmist said of others long before. In 1 Tim. v. 18 the apostle, says Tholuck, "quotes the Old Testament precept merely as an instructive parallel, and leaves it to the reader by an inference *a majori ad majus* to deduce the lesson that the human labourer is still more worthy of his reward."

V. Passages in which the New Testament writers have referred to the Old Testament without formally quoting it. The following is a list of such places :—‡

* "The difference," says Tholuck, in the very able Appendix to his Commentary on the Epistle to the Hebrews, "between this class and that of typical prophecy, consists in this, that in accommodating the passages of Scripture, the notion of a *ὑπόνοια* intended by God is altogether abandoned, and the parallel is rather taken by the author than given by God."

† Calvin, who was possessed of singular acuteness and fine exegetical talent, took the right view of this quotation: Moses cœlum et mare nominat tanquam loca remotiora, et homini aditu difficilia. Paulus autem perinde ac si aliquid spiritualis mysterii lateret sub his vocibus, ad mortem et resurrectionem trahit. Siquis istam interpretationem nimis coactam et argutam esse censetur, intelligat non fuisse Apostolo propositum, Mosis locum anxie tractare: sed ad præsentis causæ tractationem duntaxat applicare. Non ergo syllabatim recenset, quid sit apud Mosem: sed expolitione utitur, quâ instituto suo testimonium Mosis propius accommodat. Ille de locis inaccessis loquutus erat: Paulus ea loca expressit, quæ et ab aspectu nostro maxime omnium sunt abscondita, et fidei tamen nostræ respicienda sunt. Quare si per amplificationem vel expolitionem hæc dicta accipias, non poteris dicere quod Paulus violenter aut impertune detorserit Mosis verba: sed potius fateberis citra ullam sensus jacturam eleganter ad vocabula Cœli et Maris alluisse.

‡ The large Roman numerals refer to chapters in the books of the New Testament only. The figures before which *vs* is placed, denote verses of the chapter in the

MATT. V. 5; Ps. xxxvii. 11. vs. 21; Ex. xx. 13. vs. 27; Ex. xx. 14. vs. 31; Deut. xxiv. 1. vs. 33; Ex. xx. 7. vs. 38; Ex. xxi. 24. Lev. xxiv. 20. vs. 43; Lev. xix. 18. VIII. 4; Lev. xiv. 2. X. 35, 36; Mic. vii. 6. XI. 5; Is. xxxv. 5. xxix. 18. vs. 14; Mal. iv. 5. XII. 3; 1 Sam. xxi. 6. vs. 5; Num. xxviii. 9, 10. vs. 40; Jon. ii. 1. vs. 42; 1 Kings x. 1. XVIII. 15; Lev. xix. 17. XXI. 44; Is. viii. 14. Zech. xii. 3. Dan. ii. 34, 35, 44. XXIII. 35; Gen. iv. 8. 2 Chron. xxiv. 21, 22. vs. 38; Ps. lxix. 26. Jer. xii. 7. xxii. 5. vs. 39; Ps. cxviii. 26. XXIV. 15; Dan. ix. 27. vs. 29; Is. xiii. 9, 10. Joel iii. 15. vs. 37; Gen. vii. 4. XXVII. 43; Ps. xxii. 7, 8, 9.

MARK I. 44; Lev. xiv. 2. II. 25, 26; 1 Sam. xxi. 6. IX. 44; Is. lxvi. 24. X. 4; Deut. xxiv. 1. XIII. 14; Dan. ix. 27. vs. 24; Is. xiii. 9, 10. Joel iii. 15.

LUKE I. 10; Lev. xvi. 17. vs. 33; Mic. iv. 7. vs. 55; Gen. xxii. 16. vs. 73; Gen. xxii. 16. II. 21, 22; Lev. xii. 3, 4. vs. 34; Is. viii. 14, 15. IV. 25, 26; 1 Kings xvii. 1, 9. xviii. 44. vs. 27; 2 Kings v. 14. V. 14; Lev. xiv. 2. VI. 3, 4; 1 Sam. xxi. 6. X. 4; 2 Kings iv. 29. vs. 28; Lev. xviii. 5. XI. 31; 1 Kings x. 1. vs. 51; Gen. iv. 8. 2 Chron. xxiv. 21, 22. XIII. 35; Ps. lxix. 26. Jer. xii. 7. xxii. 5. XIV. 8; Prov. xxv. 6. XVII. 3; Lev. xix. 17. vs. 27; Gen. vii. 7. vs. 29; Gen. xix. 15. vs. 32; Gen. xix. 26. XX. 18; Is. viii. 14. Zech. xii. 3. Dan. ii. 44. vs. 37; Exod. iii. 6. XXIII. 29; Is. liv. 1. vs. 30; Hos. x. 8.

JOHN I. 52; Gen. xxviii. 12. III. 14; Num. xxi. 8, 9. VI. 49; Ex. xvi. 15. VII. 22; Lev. xii. 3. vs. 38; Is. lv. 1. lviii. 11. xlv. 3. Zech. xiii. 1. xiv. 8. vs. 42; Ps. lxxxix. 4. cxxxii. 11. Mic. v. 1. VIII. 5; Lev. xx. 10. Deut. xxii. 21. IX. 31; Prov. xxviii. 9. XII. 13; Ps. cxviii. 26. vs. 34; 2 Sam. vii. 13; Ps. lxxxix. 30, 37. cx. 4. XVII. 12; Ps. xli. 10. cix. 8, 17. XIX. 28; [Ps. lxix. 22.]

ACTS II. 30; 2 Sam. vii. 12. Ps. lxxxix. 4. VII. 8; Gen. xvii. 10. vs. 9; Gen. xxxvii. 28. xxxix. 1. vs. 17; Ex. i. 7. vs. 20; Ex. ii. 2. vs. 24; Ex. ii. 11. vs. 30; Ex. iii. 2. vs. 38; Ex. xix. 3. vs. 45; Josh. iii. 14. vs. 46; 2 Sam. vii. 2. Ps. cxxxii. 5. X. 34; Deut. x. 17. Job xxxiv. 19. XIII. 17; Is. i. 2. Ex. xii. 37. vs. 18; Deut. i. 31. vs. 36; 1 Kings ii. 10. XVII. 31; Ps. ix. 9. xvi. 13. xcviii. 9.

ROM. I. 22; Jer. x. 14. II. 6; Prov. xxiv. 12. vs. 11; Deut. x. 17. Job xxxiv. 19. III. 8; Jer. xvii. 6. IV. 11; Gen. xvii. 10. IX. 20; Is. xlv. 9. Jer. xviii. 6. XI. 1; Ps. xciv. 14. vs. 35; Job. xli. 11. XII. 9; Amos v. 15. vs. 16; Is. v. 21.

1 COR. I. 20; Is. xlv. 25. V. 13; Deut. xvii. 7. xix. 19. xxiv. 7. IX. 13; Deut. xviii. 1. X. 1; Ex. xiii. 21. xiv. 22. Num. ix. 18. vs. 3-6; Ex. xvi. 15. xvii. 6. Num. xi. 4, xx. 11. xxvi. 64, 65. vs. 8,

New Testament designated by the large Roman numerals immediately preceding. In cases where several successive verses are referred to, the first only is named.

9, 10; Num. xxv. 1, 9. xxi. 4. xiv. 2, 36. Ps. cvi. 14, 19. XIV. 34; Gen. iii. 16. XV. 3; Is. liii. 8, 9. Ps. xxii. Ps. xl. vs. 4; Ps. xvi. 10. 2 COR. V. 17; Is. xliii. 18, 19.

GAL. II. 16; Ps. cxliii. 2. III. 6; Gen. xv. 6. vs. 17; Ex. xii. 40. IV. xxii.; Gen. xxi. 2, 9. xvi. 15.

EPH. II. 17; [Is. lvii. 19.] VI. 9; Deut. x. 17. Job xxxiv. 19.

PHIL. II. 10; Is. xlv. 23. IV. 5; Ps. cxix. cli. cxlv. 18.

COL. II. 11; Deut. x. 16. III. 25; Deut. x. 17. Job xxxiv. 19.

2 THESS. II. 4; Dan. xi. 36. vs. 8; Is. xi. 4.

1 TIM. II. 13; Gen. i. 17. vs. 14; Gen. iii. 6. VI. 7; Job. i. 21. Eccl. v. 14. Ps. xlix. 18.

2 TIM. III. 8; Ex. vii. 11, 22.

HEB. III. 2; Num. xii. 7. vs. 17; Num. xiv. 35, 36. V. 4; 1 Chron. xxiii. 13. VII. 1; Gen. xiv. 18. IX. 2; Ex. xxv. xxvi. 36. xl. 3. vs. 13; Lev. xvi. 14. vs. 14; Num. xiv. 36. X. 12, 13; Ps. cx. 1. vs. 27; Is. lxiv. 1. vs. 28; Deut. xvii. 6. XI. 3; Gen. i. 1. vs. 4; Gen. iv. 4; vs. 5; Gen. v. 24. vs. 7; Gen. vi. 8, 14. vs. 8; Gen. xii. 1, 4. vs. 13; Gen. xlvii. 9. Ps. xxxix. 13. vs. 14; Hos. xiv. 2. vs. 17; Gen. xxii. 1. vs. 18; Gen. xxi. 12. vs. 20; Gen. xxvii. 28. vs. 22; Gen. i. 24. vs. 23; Ex. ii. 2. vs. 28; Ex. xii. 11, 18. vs. 29; Ex. xiv. 22. vs. 30; Josh. vi. 20. vs. 31; Josh. ii. 1. vi. 17, 23. vs. 32; Jud. vi. 4, 15, 11. 1 Sam. vii. 2 Sam. ii. vs. 33; 2 Sam. viii. Jud. xiv. Dan. vi. vs. 34; Dan. iii. vs. 35; 2 Kings iv. 20. 2 Macc. vi. and vii. XII. 9; Num. xxvii. 16. vs. 12, 13; Is. xxxv. 3. Prov. iv. 26. vs. 15; Deut. xxix. 18. vs. 16; Gen. xxv. 31. vs. 18; Ex. xix. 16. vs. 29; Deut. iv. 24. XIII. 11; Lev. iv. 12, 21. xvi. 27. Num. xix. 3. vs. 14; Mic. ii. 10.

JAMES I. 19; Prov. xvii. 27. II. 1; Lev. xix. 15. Prov. xxiv. 23. vs. 21; Gen. xxii. 9. vs. 25; Josh. ii. 1. vi. 17, 23. V. 3; Prov. xvi. 27. vs. 11; Job i. 21, 22. xlii. 1-17. vs. 17, 18; 1 Kings xvii. 1. xviii. 41.

1 PETER II. 3; Ps. xxxiv. 9. vs. 4; Ps. cxviii. 22. vs. 10; Hos. ii. 23. vs. 17; Prov. xxiv. 21. III. 6; Gen. xviii. 12. vs. 20; Gen. vi. 3, 12. IV. 18; Prov. xi. 31. V. 5; Prov. iii. 34. vs. 7; Ps. lv. 23.

2 PET. II. 5; Gen. vii. 23. viii. vs. 6; Gen. xix. vs. 15, 16; Num. xxii. III. 4; Ez. xii. 21. vs. 5, 6; Gen. i. 1, 2, 6. vii. 21. vs. 8; Ps. xc. 4. vs. 10; Ps. cii. 26, 27. vs. 13; Is. lxv. 17. lxvi. 22.

1 JOHN I. 8; Prov. xx. 9. III. 5; Is. liii. 4. vs. 12; Gen. iv. 8.

JUDE, vs. 5; Num. xiv. 35. vs. 7; Gen. xix. vs. 11; Gen. iv. 8. Num. xxii., and xvi. 1, 31.

REV. I. 6; Ex. xix. 6. vs. 7; Zech. xii. 10-24. vs. 14, 15; Dan. x. 5, 6. vii. 9. Ez. i. 27. viii. 2. II. 14; Num. xxv. 2. xxxi. 16. vs. 20; 1 Kings xvi. 31. xxxi. 23. 2 Kings ix. 33. III. 7; Is. xxii. 22. Job xii. 14. vs. 9; Is. xlv. 14. vs. 19; Prov. iii. 11, 12. IV. 5; Ez. i. and ii. Is. vi. IV. 6; Ez. i. and x. V. 11; Dan. vii. 10. VI. 8; Ez. xiv. 21. vs. 12; Is. xxiv. 18-23. xxxiv. 4. vs. 14; Ps. cii. 27.

Is. xxxiv. 4. vs. 15, 16; Hos. x. 8. Is. ii. 10, 19-21. VII. 3; Ez. ix. 4. VIII. 3; Lev. x. 1. xvi. 12. IX. 3; Joel i. 6. ii. 4. vs. 14; Dan. x. 13, 20. vs. 20; Ps. cxv. 4. cxxxv. 15. X. 2; Ez. ii. 9, 10. vs. 3; Jer. xxv. 30. vs. 4; Dan. viii. 26. xii. 4, 7, 9. vs. 9-11; Ez. ii. 8-iii. 4. XI. 4; Zech. iv. 2, 3, 11, 14. vs. 5; 2 Kings i. 9-12. vs. 6; 1 Kings xvii. 1. Ex. xvii. 19, 20. vs. 7; Dan. vii. 7, 8. vs. 10; Est. ix. 22. vs. 15; Dan. ii. 44. vii. 27. Ps. ii. 2. XII. 1; Mic. iv. 9, 10. v. 2. Gen. xxxvii. 9, 10. vs. 5; Ps. ii. 9. vs. 7; Dan. x. 13, 21. xi. 1. xii. 1. vs. 14; Dan. vii. 25. xii. 7. XIII. 1; Dan. vii. 3. vs. 10; Gen. ix. 6. vs. 14; Dan. iii. XIV. 8; Is. xxi. 9. Jer. li. 8. Dan. iv. 27. vs. 10; Ps. lxxv. 9. Is. li. 22. Jer. xxv. 15. vs. 14; Dan. vii. 13; Is. xix. 1. vs. 15; Joel iii. 18. vs. 19, 20; Is. lxiii. Lam. i. 15. XV. 3; Ex. xv. 1. vs. 4; Jer. x. 7. vs. 8; Ex. xl. 35. 1 Kings viii. 11. Is. vi. 4. XVI. 2; Ex. ix. 8-12. c. 7-10. vs. 12; Is. xi. 15, 16. XVII. 1; Jer. li. 13. vs. 3; Is. xxi. 1. vs. 4; Jer. li. 7. vs. 12; Dan. vii. 20, 24. vs. 15; Is. viii. 7. Jer. xlvii. 2. XVIII. 2; Is. xxi. 1-10. Jer. li. Is. xiii. and xiv. xxiv. 11, 13. Jer. l. 3, 39, 40. vs. 3; Jer. li. 7. Nah. iii. 4. vs. 4; Is. xlviii. 20. lii. 11. Jer. l. 8. li. 6, 45. vs. 6; Jer. l. 15, 29. Ps. cxxxvii. 8. vs. 7, 8; Is. xlvii. 7-9. Jer. l. 31. vs. 11; Ez. xxvii. Is. xxiii. ver. 18; Is. xxxiv. 10. vs. 20; Is. xlv. 23. xlix. 13. Jer. li. 48. Dan. iv. 14. vs. 21; Jer. li. 63, 64. vs. 22; Is. xxiv. 8. Jer. vii. 34. xxv. 10. vs. 23; Is. xxiii. 8. XIX. 2; Deut. xxxii. 43. vs. 3; Is. xxxiv. 10. vs. 4; Ps. cvi. 48. vs. 6; Ps. ii. 2. Dan. ii. 44. vii. 27. vs. 13; Is. lxiii. 1. vs. 15; Ps. ii. 9. Is. lxiii. 3. Lam. i. 15. vs. 17, 18; Is. xxxiv. 6. Ez. xxxix. 17-20. vs. 20; Is. xxx. 33. Dan. vii. 11, 26. XX. 4; Dan. vii. 9, 22, 27. vs. 7; Ez. xxxix. 2. vs. 8, 9; Ez. xxxviii. and xxxix. vs. 11, 12; Dan. vii. 9, 10. Dan. xii. 1, 2. Ez. xxxvii. Is. xxvi. 19, 20. XXI. 1; Is. lxxv. 17. lxxvi. 22. vs. 2; Ez. xl. and xlviii. vs. iii; Ez. xxxvii. 27. vs. 4; Is. xxxv. 10. vs. 5; Is. xliii. 19. vs. 10; Ez. xl. 2. vs. 11; Ez. xlviii. 31. vs. 15; Ez. xl. 3. vs. 19; Is. liv. 11, 12. Ex. xxviii. 17. vs. 23; Is. lx. 19. Ez. xlviii. 35. vs. 24, 25; Is. lx. 3, 11, 20. XXII. 1; Ez. xlvii. 1, 12. Zech. xiv. 8. vs. 3; Zech. xiv. 11. vs. 5; Is. lx. 19. Ez. xlviii. 35. vs. 10; Dan. viii. 26. xii. 4. vs. 16; Is. xi. 1, 10. vs. 17; Is. lv. 1. vs. 19; Deut. iv. 2; xii. 32.*

* This enumeration has been taken from Knapp's "Recensus locorum Veteris Testamenti in Novo," appended to the 2d vol. of his edition of the Greek Testament, in conjunction with the concluding part of a beautifully printed pamphlet, entitled, "Passages cited from the Old Testament by the writers of the New Testament, compared with the original Hebrew and the Septuagint version. Arranged by the Junior Class in the Theological Seminary, Andover, and published at their request, under the superintendence of M. Stuart, Assoc. Prof. of Sac. Literature." Andover, 1827, 4to. We have been materially aided by the fine arrangement of the quotations exhibited in this treatise, and have generally followed its copious list, except in a few instances, where we trust that some improvement has been effected. It rests upon Knapp.

Having finished our observations on the citations of the New Testament, it remains to consider their bearing on the question of *inspiration*. It is well known, that some have attempted to uphold the ancient doctrine of verbal inspiration, meaning by such a phrase the emanation of the very words, as well as the subject-matter, from the Holy Spirit. Our present object is not to examine the entire question, but merely to notice the connexion between the theory of verbal inspiration and the quotations made by the New Testament writers. The circumstance that the latter cite the Septuagint translation much more frequently than the Old Testament original itself, is a presumption against the theory. We are to remember, that the Septuagint is by no means one of the best versions; that it is remarkable neither for literalness nor accuracy. If the *ipsissima verba* had been considered of so great importance as their direct emission from the Spirit would imply, we should have expected in the New Testament Scripture all avoidance of such a version, and an undeviating adherence to the original words. This, however, has not been done. Besides, in looking attentively at those quotations which have been taken from the Hebrew text rather than the Greek version, they are found to vary from their originals. There is an agreement in sense, but not in words. Nay, it is frequently difficult to harmonise them in respect to meaning. The terms and phrases of the Old Testament, if literally inspired, were the best that could have been adopted. Why then did not the writers of the New Testament give as nearly as possible *these best terms and phrases*. They should have adhered to the *ipsissima verba* of the Holy Spirit (seeing they were the best), as closely as the genius of the Hebrew and Greek languages allowed. But instead of this, they have widely departed from them. The very ideas exhibited in the New Testament do not present an exact resemblance to those in the Old, much less do the words themselves. To this it has been replied, that two phrases or two modes of expression may both be *the best* in separate places, for different purposes. Although, therefore, the original words of the Old Testament were the best in the circumstances in which they were employed, they might not have been the best in other and different circumstances. And if they themselves might not have been the best in various localities, it follows that their exact copies might not have been the best also. Thus a departure from

the precise words of the Old Testament in the New is justified by the advocates of this narrow hypothesis.

The nature of the case puts it beyond all controversy, that the *very same* terms could not have been employed in both cases, because the languages are different. Hence we are obliged to restrict ourselves to the point, whether a rigid adherence to the Hebrew terms, as far as the Greek would admit, was the very best mode of conveying their meaning, and consequently the one most likely to be adopted by the sacred writers. We are inclined to think, that such an exact imitation would have been exhibited, had the words of the Old Testament been inspired. They were the best that could have been used *in every case*, and the nearer a quotation of them comes to the original, the better suited would they have been to *all* purposes. If the sense was always one and the same, we do not see how the words expressing it, when literally inspired, could have varied more than the differing idioms of the two languages imperatively demanded. But if the same words were designed to convey several senses at the same time, as some incorrectly maintain, there is in that case a presumption in favour of very different words being employed in the New Testament. The sense of Scripture being always *one*—the meaning being *unalterable*, we cannot think of the Spirit suggesting to the writers the use of single terms bearing little similarity to the original Hebrew, without attributing to Him a measure of inconsistency. We make him vary from himself, in order to attain an object, which, for ought we can see, would be equally, if not better accomplished, by closely copying the best words presented in the Old Testament. If it be asserted, that a strict adherence to the Hebrew words was not best for the purpose of instructing the persons to whom the New Testament was addressed, the fact is admitted: but we maintain that it sufficiently refutes the sentiment that the original passages were inspired even to the very words, because, on such a supposition, the Holy Spirit would not have so far deviated from himself. The fact of the authors using such latitude as merely to convey the *general sense* of cited passages, is surely against the notion of an uniform suggestion of the Old Testament phrases to the minds of the Jewish writers. The argument which alleges, that the same words may not be the best in two separate places, and that therefore a cited passage may vary considerably in expression from the

original, seems to take for granted what ought to be proved. It is not sufficient merely *to affirm*, that the New Testament words, though differing from the Old, are inspired, and therefore the best in the circumstances, while the originals whence they are taken are also inspired, and consequently the best in the circumstances in which *they* were written. We admit, that two passages varying from one another in expression while agreeing in sense, may be *the best* for diverse purposes; but still it remains to be shewn, that the circumstance of their being *the very best* in both cases, proves them to have been *directly* imparted to the respective writers by the Holy Spirit. It will ever remain inexplicable by the supporters of verbal inspiration, that the words of the Septuagint became literally inspired as soon as they were taken from that version and transferred to the New Testament pages. The authors must have been deprived of self-consciousness, if in every instance they needed to be prompted to the use of the Greek version in citing from the Jewish scriptures. If they be robbed of that knowledge and discernment of the ancient canonical books implied in the various circumstances of their lives, they are degraded to *automata* acted upon by the Spirit in some such way as a musical instrument is touched by the hand of the performer. But we cannot deprive them of free-will, or the use of their reasoning powers, for the sake of a hypothesis. This were to purchase it at too dear a price. Whatever previous knowledge they possessed was employed by them as writers, and exerted its influence on their compositions. And had the very words of the Old Testament been in all cases inspired, we should have always expected *literal* quotation. No paraphrasing or looseness in citing should then have been seen. The sacred writers would have been penetrated with too much reverence for the *ipsissima verba* to have forsaken them frequently. To aver that the same general meaning may be conveyed in two different modes of diction, each of them the very best in its own place, and *thence* to infer the inspiration of these respective costumes in the minutest parts and particles, is unnecessary, gratuitous, and illogical.

CHAPTER XII

ALLEGED CONTRADICTIONS OF SCRIPTURE.

THIS subject demands attention, not only on account of the difficulty it presents to the Biblical inquirer, but its important bearings on the character of Revelation in general. It has ever been a primary topic with the infidel, who endeavours by its aid to shake the whole system of revealed truth. To the plain and serious Christian it has occasioned distressing perplexity. If it be true that the Bible comes from God, and that he merely employed the writers in promulgating his will to man, it must be admitted, that the divine production cannot but be consistent with itself. If we believe in the perfect omniscience of Jehovah, it is not possible that he should prompt one writer to put forth a statement contrary to that of some other writer whom he had equally commissioned to communicate his purposes to men. All the ideas which we can rationally entertain of the Almighty ruler of Heaven and earth, forbid us to ascribe to Him imperfection of knowledge, or change of will. To suppose him subject to mutation is averse to the unbiassed decision of the judgment, and to every feeling of the heart. Increase of knowledge cannot be predicated of Jehovah. He who could call a world into existence by the word of his mouth, and beautify it with the richest costume, unquestionably knows the beginning from the end. He must be possessed of all wisdom. To conceive of him in any other character, is to *undeify* him, by denying those glorious perfections which man can so imperfectly scan. The feeble light which mortals enjoy, is indeed sufficient to point the mental eye to the throne of Him who is invisible ; but it is wholly unable to pierce that vail of glory which encircles the pavilion of his presence. The theist *must* admit that God is consistent with himself.

When, therefore, we come to consider a written communication of his will, we expect perfect uniformity to prevail throughout all its parts. Human compositions bear upon them the marks

of fallibility. The same work may exhibit opposite sentiments. The productions of one individual are impressed with the stamp of *progressive* intellect; but the emanations of the Divine mind are totally free from all variableness. Hence, if we believe that the Deity has communicated a revelation to man, the absolute perfection of his nature warrants us to expect, that it will be not only worthy of himself, but consistent throughout. And here we are brought to another point of consideration, the inspiration of the persons whom he has thought fit to employ in making known his will to mankind. With the *nature* of the influence exerted on their minds, we need not concern ourselves. It is impossible to tell precisely what it was. It is sufficient to be well assured of the simple fact, that they were supernaturally and mysteriously enlightened, yet so as to be conscious of the animating energy, and of the source whence it came. Jehovah employed them as his servants to execute lofty purposes in the administration of his moral government, and thus to form a connecting link between heaven and earth. When we advance a step farther, and advert to *their inspiration as writers*, we are launched into the disputations of polemic theology. In opposition to Priestley, we believe that they were inspired as *writers* not less than *witnesses*. Some superintending care must have been exercised over them to prevent them falling into error. What may have been the degree of this inspiration, it belongs not to us to inquire at present. One thing is certain, that truth must have been *directly communicated*. The sublime songs of ancient prophets carried them far beyond the ages of a former dispensation, into the womb of futurity, where they beheld scenes of transcendent grandeur. Their spirits, transported into regions of light, saw things impossible for human intellect to discover. We take it for granted, that the sacred penmen were kept from falling into any inconsistency in their compositions, else their inspiration was absolutely valueless. The contents of each book which they wrote, form in themselves a harmonious whole. False statements, incorrect reasonings, absurd metaphors, unnatural images, can be attributed to them only by unbelievers.

Still farther, not only must the composition of each individual author be perfectly conformable to itself, but all the writings that constitute the one collection should be looked upon as agreeing. What is written by one prophet, will not clash with the utterances of another. The statements of one historian, will corro-

borate those of another. The doctrines contained in the epistles of Paul, will correspond with the holy inculcations of John;—and the lessons delivered by Peter, advance nothing contrary to the teachings of James. If *one* holy man spake as he was moved by the Holy Ghost, *all* must have spoken under the same influence. If the writers of all the books were inspired, they received their communications from the same source. If any one of them have clearly contradicted another, the fault must be charged on the Deity, by whom they were supernaturally enlightened, and from whom they received authority to publish a message for the edification of men. God is true. In him are hid all the treasures of wisdom and knowledge. Since his perfect omniscience comprehends all things, he cannot but exercise a harmonising influence on the minds of his servants. Whatever he thus reveals, bears on it the impress of his own seal. The finger of the Almighty cannot be mistaken. It matters not whether he employ one individual or many to commit to writing what he is pleased to make known—whether the different parts of one great system of truth be assigned to one or a thousand—whether he speak to his creatures at sundry times and in diverse manners, or by one messenger, he is equally the author of each and every feature of the spiritual structure. Its magnificence is all his own. If it can be shewn that one stone in the edifice is misplaced or unseemly, weakening and disfiguring the fair proportions of truth, then must it be regarded as unworthy of the great Architect by whom it was designed. But this has never been demonstrated. Men of erudition and intellect have indeed attempted it, but they have miserably failed. Professing themselves wise they became fools.

Should irreconcilable and contradictory assertions be found in different parts of Scripture, it would not be philosophical *at once* to reject the books containing them. It should be previously ascertained, whether such things were really spoken or written by the authors themselves, or whether other hands have not corrupted the records. And should it even be ascertained, that they did come in that condition and form from the inspired penmen, we should not be justified by our puny and weak understandings in pronouncing an unfavourable verdict on the writers. It should be first investigated, whether our own ignorance may not stand in the way of reconciling certain passages. Our short-sighted vision may not have been sufficiently purified to discern the ut-

terings of the Divine Mind through the medium of his messengers. May not prejudice so blind the understanding, that it cannot comprehend the details of the marvellous record which God has given? In a word, our ignorance may be the very reason why portions of the written word appear to stand in opposition to one another. We know that there are some whose eyes are blind and hearts hard, that they should not see with their eyes, nor understand with their heart—some who have never prayed with our great English poet,

“Thou, celestial light,
Shine inward, and the mind through all her powers
Irradiate; there plant eyes; all mist from thence
Purge and disperse:”

or, in the words of a still greater bard, “Open thou mine eyes, that I may behold wondrous things out of thy law.” Some do not inquire; others inquire not in a right spirit. Hence they do not behold the beauty of the divine system. We should not, therefore, be justified in refusing the claims of a divine revelation, though we might not be able to reconcile satisfactorily a few portions. But we take our stand on higher ground, and challenge the opponents of Christianity to produce real contradictions. The discrepancies are only apparent. Not one contradiction is to be found in the whole range of *Scripture*. On this subject, hasty assertions have been put forth by ill-informed men venturing to impugn the divine word without fair and candid examination. When brought to the touchstone, their impious accusations appear in true colours. Like the darkness of night, they are scattered by the light of heaven. It is impossible but that offences will come; but woe unto him through whom they come. Here we have to contend with a host of enemies. Deists, Unitarians, Neologians, and others, concur in stigmatising the book of God. From the Deists, much need not be feared in the present day. Ridicule and sarcasm form their chief arguments. From the Unitarian, we dread no harm. The Neologians of Germany, too, have put forth all their powers on this subject. Their writings abound with chapters on the *real discrepancies* of *Scripture*.* But their proofs have failed. And when all their

* As a specimen of real contradictions adduced by Neologists, take the following from Bertholdt's Introduction to the New Testament.

Matthew v. 3.	.	.	Luke vi. 20.
— viii. 28-34.	.	.	— viii. 26-39.
— ix. 16.	.	.	— v. 36.

learning and philology brought to bear on the battlements of truth are unsuccessful, it may be safely affirmed that success is utterly hopeless.

Si Pergama dextrâ

Defendi possent, etiam hæc defensa fuissent.

In the examination of the present subject, different modes of division have been adopted. Jahn, for instance, has classed them into inconsistencies in doctrinal, prophetic, and historical passages. So also Sandbichler his abridger. Bauer has made two classes, viz. historic and doctrinal. Gerard divides them into seeming contradictions in quotations,—in historical passages,—between predictions and their accomplishment, and in points of doctrine. It is impossible, however, to carry out these divisions into actual practice, because historic passages are also doctrinal, and again, prophetic are historical. The doctrines of Scripture are interwoven with its history; while prophecy announces important truths and future events, respectively belonging to the doctrinal and historic.

We should prefer the following divisions to those just mentioned:—

(a) Contradictions between statements made by the same writer.

(b) Between the statements of different writers. Or,

(a) Contradictions said to exist in the *historic* books of Scripture.

(b) In the *poetic*.

(c) In the didactic books.

The subjoined appears to be the most plain and practicable division:—

1st, Contradictions alleged to exist between one Old Testament writer and another.

2dly, Contradictions said to exist between the New Testament writers.

3dly, Between the Old and New Testament writers.

Matthew x. 32.	.	.	Luke xii. 8.
Mark ii. 23-28.	.	.	— vi. 1-5.
— iii. 20-35.	.	.	— xi. 14-23; xii. 10.
— viii. 27; ix. 1.	.	.	— ix. 15-27.
— ix. 30-38.	.	.	— ix. 43-45.

Not one of these is a contradiction. They are simply *different*, but not *contradictory* accounts. Strauss' list of contradictions is greater than Bertholdt's, but it is of the same nature. *Differences* are not *contradictions*. See Tholuck's *Die Glaubwürdigkeit der evangelischen Geschichte*, u. s. w., 8vo, Hamburg, 1837, pp. 429-463.

In adducing the passages belonging to each head, we shall follow the usual order of the books. But there are some preliminary considerations which it is necessary to keep before the mind.

(a) We should examine the state of the text, lest an incorrect reading give rise to a discrepancy that cannot be removed. The intentional or designed alterations of transcribers must not be put to the account of the Holy Spirit. All corruptions of the text should be carefully rectified. The books of Samuel, Kings, and Chronicles, especially fall under this remark. It is certain that textual errors exist in them, which ought to be rectified. An actual comparison of Samuel and Kings with the books of Chronicles, will prove the truth of this assertion.

(b) Every doctrine or principle is not fully revealed in every place. One part of a subject is treated on one occasion, and another part on another. Sometimes one aspect of it is rendered prominent, and again another. Sometimes it is stated absolutely, at other times relatively, — sometimes with necessary limitations, and again without any. Hence discrepancies have arisen to the view of the superficial reader from not comparing *all* the passages that speak of the same thing, and placing its separate features in their relative position. It is of great importance to understand every doctrine or duty in its fullest comprehension — in the true bearing of its various phases and particulars.

(c) It is necessary to ascertain, whether the *same* topic be treated, or the *same* event described, in two places which seem to disagree. Two separate occurrences may be described in *similar* expressions, or they may have such a likeness as to lead the hasty reader to suppose that they are one and the same. Let it, therefore, be marked, that the facts narrated are the same.

(d) The different purposes for which a writer adduces or touches on a topic, prompt him to notice particulars on one occasion which he omits on another. We must attend to the object he has in view — to the drift or scope of his discourse, — since he presents a given theme more or less fully, according to the particular end he proposes. So two or more authors treat the same topics differently, because they write with different views.

(e) *Variations* are not *contradictions*. Obvious as this truth is, many seem to have lost sight of it. One historian relates less than another in narrating the same series of facts. It is not ne-

cessary that each should exhibit all the particulars connected with an event. One may dwell on points which another totally omits. Even eye-witnesses are struck with different circumstances, and their accounts vary accordingly.

(f) Truth was revealed gradually to the world. In comparing the Old Testament with the New, we should not expect the same degree of light or knowledge in both. In several important particulars, the two dispensations are unlike. Things simply permitted under the one, are absolutely forbidden under the other—laws are repealed, statutes abrogated, and ordinances abolished. In condescension to the weakness of mankind, God has been pleased to adapt the matter and manner of his communications to their circumstances. Because the New Testament differs in various respects from the Old, in regard to the spirituality, fullness, and perfection of its revelations, we should not hastily conclude, that the one is contradictory to the other. The genius of the two dispensations is dissimilar.

(g) Sometimes the speaker is insensibly changed. Hence the sentiments of an objector may justly appear to be at variance with an adjoining statement. Contradictions exist in the divine communications, because we are not careful to discover the true meaning.

(h) The order of time is not observed by the sacred writers. An occurrence is frequently related *after* another which happened *before* it. A biography, for instance, may be concluded, without the insertion of some contemporaneous events, which are not noticed till after the history. Or again, events are introduced into a history, and narrated prior to a subject which contains incidents anterior in time to those already adduced. Thus events are introduced both by *prolepsis* and *hysterosis*. Many expositors perplex themselves with fruitless endeavours to discover the order of time, when no key to it is given.

(i) Contradictions may be thought to arise from ignorance of the fact, that a *definite* number is frequently put for an *indefinite*. Where a whole number and a part are both to be expressed, and the latter is small or insignificant in comparison of the whole, the fraction is frequently omitted, and the whole number put in round terms for both.

(k) Apparent chronological contradictions arise from the circumstance, that the same period is variously dated by the inspired historians.

(l) The Jewish modes of computation differ in several of their characteristics from ours. From inattention to this, seeming discrepancies may present themselves.

(m) It is not unusual to find, that the same place had different names. In the progress of time the ancient appellation was dropped, and another substituted. Even at the same time, various appellations were given.*

(n) The same individuals had different names. One of these is used by one writer; another, by another.†

* Thus in Gen. xxxi. 47, the name of the heap of stones gathered together by Jacob, was called Jegar-sahadutha (the heap of stones) by Laban; but by Jacob, Galeed. The same place is styled Mizpeh of Gilead (Judges xi. 29.) In Deuteronomy iii. 9, Mount Hermon is said to have been called Sirion by the Sidonians, but by the Amorites, Shenir. The same place is also called Sion in Deuteronomy iv. 48, which differs from the holy mount in orthography, though in English they are confounded. Kirjath-jearim (1 Samuel vii. 1) is also called Baalah (1 Chron. xiii. 6.) The same is named *Yahar* (Psalm cxxxii. 6), that is, *the wood*; for Kirjath-jearim means, *the city of woods*, being situated in a woody region. Egypt is called Ham (Psalm lxxviii. 51), and *the land of Ham* (Psalm cv. 23). Baiith, a town of the Moabites, mentioned in Isaiah xv. 2, is called Beon, contracted from Baal-meon in the book of Numbers xxxii. 3, 38, and also Beth-baal-meon in Joshua xiii. 17. Gesenius, De Wette, and Henderson take the word as an appellative in Isaiah xv. 2, meaning *idolatrous temple*. Jerusalem is called Ariel (Isaiah xxix. 1), denoting *the lion of God*, in allusion to the impregnable character of the Jewish metropolis. Egypt is styled Rahab for her insolence or pride, in Isaiah li. 9; Psalm lxxxvii. 4; lxxxix. 10. Babylon is called Sheshach (Jeremiah xxv. 26.) The origin of this appellation is difficult, and many explanations of it have been given. Blayney thinks it may come from the verb שָׁכַח, *to subside or sink down*, in allusion to its low situation, for it was not, like most other cities, built on a rock or high place, but on a flat plain, cowering as it were amid the waters that surrounded it. It should probably, however, be traced to the Persian, as Von Bohlen thinks, conjecturing that it is the same as Shih-Sháh or Shah-Sháh, *house or court of the prince*. (See Symbol. ad Interpret. Sac. Cod. e Ling. Pers. p. 22.) See Glassius' *Philologia Sacra*, ed. Dathe, p. 645 et seq.

† Thus in Genesis xxxvi. 2, among the wives of Esau is mentioned Adah, the daughter of Elon the Hittite. In 26th chapter of the same book, 34th verse, the same is called Bashemath. Aholibamah, the daughter of Anah, is also numbered among the wives of Esau, but she is never mentioned in the preceding part of the history. It is probable, therefore, that she is the same with Judith, the daughter of Beeri the Hittite (xxvi. 34.) We see no reason for imagining with some, that the father had also several names. Glassius thinks he had three, viz. Anah, Zibeon, and Beeri. When Aholibamah is said to be daughter of Anah, may not Anah be the mother's name? "The daughter of Zibeon the Hittite," is put, not in apposition with Aholibamah, but Anah. Aholibamah was the daughter of Anah; Anah was the daughter of Zibeon the Hittite. According to this, Zibeon was not another appellation for Beeri, but the name of Aholibamah's grandfather. Bashemath (Genesis xxxvi. 3) is styled Mahalath in xxviii. 9. Chileab (2 Samuel iii. 3), son of David and Abigail, is called Daniel, 1 Chron. iii. 1. In 2 Kings viii. 29 one of the kings of Judah is called Ahaziah, the son of Jehoram; in 2 Chron. xxii. 6 he is named Azariah. In 2 Chron. xxi. 17 he is named Jehoahaz, an inversion of Ahaziah. Josiah was succeeded by his son Jehoahaz (2 Kings xxiii. 30); in 1 Chron. iii. 15 he is called

(o) The orthography of places and persons is not uniform, and our English version has even abridged such uniformity, where it exists in the original.*

Johanan. In Jeremiah xxii. 11 he is called Shallum. In 1 Chron. ix. 39 Ner is said to have been the grandfather of Saul; in 1 Samuel ix. 1 he is called Abiel. Abinadab, son of Saul (1 Chron. x. 2), is called Ishui, 1 Samuel xiv. 49. In 2 Chron. xi. 20 mention is made of Maachah, the daughter of Absalom, but in xiii. 2 she is called Michaiiah, the daughter of Uriel. It appears, then, that both the father and daughter had two different names. The Absalom here mentioned was not David's son, as may be inferred from 2 Samuel xiv. 27, where he is said to have had but one daughter, Tamar. Thus, he who is called Absalom in 2 Chron. xi. 20, was a different person from David's son. In 1 Kings xv. 2 he is called Abishalom. Azariah, the son of Oded (2 Chron. xv. 1), is named in the 8th verse Oded, after his father. In 2 Chron. xxiv. 20 mention is made of Jehoida the priest. The same person is called Barachias (Matthew xxiii. 35), and Johanan, 1 Chron. vi. 9. Uzziah, king of Judah (2 Chron. xxvi. 1), is named Azariah, 2 Kings xiv. 21. Both appellations are of kindred signification. Uzziah signifies strength of the Lord — Azariah, assistance or help of the Lord. Reuel, priest of Midian, and father-in-law of Moses (Exodus ii. 18), is also called Jethro in Scripture, Exodus iii. 1; xviii. 1. The same person appears also to be denominated Hobab, Numbers x. 29. Hobab is expressly said to be the father-in-law of Moses, Judges iv. 11. Jethro is also said to be the same, Exodus iii. 1. Hohab and Jethro were, therefore, the same individual. Reuel or Raguel would appear to have been the father of Moses' father-in-law. In Numbers x. 29, Hohab is called the son of Raguel. When Reuel is said to be the father of Zipporah, whom Moses married, (Exodus ii. 18, &c.) the name of the father is put for that of the grandfather, and that of the daughter for the granddaughter. Such latitude is not uncommon in Scripture. Similar instances of the same persons having different names occur in the New Testament. Judas, one of Christ's apostles, is also called Thaddeus and Lebbeus, Matthew x. 3. Matthew was called Levi, and Saul, Paul. — Thomas was styled Didymus, and Nathaniel, Bartholomew. See Glasius' *Philologia Sacra*, ed. Dathe, p. 735 et seq.

* The following list of the same names differing in the Hebrew is taken from Kennicott.

Genesis iv. 18.	Mehujael.	Do. . . .	Mehijjael.
" x. 3.	Riphat.	1 Chron. i. 6.	Diphath.
" x. 4.	Tarshish.	" i. 7.	Tarshishah.
" "	Dodanim.	" "	Rodanim.
" x. 23.	Mash.	" i. 17.	Meshech.
" x. 28.	Obal.	" i. 22.	Ebal.
" xxxii. 30.	Peniel.	Genesis xxx. 31.	Penuel.
" xxxvi. 11.	Zepho.	" i. 36.	Zephi.
" xxxvi. 23.	Shepho.	" i. 40.	Shephi.
" xxxvi. 39.	Pau.	" i. 50.	Pai.
" xxxvi. 40.	Alvah.	" i. 51.	Aliah.
" xlv. 10.	Jemuel.	Numbers xxvi. 12.	Nemuel.
" " "	Jachin.	1 Chron. iv. 24.	Jarib.
" " "	Zohar.	{ Numb. xxvi. 13; } { 1 Chron. iv. 24. }	Zerah.
" xlv. 11.	Gershon.	1 Chron. vi. 1.	Gershom.
" xlv. 13.	Job.	Numbers xxvi. 24.	Jashub.
" xlv. 16.	Ezbon	" xxvi. 16.	Ozni.

(p) The same action or effect may be ascribed, in different texts, to different persons or causes. This is not a real contradiction, because all contributed to it, though not in the same manner.

(q) It happens not unfrequently, that what was *spoken* is related in different terms by different historians. In this case they give the *sentiments*, not the precise words in which they were uttered. Or, they may give *different parts* of the same discourse ; or both these may be combined.

(r) General terms are employed, where, if minute accuracy be required, others would be more appropriate. Thus a fact may be related in a general way by one historian, which another may describe particularly. This is usual in every language, no less than in the language of the Scriptures.

Attention to these plain, axiomatic principles, will serve to clear away from the Holy Bible the contradictory aspect which many passages have been said to present. One or more of them may be applied, just as the case requires.

Gen. i. 8, 9, 10. " And God called the firmament heaven. And the evening and the morning were the second day. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear : and it was so. And God called the dry land earth. . . . v. 13. And the evening and the morning were the third day."

Gen. ii. 4. " These are the generations of the heavens and of the earth when they were created, *in the day* that the Lord God made the earth and the heavens."

This discrepancy rests on the supposition, that the term day is used in both passages for the same length of time, *i. e.* twenty-four hours. There is ample reason for believing, that the six days of creation were not periods or ages of indefinite length, but

Genesis xlv. 21.	Huppim.	1 Chron. viii. 5.	Huram.
" " "	Ard.	" viii. 3.	Addar.
" xlv. 23.	Hushim.	Numbers xxvi. 42.	Shuham.
Exodus iv. 18.	Jether.	Exodus iv. 18.	Jethro.
Numbers i. 14.	Deuel.	Numbers ii. 14.	Reuel.
Deut. xxxii. 44.	Hoshea.	Deut. xxxiv. 9.	Joshua.

It is quite evident that some of these have arisen from mistakes made by transcribers. Dr. Kennicott also gives a list of names the same in Hebrew, but different in our English Bibles. Surely in this case uniformity is highly desirable.

twenty-four hours each. In verses 8th and 9th of the first chapter, it is related, that God made the firmament or heaven on one day (*the second*), but the earth on *the third*. In the 2d chapter 4th verse, *day* means *time* generally, including a longer space than twenty-four hours. This is shown by the connexion, for it is immediately added, “and every plant of the field before it was in the earth, and every herb of the field before it grew,” &c. Hence the second day, of twenty-four hours, was meant to be included.

Gen. i. 27. “So God created man in his own image, in the image of God created he him; male and female created he them.”

Gen. ii. 5. “For the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.”

Man had already been created, as stated in the former passage; and yet in the latter it is said, that there was not a man to till the ground.

Here there is no opposition. The writer gives, in the first place, a general account of the six days’ work, and returns at chapter ii. 4 to enter more fully into various particulars respecting Adam and Eve. He resumes the narrative, in order to give several details.

Gen. vi. 19, 20. “And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.”

Gen vii. 2, 3. “Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.” See also verses 8, 9, 15.

In the former place, general directions are given to Noah by the Lord to take with him into the ark pairs of animals of every kind. In the latter, the *number* of the pairs is specified, and limited to *seven* pairs of clean, and *two* pairs of unclean, together with seven pairs of fowls. In the 8th, 9th, and 15th verses of chapter vii., where the execution of the command is related, Moses mentions pairs generally, without noticing the precise number that had been prescribed. Thus there is no disagreement between the chapters. They are perfectly consistent.

Gen. vii. 12. "And the rain was upon the earth forty days and forty nights."

Gen. vii. 17. "And the flood was forty days upon the earth ; and the waters increased," &c.

Some suppose that the words "and forty nights," have been lost from the Hebrew copies at the latter place, because they are found in the Septuagint, and in many MSS. of the Vulgate. But they seem rather to have been inserted in these versions from the 12th verse.

The one place states generally, what the other announces in more exact terms. The one is simply more specific than the other. It is usual in all languages to affirm in a general way, what may be related particularly in other circumstances.

It is not a good solution of this apparent disagreement to say, that in the former case *natural* days and nights are meant, consisting of twelve hours each ; and in the latter, *civil* days are intended, which consisted of twenty-four hours. The same word *day* is thus made to assume very different significations in the same chapter, which is at least superfluous.

Gen. vi. 6. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart."

1 Samuel xv. 29. "And also the Strength of Israel will not lie nor repent : for he is not a man, that he should repent."

Although the term *repent* is used in both passages, and applied to the Supreme Being, we should not therefore conclude that the sense of it is the same. Repentance can only be ascribed to God *metaphorically* not *literally*. In consequence of the imperfection of language, and the purely spiritual nature of Jehovah, all descriptions of his character must, in order to be intelligible to us, be conveyed in phraseology borrowed from the operations of our own minds. In this way we feebly approximate to right ideas of His perfections. When repentance is attributed to God, it implies a change in his mode of dealing with men, such as would indicate on their part a change of purpose. In 1 Samuel xv. 29, the language is literal, not figurative. It is literally true that repentance is not predicable of the infinite and immutable Jehovah.

Gen. vii. 24. "And the waters prevailed upon the earth an hundred and fifty days."

Gen. viii. 3. "And the waters returned from off the earth continually : and after the end of the hundred and fifty days the waters were abated."

In Gen. vii. 24, the waters are said *to have been strong* on the earth for an hundred and fifty days—in Gen. viii. 3, it is stated that the waters left the earth gradually, and were abated at the end of the hundred and fifty days. They were strong upon the earth for so long a time, but afterwards they were abated, because they had been gradually decreasing before.

Gen. xi. 26. “And Terah lived seventy years, and begat Abram, Nahor, and Haran.”

Gen. xi. 32. “And the days of Terah were two hundred and five years.”

From Gen. xii. 4 we find, that Abram was 75 years old when he left Charran, according to which we should have expected his father to be 145 years old at his death.

We are not to suppose, that Abram's birth happened in the 70th year of Terah, because it is said, that “Terah lived 70 years and begat Abram, Nahor, and Haran.” This seems rather to be the date of Haran's birth. That he was the eldest son is evident from the circumstance of his two daughters, Milcah and Iscah,* being married to their uncles Nahor and Abram respectively. Abram seems to have been the youngest son of Terah, and was born in his father's one hundred and thirtieth year. Terah was 205 when he died (Gen. xi. 32); Abram was then 75 years old (Gen. xii. 4), and subtracting 75 from 205, we have 130. It does not militate against this interpretation that Abram is named first. His preëminence entitled him to this. On the same principle Isaac is put before Ishmael, though 14 years younger (1 Chron. i. 28.) So also Solomon, the eldest, is reckoned the last of Bathsheba's children (1 Chron. iii. 5.) Japheth, the eldest of Noah's sons, is placed last.

But another solution has been offered. In Gen. xi. 32 the Samaritan Pentateuch reads 145 years instead of 205. This renders all plain and intelligible. There is, however, good reason for supposing, that this reading arose from the difficulty of conciliation. The Hebrew text is not corrupt; and the mode of solution first proposed is the best.

Gen. xv. 13. “Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.”

* Iscah was another name for Sarah. Such is the opinion of Josephus and the best commentators. Others, as Calmet, think that Sarah was the daughter of Terah. Thus she had not the same mother as Abraham, but the same father. Terah might have had several wives at once; or, after Abram's mother died, he might have married again.

Exodus xii. 40. "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years."

These texts are usually harmonised by aid of the principle, that the Scriptures speak in whole or round numbers, when an odd or imperfect number would be more exact. In the present instance, there is no need of this resource. In Gen. xv. 13 we should mark the time when the words were delivered. It was when Isaac was promised. It may therefore be dated from his birth. Hence, from his birth to the exodus was to be 400 years. But in Exodus xii. 40, the 430 years should be dated from Abram's departure out of Ur of the Chaldees. This event took place before Isaac's birth. Compare Acts vii. 6 ; Gal. iii. 17.

Gen. xxix. 35. "Therefore she [Leah] called his name Judah ; and left bearing."

Gen. xxx. 17. "And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son."

To a superficial reader only, will any disagreement between these two places be apparent. The former states, that Leah left off bearing, but not *altogether*. It was only *for a time*, as the latter place shews.

Gen. xxxii. 30. "And Jacob called the name of the place Peniel : for I have seen God face to face, and my life is preserved."

Exodus xxxiii. 20. "And he said, thou canst not see my face : for there shall no man see me, and live."

The being whom Jacob saw was indeed a divine person, but in human form. He condescended to assume humanity at times under the old dispensation, as a foretaste of his future incarnation. Hence the patriarch beheld only a human face, beneath which the glory of deity, too dazzling to the gaze of feeble man, was shrouded. Thus the second person of the Trinity granted his servant a familiarity with himself, adapted to inspire him with confidence, and to strengthen his trust in the graciousness of the God whom he served.

In Exodus xxxiii. 20, *the face of God* denotes the glory and majesty of Jehovah in full brightness, such as no mortal can look upon without being crushed into the earth before it. Moses was very bold, and besought the Lord that he might be favoured with a vision of the divine effulgence ; but Jehovah, in gracious condescension to the frailty of the creature, withheld it, knowing that such a manifestation of himself should at once overpower

humanity. As the narrow capacity of the creature can never form a lodgment for the divine perfections; so a passing glance of the inexpressible glory must reduce a worm of mortality into nothingness.

Gen. xlvii. 11. "And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded."

Exodus i. 11. "And they built for Pharaoh treasure cities Pithom and Raamses."

The latter place exhibits the name of the city, which appears to have also belonged to the whole province. The province, not the city, is spoken of in Gen. xlvii. 11. The Masoretes, probably to mark the difference, have pointed the word רעמסס differently in the two texts. We have no means of determining whether Goshen and Rameses were synonymous appellations for the same district. Perhaps the former was more extensive than the latter. The Seventy make Rameses and Goshen to be the same, as we learn from their version of Gen. xlvii. 28.

Gen. xlviii. 8. "And Israel beheld Joseph's sons," &c.

Gen. xlviii. 10. "Now the eyes of Israel were dim for age, so that he could not see."

Jacob was not wholly blind. His eyes were dim. He *beheld*, but could not *clearly see*. He recognised and distinguished objects, but his vision was imperfect.

Exodus iii. 2. "And the angel of the Lord appeared to him in a flame of fire out of the midst of a bush," &c.

Exodus iii. 4. "And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush," &c.

In the former text, the angel of Jehovah is said to have appeared to Moses—in the latter, Jehovah himself. We are assured by the apostle John, that no man hath seen the Father. The appearances of a divine person under the Old Testament must therefore be referred to the Son, the second person of the Godhead, who is called *an angel, the angel of his presence, the angel of the covenant, &c. &c.* By his intervention, the Deity spake and acted with men. That he was not a created angel, is apparent from his language, from his claiming and accepting worship, and from the title Jehovah applied to him.

Exodus vi. 3. "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them."

Gen. xiii. 4. "There Abram called on the name of the Lord (Jehovah)."

Gen. xxvi. 2. "And the Lord (Jehovah) appeared unto him (Isaac)."

Gen. xxviii. 16. "Surely the Lord (Jehovah) is in this place."

The last three passages appear to disagree with the first.

Much has been written upon Exodus vi. 3. Bishop Warburton tried to expound it, but did not succeed. The title of the Supreme Being, here translated *God Almighty*, is אל שׁדַּי . שׁדַּי has a plural termination,* and is from the singular שׁדַּי *powerful* (comp. Arabic شَدِيد). The Seventy usually render it $\pi\alpha\nu\tau\omicron\text{-}\kappa\rho\acute{\alpha}\tau\omega\varsigma$; the Vulgate in the Pentateuch *omnipotens*.

The chief modes of solution are the following:—

1st, Some read the text Exodus vi. 3 interrogatively: "I appeared unto Abraham, Isaac, and Jacob, by the name of God Almighty; and was I not also known to them by my name Jehovah?"

2dly, It is said by others, that the name Jehovah was not revealed before the time here mentioned. It occurs indeed in the book of Genesis, but that was *written* long after the name had come into common use, as the peculiar appellation of the Supreme Being. The name had become common in the time of Moses; and in narrating former events, he employed it by the figure *prolepsis*.

3dly, Though the name Jehovah was known from the beginning, yet the ancient Hebrews were ignorant of the fulness of meaning contained in it. They knew *God Almighty* by the protection he afforded them, and the bountiful works of his providence; but they did not know *Jehovah* by the accomplishment of his promises. They were aware that he had *power* to fulfil his promises; but by *the actual fulfilment of them* he was not known to them. It was not till their deliverance from Egypt and establishment in Canaan, that the name of Jehovah was fully known. He was known as the Being who made promises to the patriarchs; but as the Mighty One who gave *effect* to them, he was first revealed to their posterity when they were brought forth from Egypt. The emphasis lies in the term *know*, which here

* Gesenius's Lehrgeb., § 124, 2. b. p. 523.

denotes a practical, experimental knowledge of the fulfilment of promises. We prefer the last solution.*

Exodus vii. 20, 21. "And Moses lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt."

Verse 22. "And the magicians did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said."

If the waters of Egypt—their streams, their rivers, their ponds, and all their pools—became blood, it has been asked, where did the magicians procure water for their enchantments?

Some authors refer to the 24th verse for the solution of the difficulty. In it it is stated, that "the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river." The water thus obtained is supposed to have been operated upon by the magicians. But it is not asserted that unbloody water was procured by digging about the river. It is not related that the people found the object of their search. They may or may not have procured it. The twentieth verse of the chapter affords the true key to the solution. Moses smote with his rod the waters that were in the river; whence it appears that the waters of the river alone, at least in the first instance, were turned into blood. In this stage of the plague, the magicians could easily obtain water to imitate the miracles wrought by Moses. From the command recorded in the 19th verse there is reason to believe that the plague became general, so as to be commensurate with the extent of the divine injunction.

Exodus ix. 6. "And all the cattle of Egypt died."

Exodus ix. 20. "He that feared the word of the Lord among the servants of Pharaoh, made his servants and his cattle flee into the houses."

The term *all* in the former text should not be urged, as though it meant *all without exception*. It is popularly used as in other languages.†

* See the excellent note of Rosenmüller on the text, in which the same view is given. Scholia in Compendium Redacta, vol. i. pp. 385, 6, Lipsiæ, 8vo, 1828.

† "In omnibus gregibus Ægyptiorum pecora moriebantur, lues per omnes illorum

Exodus xviii. 17–26.

Deuteronomy i. 9–13.

It might be concluded from the latter place, that Moses himself proposed the appointment of Judges, whereas it appears from the former to have been the suggestion of Jethro. And yet Jethro may have first suggested their appointment, while Moses, after consulting the Lord and procuring His approval of the measure, brought it before the people, and told them to choose the men from among themselves. There is no inconsistency in the two passages. In Exodus, the writer merely records the private conversation that took place between Jethro and himself, thus allowing the honour of the arrangement to rest where it was due. In Deuteronomy, on the other hand, he is addressing the people, and merely relates what they knew as well as himself.

Exodus xx. 5. “For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.”

Ezekiel xviii. 20. “The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son.”

According to the unavoidable and necessary operation of those general laws which regulate the course of the divine administration, children suffer various evils and privations arising from the vices of their parents. Such is the connexion subsisting between them, that children ordinarily feel the effects of sins committed by parents. Their bodies are liable to peculiar infirmities and particular diseases, in consequence of the physical constitutions from which they spring; while misery and disgrace, resulting from the profligacy or villainy of their progenitors, attend them in society. The temporal punishment to which the sins of men is gradually tending, falls with certain stroke on the heads of their posterity. But the language of the commandment is, “of them that hate me.” It is only those who sin themselves, treading in the footsteps of their wicked forefathers, that shall be visited with merited chastisement. If the children, on the other hand, repent, the wrath of God will be averted. The iniquities

greges sæviebat. Nam quum vs. 10, pecora ulceribus affecta dicantur, hæc verba vel de iis tantum pecoribus sunt intelligenda, quæ erant in agris, coll. vs. 3. et 20., vel כל מִקְנֶה valet *magna ejus pars*, ad quem modum et intelligendum esse quod vs. 25. de grandine dicitur, eum *omnem* herbam agri *omnesque* arbores percussisse, inde apparet, quod 10, 15. coll. ibid. vs. 5. diserte dicitur, omnes herbas et fructus, quos reliquos fecerit grando, absumsisse locustas.” Rosenmülleri Scholia in Comp. Redacta, vol. i. p. 326.

of the fathers are chiefly visited upon the bodies and temporal condition of their vicious children ; though from the mysterious union of body and soul, and the family propensities appearing from generation to generation, the punishment is not wholly external or corporal. The soul suffers shame and anguish. It is deteriorated by the peculiar circumstances amid which it exists under the government of God.

The meaning of Ezekiel xviii. 28 is, that each one shall be accountable for his own sins. God will not transfer the punishment due to the sins of one man to the head of another. Every person must give account for the deeds done in his own body, whether good or bad. It is true, that in the divine arrangements the sins of parents may serve to embitter the punishment of impenitent children — but the distinct responsibility of each continues unaffected. None can redeem his brother, or roll away the guilt of sin from a brother's head. The offending child will be visited for his personal transgressions ; — and probably he may feel in the present life that, had his parents feared God, he would have inherited less infirmity — less misery and disgrace.

Thus the former passage respects men as members of society in the present life. It relates to their social and national capacity. The latter has regard to the personal responsibility and future doom of each.

Exodus xx. 11. “ For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day, and hallowed it.”

Deuteronomy v. 15. “ And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm : therefore the Lord thy God commanded thee to keep the Sabbath day.”

Jehovah enforces the observance of the Sabbath by different motives. Different occasions require various modes of urging particular duties. In Exodus xx. 11, the motive is drawn from the creation — God having rested on the seventh day ; — in Deuteronomy, the motive to observe the Sabbath is founded on the people's deliverance from Egyptian bondage. Thus they were enjoined to remember and to keep the seventh day, because God himself blessed and hallowed it ; and also, because they were brought out of Egypt by that Being who reminded them of

their spiritual rest, now that they were delivered from the galling burdens of their oppressors.

Leviticus i. 1. "And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation."

Leviticus xxvii. 34. "These are the commandments which the Lord commanded Moses for the children of Israel in Mount Sinai."

Both statements are true. The Levitical law was promulgated from the tabernacle, and yet it was published *in the neighbourhood of Sinai*.* The expression בְּהָרִי סִינַי does not involve in itself the idea, that the ordinances in question were delivered to the people *from the top of Sinai*; but, as the appellation embraced the tract around, and as there is reason to believe that the people were in the vicinity of the mountain itself, there is no contradiction. The one text relates *generally and indefinitely*, what the other specifies with exactness.

Leviticus xvii. 1-7.

Deut. xii. 15, 20, 21, 22.

The latter chapter contains a relaxation of the prohibition contained in the former. If the tabernacle of the congregation was within a convenient distance, the Israelites were forbidden to eat any clean animal which they had killed, without first bringing it to the door of the tabernacle of the congregation, and offering it unto the Lord. The priest was to sprinkle its blood and burn its fat. This injunction must have been strictly observed in the wilderness, where the people marched and encamped together. But when the Lord "had enlarged their border as he had promised"—when they had entered Palestine, they were permitted to kill and eat flesh, whatever they wished for, provided the place in which Jehovah had been pleased to put his name was too far from them. That the latter law was intended to apply to the people in Palestine, would appear from the 10th verse of the chapter: "But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place," &c. The book of Deuteronomy was written by Moses shortly before his death, when the Israelites were about to enter the land of promise.

* "Alterum genus eas complectitur significacionum species, quæ tum *propinquitatem* et *viciniam*, tum *motum versus locum*," &c. Gesenius, s. v. ב.

The ordinances, therefore, apply to different periods in the history of the people, when altered circumstances seemed to call for a corresponding change in several of the national statutes.

Numbers iv. 3. "From thirty years old and upward, even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation."

Numbers viii. 24. "This is it that belongeth unto the Levites: from twenty and five years old and upward, they shall go in to wait upon the service of the tabernacle of the congregation."

The Levites spent five years in probation, before they were allowed to enter upon the full duties of their office. They began to *officiate*, properly so called, at thirty. This applies to the tabernacle service. After the temple was erected, they began at twenty. (1 Chron. xxiii. 24.)*

Numbers xiii. 1, 2. "And the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel," &c.

Deut. i. 22. "And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come."

In the one case, Moses relates the authority which he had for sending the spies; but in Deuteronomy, as he is directing his address to the people, he reminds them of their share in the measure. *They* were responsible for it—they suggested it themselves. God sanctioned the proposal they made. Thus it is true both that the Lord directed Moses to send the spies, and that the people earnestly urged the proposal.

Numbers xiv. 25. "(Now the Amalekites and the Canaanites dwelt in the valley.) To-morrow turn you, and get you into the wilderness by the way of the Red sea."

Numbers xiv. 45. "Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah."

The former passage should be literally rendered thus: "But the Amalekites and the Canaanites dwell in the valley. To-morrow turn you, and get you into the wilderness by the way of the Red sea." The Lord thus warns them of the enemy's position, and exhorts them to take another direction in which they

* The Seventy have put in Numbers iv. 3, ἀπὸ εἴκοσι καὶ τριῶν ἔτων, doubtless lest the writer of the book should be inconsistent with himself.

should not fall into the hands of the Canaanites. Some are of opinion that the term בִּשְׁמֵרָה in the 25th verse denotes only temporary dwelling or *sitting in ambush*, but that in the 45th verse it signifies *settled abode*. This is questionable. We should recollect that the valley lay on the other side of the hill from the Hebrews, and that the enemy, resolved to obstruct their progress, occupied, not only the valley, but the mountain. Whether they had a settled habitation in both, or in either, we know not. They may have extended themselves when they heard of the Hebrews coming towards their territory, especially as the hill and valley were connected. No strict line of demarcation can be drawn between the hill country and the valley.

Numbers xiv. 30. "Doubtless ye shall not come into the land concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun."

Joshua xiv. 1. "And these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them." See also Joshua xxii. 13.

It is evident that Eleazar and others entered Canaan along with Joshua. Eleazar was the third son of Aaron, and succeeded him as high priest. All the murmurers were excluded from the promised land; but it is not said that those who did not murmur, among whom the priests may be reckoned, were prohibited from entering. Joshua and Caleb, who brought back a good report of the land, are singled out by name, because they encouraged the people to go up and take possession; whereas the multitude rose up against them and refused. The Lord, therefore, to mark his approbation of their conduct, selects them as destined to enter the country of promise. They were afterwards *the leaders*; and it was natural to mention their names as the representatives of those who should be privileged to go into Canaan.

Numbers xiv. 33. "And your children shall wander in the wilderness forty years," &c.

Comparing this with Numbers, chap. xxxiii., and Joshua iv. 19, we shall find that some days were wanting to complete the exact number 40. There were *no weeks* wanting, as some assert. The true deficiency was five days. The Israelites left Egypt on the fifteenth day of the first month; and the passage of the Jordan was performed on the 10th day of the first month. The

round number 40 is put, as the fractional part is so inconsiderable.

Numbers xxvi. 10. "And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign."

This has been thought to contradict what is stated in the 16th chapter of Numbers, and in Psalm cvi. 17, in the last of which it is asserted, as some think, that Korah was consumed with the Levites. Hence the Samaritan reading in Numb. xxvi. 10 is different from the Hebrew. But nothing can be more express or explicit than the words of this verse as they stand in all Hebrew copies. It is stated that the earth swallowed up Dathan, Abiram, and Korah. The 16th chapter of Numbers, and the 17th verse of Psalm cvi., neither plainly declare, nor really imply, that Korah was consumed with the Levites who offered incense.*

Deuteronomy x. 6, 7.

Numbers xx. 23-29, and xxxiii. 30, 37, 38.

In the first passage, Aaron is said to have died at Mosera, but in the others at mount Hor. The latter is more specific as to the exact place where the saint died — the former more general. Mosera or Moseroth was the station adjacent to mount Hor, probably on the plain from which it rises. That he died on the mountain seems to be certain.

Deut. x. 6-9. Dr. Kennicott supposes these verses to be an interpolation, and would place them after Deuteronomy ii. 11. So Townsend and others. But this is quite arbitrary. It is not necessary to have recourse to means so violent, in order to reconcile the four verses (6-9) with Numbers xxxiii. 31 et seq. It is true, that the order of the stations is different in Numbers and in Deuteronomy. In the former the stations are, Moseroth, Bene-jaakan, Hor-hagidgad, and Jotbathah; but in the latter they stand thus; Beeroth of the children of Jaakan, Mosera (*i.e.* Moseroth), Gudgodah, Jotbath. The names in both lists are the same, though with a somewhat different orthography. The reason of the difference in their order is this: In Numbers, they refer to the first visit of the Hebrews as they wandered southwards before coming a second time to Kadesh; but in Deuteronomy they refer to the second visit, when the Israelites went southward to compass the land of Edom.

* Dr. Graves, in his Lectures on the Pentateuch, endeavours to shew that Korah was burnt up with the Levites, but he is unsuccessful.

Joshua x. 15. "And Joshua returned, and all Israel with him, unto the camp to Gilgal."

Joshua x. 43. "And Joshua returned, and all Israel with him, unto the camp to Gilgal."

It has been asserted by some, that the former verse is an interpolation, because Joshua did not return unto the camp to Gilgal till the end of the entire expedition, as stated in the 43d verse. Some think that there is no valid reason for asserting, that he did not return till the end of the whole expedition. After smiting the confederate kings at Gibeon, and pursuing them as far as Makkedah, the record seems plainly to relate, that he returned to Gilgal. When it was told him that the five kings were hid in a cave at Makkedah, he again set forth after the enemy, and proceeded to capture cities. There is great reason for doubt as to his having *actually* returned to Gilgal, when we consider the distance. When, therefore, it is related in the 15th verse that *Joshua returned*, the meaning appears to be no more than this, that he *resolved to return*, or *made preparations for doing so*. The excellent Matthew Henry says, that perhaps he held a council of war, in which the resolution of returning to the camp was taken. Numbers xxiv. 25 has been adduced as analogous, in which the record says, that Balaam "returned to his place," *i. e.* thought of returning, for he was soon after slain in battle in the territory of Midian.

Joshua x. 23. "And they brought forth those five kings unto him (Joshua) out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon."

Joshua x. 37. "And they took it (Hebron), and smote it with the edge of the sword, and the king thereof, and all the cities thereof," &c.

There is no ground for believing that the king mentioned in the former place was the same as the king in the latter. It is implied, that when the one had been slain, the inhabitants chose another.

Joshua xi. 19. "There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all other they took in battle."

Joshua xv. 63. "As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day."

Notwithstanding their apparent opposition, these two passages fully harmonise. Joshua took the town and put its king to death; but he was not able to expel the Jebusites from the citadel or castle which they had erected on Mount Zion. The Jews and Jebusites continued to dwell together till the time of David, who expelled the latter.

Judges vi. 1.

Numbers xxxi. 10.

In the former place it is related, that the Lord delivered the Israelites into the hands of the Midianites seven years; but in the latter, that the Israelites utterly destroyed the Midianites. Here there is no contradiction, for the Midianites were not destroyed to a man according to the account in Numbers xxxi. They inhabited an extensive district, and appear to have spread northward as far as the vicinity of the Moabites. We should also remember, that 200 years intervened between their discomfiture by the Israelites under Phinehas, and their oppression of that people. Doubtless they increased in numbers and strength during so long a period. The account in Judges evidently implies this much, shewing that they had not been utterly blotted from the face of the land by Phinehas with his 12,000 men.

Judges xx. 35. "And the Lord smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword."

Judges xx. 46. "All which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these were men of valour."

In the latter text a round or whole number is given, without the fraction specified in the former. On the same principle we explain Judges ix. 5, 18, 56, where Abimelech is said to have slain his 70 brethren, though Jotham the youngest escaped. So also the period during which the Israelites sojourned in the land of the Amorites (Judges xi. 26) is called 300 years, whereas, according to the Hebrew chronology, it was only 293 years.

1 Samuel xii. 11. "And the Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel, &c."

There is no mention of *Bedan* among the Judges of Israel recorded in the book of Judges. According to the Seventy, the Syriac, and Arabic, we should read Barak. Others think Bedan to be Jair of Manasseh (Judges x. 3.) Jair was descended

from a daughter of Machir, and we read of a Bedan who was great-grandson to Machir. We prefer taking Bedan to be another name for Samson, according to the Chaldee, the Rabbins, and Luther. Bedan is then the same as בְּדַן, i. e. *a Danite*.

In 1 Samuel xvi. 18–22, there is an account of David's introduction to Saul—of Saul's loving him greatly, and making him his armour-bearer, and of the king sending to Jesse his father, saying, "Let David, I pray thee, stand before me; for he hath found favour in my sight."

But in the next chapter we read, that the king said, "Enquire thou whose son the stripling is." When Abner brought him before Saul, Saul said to him, "Whose son art thou, thou young man?" (verses. 55, 56, 57, 58.)

In order to remove the difficulty, it has been supposed by Bishops Hall, Warburton, and Horsley, that the encounter with Goliath was prior to his playing before Saul. Hence the last ten verses of the 16th chapter are thought to be misplaced. The 16th chapter is made to terminate with the 13th verse, and the remainder is transferred to the 18th chapter, and inserted between the 9th and 10th verses. "It appears, indeed," says Horsley, "from many circumstances of the story, that David's combat with Goliath was many years prior in order of time to Saul's madness, and to David's introduction to him as a musician. (1.) David was quite a youth when he engaged Goliath, xvii. 33–42; when he was introduced to Saul as a musician, he was of full age, xvi. 18. (2.) His combat with Goliath was his first appearance in public life (xvii. 56;) when he was introduced as a musician, he was a man of established character, xvi. 18. (3.) His combat with Goliath was his first military exploit (xvii. 38, 39). He was a man of war when he was introduced as a musician (xvi. 18). He was unknown both to Saul and Abner at the time he fought with Goliath. He had not, therefore, yet been in the office of Saul's armour-bearer, or resident in any capacity at the court. Now the just conclusion from these circumstances is, not that these twenty verses (xvii. 11–31) are an interpolation, but that the last ten verses of the preceding chapter, which relate Saul's madness and David's introduction to the court upon that occasion, are misplaced. The true place for these ten verses (xvi. 14–23) seems to be between the ninth and the tenth of the eighteenth chapter. Let these ten verses be removed to that place, and this seventeenth chapter be connected immediately with

the 13th verse of chapter xvi., and the whole disorder and inconsistency that appear in the narrative in its present arrangement will be removed.”* This view has been very generally adopted; and accordingly Townsend has so arranged the chapters. But it does not appear to us to remove the difficulties of the narrative. If the chapters be examined agreeably to the proposed arrangement, inconsistencies will still present themselves.

After David had slain Goliath, and had been taken by Saul to the palace to reside with himself, “he behaved himself wisely,” and “Saul set him over the men of war,” &c., chap. xviii. 5, &c. &c. Yet after these transactions, on the king’s inquiring for a man that could play well, one of the servants said, “I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him,” xvi. 18. It is improbable that any servant should have spoken thus to Saul of David, after the king entertained feelings of jealousy towards him. He eyed him with suspicion and envy on account of his rising reputation, and it would have been a certain means of provoking the choleric king to have pronounced encomiums on David before him. Nor can it be said with any degree of probability, that Saul’s feelings towards David were unknown to his household, for it is written in the 18th verse of the 16th chapter, “then answered one of the servants, and said, Behold,” &c. The manner too in which the servant speaks of David implies, that Saul had neither seen him before, nor had any knowledge of him; “I have seen a son of Jesse the Bethlehemite.” Again, the reception which the king gives to David clearly intimates, that he was a stranger introduced for the first time; “and David came to Saul, and stood before him: and he loved him greatly; and he became his armour-bearer,” xvi. 21. Surely this is not consistent with what is said immediately before, that he eyed him from that day and forward. Besides, according to the proposed arrangement, Saul is said to have made David his armour-bearer, though he had previously set him over the men of war, and feared his growing popularity. There is no hint of his having been dismissed from the palace, and returned to his father’s house, after Saul became displeased with the demonstrations made in his favour. Rather do the words of chapter xviii. verse 9 imply that he still remained in the palace. And

* Biblical Criticism, vol. i. pp. 331, 2.

yet Saul sent for him, with the mandate to his father, "Send me David, thy son, which is with the sheep," xvi. 29. The words are not, "send me David who was with me before," or, "who slew Goliath," but, "who is with the sheep." Surely this language leads to the belief, that he had not been with the king before, or excited his jealousy so much as to be dismissed. If so, his envy was speedily laid aside, and David became, after all his popularity, a favourite with Saul.

But Horsley affirms, that the encounter with Goliath, and the events which immediately succeeded, as narrated in chapter xviii. 1-9, took place long before David's introduction to Saul as a musician. The king, therefore, may have entirely forgotten the youth. But that the time between the victory and his coming to court in the character of a musician, could not have been long, is shewn by an inspection of the entire narrative.

These are some of the considerations standing in the way of that arrangement which has recommended itself to many expositors as entirely satisfactory. In our view, they constitute as serious a difficulty as that which they are intended to remove. So far from annihilating the inconsistency, they introduce into the narrative a still greater. This solution, therefore, cannot be adopted.

Others reject the entire passage, thinking it an interpolation. So Houbigant, Kennicott, Dathe, Michaelis, and Boothroyd. This cuts the knot without untying it.

Some writers, as Abarbanel, affect to find no inconsistency in the narrative, and dismiss the difficulty with a cursory remark. Regarding the present arrangement as right, they affirm, that Saul merely inquired of David *whose son he was*, which, it is said, does not imply that he was unacquainted with David himself, or that he had not seen him before. But why the king should have asked after his father's name at that particular time; or how Abner was ignorant of one who had formerly been the king's armour-bearer, these writers do not inform us. The 55, 56, 57, and 58 verses of chapter 17th clearly imply, that Saul was ignorant of the youth.

Calmet supposes, either that David's face, voice, and air, must have been changed since the time he had played before Saul on the harp, or that during his gloomy insanity, the king had acquired false ideas of David's person, or after his recovery had forgotten him. These circumstances, taken together, seem to

touch the true point of difficulty. The state of the king's mind, with the change in David's whole appearance and dress, prevented the former from recognising in the ruddy stripling whom he had seen before, the manly form of the son of Jesse.

1 Samuel xxxi. 4. "Then said Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armour-bearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it," &c.

2 Samuel i. 10. "So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord," &c.

If we recollect who the speaker is, in the second account given of Saul's death, and what is his character, we shall be at no loss to perceive the false particulars it contains. The narrative in the 31st chapter is inspired, and may therefore be depended on as strictly true; whereas the Amalekite's story was evidently adapted to please David and obtain his favour.

2 Samuel viii. 4. "And David took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen," &c.

1 Chron. xviii. 4. "And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen," &c.

In the former place David is said to have taken 700 horsemen from Hadadezer; in the latter 7000. One of the two readings is certainly corrupt. According to the Masoretic mode of marking numbers, *nun final* denotes 700. Seven thousand is signified by *zayin*, with two dots over it, thus $\ddot{\text{ז}}$. *Zayin lengthened* might be easily taken for final nun. The error, therefore, seems to have originated with a transcriber in confounding the two letters, and neglecting to mark or observe the points over one of them. We have no means of ascertaining whether 700 or 7000 be the right number. Probably the former should be adopted.

2 Samuel x. 18. "And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen," &c.

1 Chron. xix. 18. "But the Syrians fled before Israel; and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen," &c.

Doubtless the reading of one of these places is corrupt.

2 Samuel xxiii. 8. "These be the names of the mighty men whom David had: the Tachmonite that sat in the seat, chief among the captains; the same was Adino the Eznite: he lift up his spear against eight hundred, whom he slew at one time."

1 Chron. xi. 11. "And this is the number of the mighty men whom David had; Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain by him at one time."

According to Kennicott, there are *three* corruptions in the former text. First, יָשָׁב בַּשֵּׁבֶת instead of being translated *sitting in the seat*, should be regarded as a proper name, viz. Josheb-bas-sebet, or Jashobeam. Secondly, The words rendered *the same was Adino the Eznite*, should be, *he lifted up his spear*. Thirdly, The number eight hundred was probably at first *three hundred*, as in Chronicles xi. 11. This mode of proceeding is precipitous, and accompanied with hazard.

The verse in Samuel should be thus translated. "These are the names of the mighty men whom David had: he who sits in the seat of the Tachmonite (*i. e.* of Jashobeam the Hachmonite), who was chief among the captains, the same is Adino the Eznite; he lift up his spear against eight hundred, whom he slew at one time." Whether this be Adina, son of Shiza, mentioned in 1 Chron. xi. 42, is uncertain. Kennicott is right in supposing that the number eight hundred should be three hundred. Gesenius and Maurer agree with him in considering the place corrupt.

2 Samuel xxiv. 1. "And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah."

1 Chron. xxi. 1. "And Satan stood up against Israel, and provoked David to number Israel."

Some supply the ellipses in the former place, *because one* had moved, &c. or, *because Satan* moved, &c., borrowing this from 1 Chron. xxi. 1. Others render שָׂטָן *an adversary*, *i. e.* an evil counsellor. All these suppositions are improbable. The simple and natural nominative to the verb *moved* is, *the Lord*. God is sometimes said to do what he permits to be done by others. Thus he hardened Pharaoh's heart. This does not mean, that he infused positive wickedness or obstinacy into the mind, or that he influenced it in any way inconsistent with His perfections, but

that he withdrew his grace, allowed the heart of Pharaoh to take its natural course, and thus to become harder and harder. He *permitted it to be hardened*. So in the present case God permitted Satan to tempt David. Satan was the active agent in the case. The Lord withdrew his supporting grace from the king, and the great adversary prevailed against him.

2 Samuel xxiv. 9. "And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men."

1 Chron. xxi. 5. "And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword."

To reconcile this apparent discrepancy, Patrick, Lightfoot, Hales, and Townsend think, that the returns, when sent in to the king, were not completed; and that the writer of the books of Samuel mentions the number according to the list actually given in; while the author of the Chronicles gives the list not laid before the king, nor inserted in the public records, but generally known among the people.

This solution is objectionable, because it takes for granted that one writer follows authorised and public records—the other unauthentic and private registers.

A writer in 'Critica Biblica,' whose explanation is now generally followed, reconciles them thus. "It appears by 1 Chronicles xxvii., that there were twelve divisions of generals, who commanded monthly, and whose duty was to keep guard near the king's person, each having a body of troops, consisting of twenty-four thousand men, which jointly formed a grand army of two hundred and eighty-eight thousand; and as a separate body of twelve thousand men naturally attended on the twelve princes of the twelve tribes, mentioned in the same chapter, the whole will be three hundred thousand; which is the difference between the two accounts of eight hundred thousand, and of one million one hundred thousand. As to the men of *Israel*, the author of Samuel does not take notice of the three hundred thousand, because they were in the actual service of the king, as a standing army, and, therefore, there was no need to number them; but *Chronicles* joins them to the rest, saying expressly (כל ישראל) 'all those of Is-

rael were one million, one hundred thousand ;' whereas the author of *Samuel*, who reckons only the eight hundred thousand, does not say (כל ישראל) 'all those of *Israel*,' but barely (ותהי ישראל) 'and *Israel* were,' &c. It must also be observed, that, exclusive of the troops before mentioned, there was an army of observation on the frontiers of the Philistines' country, composed of thirty thousand men, as appears by 2 Sam. vi. 1, which, it seems, were included in the number of five hundred thousand of the people of *Judah*, by the author of *Samuel*; but the author of *Chronicles*, who mentions only four hundred and seventy thousand, gives the number of that tribe, exclusive of those thirty thousand men, because they were not all of the tribe of *Judah*, and, therefore, he does not say (כל יהודה) 'all those of *Judah*,' as he had said (כל ישראל) 'all those of *Israel*,' but only (ויהודה) 'and those of *Judah*.' Thus both accounts may be reconciled, by only having recourse to other parts of scripture, treating on the same subject, which will ever be found the best method of explaining difficult passages."

2 Samuel xxiv. 13. "So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land?"

1 Chron. xxi. 11, 12. "So Gad came to David, and said unto him, Thus saith the Lord, Choose thee either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the Lord, even the pestilence, in the land, and the angel of the Lord destroying throughout all the coasts of *Israel*."

From 2 Samuel xxi. 1 it appears, that there had been already a famine of three years, and the prophet asks in the former place, Shall seven years' famine (*i. e.* three in addition to the three that have been already, with the present year included) come unto thee in thy land? Thus the time in both passages is the same, though at first sight there appears a great discrepancy.

2 Samuel xxiv. 24. "And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver."

1 Chron. xxi. 25. "So David gave to Ornan for the place six hundred shekels of gold by weight."

In order to reconcile these places, some suggest that a comma should be inserted after the word *threshing-floor*. The oxen alone are then said to be bought for fifty shekels of silver, and the price of the threshing-floor is omitted. But the author of Chronicles states the price of the floor, viz. 600 shekels of gold, and omits the price paid for the oxen. This solution is more ingenious than probable. The true explanation is, that the former sum was for the floor, oxen, and wooden instruments only; — the latter was afterwards paid for the whole hill, on which David made preparations for building the temple.

1 Kings iv. 26. (Heb. v. 6.) “And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.”

2 Chron. ix. 25. “And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen,” &c.

According to Gesenius, אָרִיָּה or אָרִיָּה signifies not only *stall* or *stable*, but a certain number of horses in the same division of a stall. This would imply that there were ten horses put together in one place. Thus the author of Kings speaks of the *horses*; but the author of the Chronicles, of the stalls in which they were kept. Others suppose that the text in Kings is corrupt, and that we should read *four thousand* for *forty thousand*.

1 Kings v. 11. “And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil; thus gave Solomon to Hiram year by year.”

2 Chron. ii. 10. “And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.”

The articles of food and drink mentioned in the former place were intended for Hiram’s *household*, i. e. his family and domestic servants, while the quantities specified in 2 Chron. ii. 10 were for the *workmen*, “thy servants the hewers that cut timber.”

1 Kings vii. 15. “For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.”

2 Chron. iii. 15. “Also he made before the house two pillars of thirty and five cubits high; and the chapter that was on the top of each of them was five cubits.”

The former text speaks of the length of the pillars *separately*, the latter of their length *together*. Each was nearly eighteen

cubits long (stated in round numbers to be eighteen), and both amounted to thirty-five cubits.

1 Kings ix. 23. "These were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work."

2 Chron. viii. 10. "And these were the chief of king Solomon's officers, even two hundred and fifty, that bare rule over the people."

There is a corruption in one of these places.

1 Kings ix. 28. "And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon."

2 Chron. viii. 18. "And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to king Solomon."

One of these texts is corrupt.

1 Kings xv. 10. "And forty and one years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom."

2 Chron. xiii. 2. "He (Abijah) reigned three years in Jerusalem. His mother's name also was Michaiah, the daughter of Uriel of Gibeah."

It is well known that the Hebrew term אִמָּה is used with considerable latitude. In the former passage it denotes *grandmother*; in the latter, *mother* properly so called. See Gesen. s. v.

1 Kings xvi. 23. "In the thirty and first year of Asa king of Judah, began Omri to reign over Israel, twelve years: six years reigned he in Tirzah."

1 Kings xvi. 10, 15. "And Zimri went in and smote him (Elah), and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead. — In the twenty and seventh year of Asa king of Judah, did Zimri reign seven days in Tirzah."

Some may think that there is an error in the number thirty-one in the former place, and that it should be twenty-seven. Omri immediately succeeded Zimri, the latter reigned but seven days, and yet Omri began to reign in the twenty-seventh year of Asa. But we should recollect, that after the death of Zimri, half of Israel acknowledged Omri, while the other half adhered to Tibni. This division lasted four years. Omri therefore began to reign

alone in the thirty-first of Asa; he had a share in the kingdom from the twenty-seventh of Asa.

2 Kings viii. 16. "And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign."

Compare 1 Kings xxii. 42; 2 Kings viii. 17; 2 Chron. xx. 31; xxi. 5.

Jehoram, when thirty-two years old, was associated with his father in the kingdom, and reigned with him eight years. He afterwards succeeded his father, and reigned alone. Some would exclude from the text in 2 Kings viii. 16 the three words translated *and Jehoshaphat king of Judah*; but this is not necessary.

2 Kings xiii. 1. "In the three and twentieth year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years."

2 Kings xiii. 10. "In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years."

By adding the seventeen years of Jehoahaz to the twenty-three of Joash, we are brought to the 40th of Joash, when, on the death of Jehoahaz, Jehoash may be supposed to have entered upon his reign. Yet the latter passage says, that Jehoash began to reign in the thirty-seventh year of Joash.

It would appear that he reigned conjointly with his father for two or three years. This dates from the 37th of Joash. He began to reign alone about the fortieth of Joash.

2 Kings xv. 1. "In the twenty and seventh year of Jeroboam king of Israel, began Azariah son of Amaziah king of Judah to reign."

2 Kings xv. 32, 34. "In the second year of Pekah the son of Remaliah king of Israel, began Jotham the son of Uzziah king of Judah to reign; — he did according to all that his father Uzziah had done."

Azariah and Uzziah are two names for the same person.

2 Kings xv. 30. "And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah."

2 Kings xv. 33. "Five and twenty years old was he (Jotham) when he began to reign, and he reigned sixteen years in Jerusalem."

Jotham reigned sixteen years *alone*, but *with his father*, he reigned twenty.

2 Kings xv. 30. "And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah."

2 Kings xvii. 1. "In the twelfth year of Ahaz king of Judah, began Hoshea the son of Elah to reign in Samaria over Israel nine years."

In the former text it is stated that Hosea began to reign in the twentieth year of Jotham son of Uzziah (which was the *fourth* of Ahaz); but in the latter, that he began to reign in the *twelfth* of Ahaz. Again in verse 27 it is related, that Pekah reigned twenty years; but the last year of Pekah and the first year of Hosea concur with the twentieth of Jotham (verse 30.) Pekah must therefore have reigned twenty-two years, for Jotham began to reign in the second year of Pekah.

Calmet's solution, which appears to be satisfactory, is the following. Hosea conspired against Pekah in the twentieth year of the latter, which was the eighteenth of Jotham's reign. It was two years before Hosea was acknowledged king of Israel, *i.e.* in the fourth of Ahaz and twentieth of Jotham. In the twelfth year of Ahaz he reigned peaceably over Israel, as stated in chapter xvii. 1.

2 Kings xxiii. 30. "And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre."

2 Chron. xxxv. 24. "His servants therefore took him (Josiah) out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried," &c.

In the former place the word מָת *mat* should be rendered *dying*, or *in a dying state*. Thus all appearance of discrepancy is removed. He was carried off the field *in a dying state*; he expired at Jerusalem.

2 Kings xxiv. 8. "Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months."

2 Chron. xxxvi. 9. "Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem."

When Jehoiachin was eight years of age, his father associated him with himself in the government. He began to reign alone at eighteen.

2 Kings xxiv. 13.

2 Kings xxv. 8-12.

The transactions related in these passages did not take place at one and the same time. They are quite distinct. The latter happened eleven years after the former.

1 Chron. xix. 7. "So they hired thirty and two thousand chariots, and the king of Maachah and his people," &c.

2 Sam. x. 6. "And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of King Maacah a thousand men, and of Ishtob twelve thousand men."

Mr. Brown of Haddington judiciously observes, that as the word "used in the original (of the former place) denotes not only a *chariot* but a *rider*, it probably ought to be rendered in a collective sense, *cavalry*; and then the number of troops will exactly agree with the passage in Samuel. They were perhaps a kind of auxiliary troops, who were used in general to fight on horseback, or in chariots, but who on some occasions served as foot soldiers."

2 Chron. iv. 3. "And under it (the molten sea) was the similitude of oxen," &c.

1 Kings vii. 24, 25, 26.

In the latter we find *knops* (פִּקְעִים;) in the former *oxen*, (בִּקְרִים.) Some have therefore proposed to alter the reading of 2 Chron. iv. 3 to make it correspond with that of Kings. There is no necessity for this proceeding. What prevents us from supposing, that the architectural ornaments called *knops* were in the form of oxen?

2 Chron. iv. 5. "And the thickness of it (the molten sea) was an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held three thousand baths.

1 Kings vii. 26. "And it was an handbreadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies; it contained two thousand baths."

Various modes of reconciling these two texts have been proposed. Some think that the bath varied in quantity, so that two thousand of the old baths might have been equal to three thousand of those used after the captivity. Others conjecture that the one writer meant dry-measure baths, and the other

liquid measure baths. Calmet says, that the cup or bowl contained two thousand baths, and the foot, which was hollow, a thousand more. All these methods are objectionable or imaginary. Mr. Taylor suggests, that the writer of the Chronicles not merely states the quantity of water which the basin held, but that also which was necessary to work it, to keep it flowing as a fountain; that which was required to fill both it and its accompaniments. In support of this, he adduces the circumstance, that different words are employed, the one in Kings vii. 26, rendered *contained*; the two in Chronicles iv. 5, rendered *received* and *held*. He argues, therefore, that there was a difference between *receiving* and *holding*. When the basin played as a fountain, and all its parts were filled for that purpose, the latter, together with the sea itself, *received* 3000 baths; but the sea exclusively *held* only 2000 baths, when its contents were restricted to those of the circular basin. It *received* and *held* 3000 baths.*

2 Chron. xxii. 2. "Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem."

2 Kings viii. 26. "Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem."

He began to reign in the twenty-second year of his age, but in the forty-second of the kingdom of his mother's family. His mother's name was Athaliah, the daughter of Omri. This solution, proposed by Lightfoot, renders it unnecessary to suppose that the letters *caph* and *mem* were interchanged, the numerical power of the former being twenty, and that of the latter forty.

2 Chron. xxviii. 20, 21. "And Tiglath-pileser, king of Assyria, came unto him, and distressed him, but strengthened him not. For Ahaz took away a portion out of the house of the Lord, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not."

2 Kings xvi. 9. "And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin."

Here also there is no contradiction. Tiglath-pileser weakened rather than strengthened Ahaz by the presents he received, and for which he rendered no equivalent service. We should observe that the writer of the Chronicles does not speak of the

* Fragments to Calmet's Dictionary, No. 254.

same event as the writer of Kings. Tiglath-pileser helped Ahaz against Rezin, for he took Damascus, and slew the king of Ayssria. At another crisis, when Ahaz was distressed by the Edomites and Philistines (2 Chron. xxviii. 17, 18), "Tiglath-pileser came unto him, and distressed him (by taking the greater part of his treasure), but strengthened him not."

2 Chron. xxxvi. 9, 10.

1 Chron. iii. 15. Jeremiah i. 2, 3, and xxxvii. 1.

Zedekiah is called the son of Josiah in the last three places; but in 2 Chron. the brother of Jehoiachin, who was the son of Jehoiakim. The Hebrew word אָח signifies not only *brother*, properly so called, but *relative* or *kinsman*. So Gen. xiv. 16; xiii. 8; xxix. 12, 15. It is very common to use words of affinity or kindred with considerable latitude in the Hebrew language, and in the Hebrew-Greek of the New Testament. Thus ἀδελφός signifies a near kinsman in Matthew xii. 46; John vii. 3; Acts i. 14; Gal. i. 19.

Ezra ii. 64. "The whole congregation together was forty and two thousand three hundred and threescore." A difference has been noticed between this and the corresponding sum in Nehemiah, not in the gross amount, but in the several particulars of which it consists. Reckoning up the smaller numbers, we shall find that they amount to 31,089 in Nehemiah, and 29,818 in Ezra. Nehemiah also mentions 1765 persons not noticed by Ezra; and Ezra 494 omitted by Nehemiah. If, therefore, Ezra's surplus be added to the sum in Nehemiah, and Nehemiah's surplus to the number in Ezra, they will both become 31,583. Subtracting this from 42,360, there will be a deficiency of 10,777. These are omitted, because they did not belong to Judah and Benjamin, or to the priests, but to the other tribes. We owe this solution to Mr. Altling, and it seems to be altogether satisfactory.

Prov. xxvi. 4. "Answer not a fool according to his folly, lest thou also be like unto him."

Prov. xxvi. 5. "Answer a fool according to his folly, lest he be wise in his own conceit."

The fool is not to be answered according to his folly, i. e. *in his own foolish, impertinent manner*, because, by so doing, we should render ourselves like him. But he should be answered *as his folly requires*—with such power and demonstration as to silence his reproachful language. While we should not resemble him in his foolishness, by giving him such an answer as he him-

self in the same circumstances would render, it is a duty to check his arrogance, and repel his injurious language. By this means, he will be prevented from becoming wise in his own conceit. The immediate vicinity of the two places shows, that such is the true sense. Mr. Fuller pertinently remarks, that the answer of Moses to the rebellious Israelites, was an example of the former proverb (Numbers xx. 10); the reply of Job to his wife an instance of the latter (Job ii. 10).

Jeremiah xxxii. 4. "And Zedekiah, king of Judah, shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes."

Ezekiel xii. 13. "My net also will I spread upon him, and he shall be taken in my snare; and I will bring him to Babylon, to the land of the Chaldeans, yet shall he not see it, though he shall die there."

Though these two prophecies appear to be contradictory, both were literally fulfilled. When Zedekiah was taken by Nebuchadnezzar, the latter caused his eyes to be put out, and sent him to Babylon. Thus he both saw and did not see Nebuchadnezzar with his eyes—he did not see Babylon though he died there.

Daniel i. 1. "In the third year of the reign of Jehoiakim, king of Judah, came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it."

Jeremiah xxv. 1. "The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadnezzar king of Babylon."

In the latter passage, the commencement of Nebuchadnezzar's reign appears to be placed in the fourth year of Jehoiakim; whereas in the former, Nebuchadnezzar is said to have come against Jerusalem in the third year of Jehoiakim's reign. But we should recollect, that the Chaldean king had been associated with his father Nabopolassar. "The first year of Nebuchadnezzar" means the first year of his joint not of his sole reign. To this, indeed, it may be objected, that Daniel in another place (ii. 1) reckons the second year of Nebuchadnezzar, the second of his sole sovereignty; but the difference arises from the localities respectively referred to. The former method of computation would naturally proceed from an author living in Judea, the latter from an author living in Babylon.*

* See *Hengstenberg's Beiträge zur Einleitung ins Alte Testament*, erster Band, pp. 62, 3.

II. Contradictions said to exist between the writers of the New Testament.

Here the evangelists come first under notice. A *full* consideration of the differences between them must, however, be left to the compilers of Harmonies. To unite the scattered parts of the gospel history into a systematic whole, to arrange every occurrence in its proper place, and assign every discourse of our Lord to its true connexion, is a result which cannot with certainty be now attained. It is obvious that the sacred writers did not intend to relate the various particulars connected with the life and death of Jesus in strict chronological order. Their notices of time are few, and generally indefinite. To assume that one of the gospels contains the proper sequence of events, and that the others should be brought into accordance with it, is to indulge a vain supposition, and to proceed on a false hypothesis. All attempts to bring the four narratives into scientific and compact unity—to settle the true period when a discourse was delivered—the place where a miracle was wrought, must partake of some uncertainty. In various instances indeed, these particulars can be determined without perplexity;—in others, there is no clue to guide us, and we are obliged to content ourselves with bare probability. Had the evangelists been uninspired men or impostors, we should have noticed a much greater uniformity in the externals of their histories—an aiming at close resemblance in the form and sequence of every portion;—but they wrote under the guidance of the Holy Spirit in popular language, for the use of mankind, and neglected to observe minute accuracy in trivial points. This is what we naturally expect from honest and faithful witnesses, who undertake, without previous collusion, to give a biography of the same person. “The evangelists,” says Newcome, “are more intent on representing the substance of what is spoken, than the words of the speaker; they neglect accurate order in the detail of particular incidents, though they pursue a good general method; detached and distant events are sometimes joined together on account of a sameness in the scene, the persons, the cause, or the consequences; and in such concise histories as the gospels, transitions are often made from one fact to another, without any intimation that important matters intervened.”*

Matthew iv. 1–11.

Luke iv. 2–12.

* Preface to Harmony, p. 1.

The temptation of our Lord by the devil is recorded by Matthew in a different order from Luke. Matthew gives, first, the temptation of appetite ; secondly, that of vanity ; thirdly, that of ambition or worldly grandeur. Luke adopts the following order—first, the temptation of appetite ; secondly, that of ambition ; thirdly, that of vanity. Luke follows the order of place ; Matthew that of time. Luke brings together the two temptations in the wilderness. Hence there is no necessity to have recourse, with some writers, to the figure *hysterologia*.

Matthew v. 16. " Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Matthew vi. 1. " Take heed that ye do not your alms before men, to be seen of them."

In the former case, where the motive is to glorify God, it is the duty of the Christian, while not ostentatiously displaying his good deeds, not to conceal them. The latter passage inculcates the avoidance of ostentation. We should never allow our pious and charitable actions to spring from a love of being seen by others. If this be the end for which they are done, they cannot be pleasing to Him who judges the secret purposes of the heart.

Matthew vii. 7, 8. " Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you. For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened."

Luke xiii. 24. " Strive to enter in at the strait gate ; for many, I say unto you, will seek to enter in, and shall not be able."

The words of Matthew are intended to encourage the sinner to seek for mercy through the atonement of Christ. Those in Luke's gospel refer to the last day, when the door of mercy will be shut for ever. This is apparent from their immediate connexion ; " when once the master of the house is risen up and hath shut the door, and ye begin to stand without," &c. They point to the agonising anxiety of many, when they find themselves excluded from the kingdom of heaven. The ungodly shall cry for mercy when it cannot be obtained ; they shall discover a painful solicitude to be received into the presence of Jehovah, after they have deferred sincere concern for their salvation until death.

Matthew viii. 5-10.

Luke vii, 1-10.

Matthew's account of the centurion is briefer than Luke's, but not contradictory to it. Luke is minute and circumstantial. According to Matthew the centurion sends the elders of the Jews to Jesus ;—according to Luke he goes in person. *Qui facit per alterum, facit per se*. This is a principle frequently recognised in the language employed by the sacred writers.

Matthew xvii. 1. “ And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart.” See Mark ix. 2.

Luke ix. 28. “ And it came to pass about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray.”

These statements are reconciled by supposing, that Luke reckons *inclusively* ; Matthew, *exclusively*. So Hammond and others.

Matthew xx. 29–34.

Mark x. 46–52.

Luke xviii. 35–43.

Matthew speaks of two blind persons, Mark and Luke only of one. Mark calls him Bartimeus. Luke represents the miracle as performed when Jesus was drawing nigh to Jericho, before he entered it ;—Matthew and Mark, after he had left Jericho.

Michaelis gives this as an instance of real contradiction in the gospels, or at least as one which he could not possibly explain. The conclusion to which he comes is, that Luke was here mistaken, since Matthew and Mark agree in relating that the miracle was performed by Christ as he went out of Jericho, the former being an eye-witness. It is utterly at variance with the inspiration of Luke to suppose his testimony incorrect. It may not be incompatible with the loose theology of Michaelis to throw aside on some occasions the inspiration of the New Testament writers, when their statements are not understood or relished ; but he who reverences the oracles of the living God will pause ere he have recourse to such unhallowed assertions. In order to reconcile these varying accounts it is needful to remember, that some of the evangelists give a more brief and condensed account of the very same event which others narrate more fully. On this occasion two blind men received their sight. This is expressly affirmed by Matthew. Only one is noticed by Mark and Luke. Matthew also relates, that they were healed by Jesus on his de-

parture from Jericho. The one mentioned by Mark was cured by Christ as he left Jericho. His name was Bartimeus. Taking the account of Matthew in connexion with Mark's, we believe that there were in reality two blind men both restored to sight by Christ as he passed from Jericho to Jerusalem. Let us now attend to what Luke says. *As Jesus drew nigh to Jericho*, a certain blind man sat by the wayside begging. There is no ground for supposing that this blind man was the same as Bartimeus mentioned by Mark. He is not so called. It is not said that he was Bartimeus. We believe that he was a different person. The reason of this opinion is, that Bartimeus is said to have been healed by Christ as he left Jericho; whereas the blind beggar noticed in Luke's gospel received his sight from our Saviour drawing nigh to the city. Thus there is no contradiction between the narratives of the three evangelists. Matthew relates that Christ performed the remarkable miracle of giving sight to two blind men who sat begging by the wayside as he departed from Jericho, and we believe him. Mark notices but one of these, whose name he gives; but he does not say that Christ on that occasion healed no more than one. His account, therefore, is not contradictory to Matthew's, though it is not so full. Luke again informs us, that the Saviour, before entering Jericho, healed a poor blind man who cried unto him. This last individual was wholly different from either of those mentioned by Matthew. Taking, therefore, the narratives of the three evangelists together, we perceive from them, that three blind men received their sight from Christ during his visit to Jericho—one before he entered it, and two others as he left it.

Newcome supposes, that Jesus remained several days at Jericho, and during his stay made several excursions from the city, and returned to it again. This conjecture removes the apparent difficulty, though it is purely hypothetical.

Matt. xxi. 38. "But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance."

Acts iii. 17. "And now, brethren, I wot that through ignorance ye did it, as did also your rulers."

Acts xiii. 27. "For they that dwell at Jerusalem, and their rulers, because they knew him not," &c.

1 Cor. ii. 8. "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."

The last three passages appear to contradict the first. 1 Cor. ii. 8, refers to the hidden wisdom so long concealed from the world regarding the call of the Gentiles, and their incorporation into the church of God. With this wisdom none of the Jewish princes or wordly rulers were acquainted. They had no spiritual discernment of its nature or effects. Their carnal minds were indisposed to learn it. Had they known its connexion with the Redeemer of the world, they would not have put him to death. It would appear, that while *some* of the Jews crucified the Lord of glory in their ignorance and unbelief, *others* acted against the conviction of their understandings and the light of their consciences. They were not *all* ignorant of his true character; neither did they all sin so desperately, as to put him to death in the face of their right belief. Some passages in the New Testament allude to the Jewish rulers as acting in ignorance—others to them as acting through malice and hatred, with the knowledge that he was the Son of God. Both places quoted from the Acts of the Apostles belong to the former; Matthew xxi. 38 to the latter.

Matthew xxvi. 8. “But when his disciples saw it, they had indignation, saying, To what purpose is this waste?”

John xii. 4. “Then saith one of his disciples, Judas Iscariot, Simon’s son, which should betray him.”

“The plural,” says Winer, “is often used where the predicate relates only to one subject, although the writer designs to express the thought *in a general way*.” § xxvii. 2.

Matthew expresses *indefinitely* what the other states with exactness.

Matthew xxvi. 21. “And as they did eat, he said, Verily I say unto you, that one of you shall betray me.” See also Mark xiv. 18.

Luke xxii. 21. “But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!”

Some think that there is a discrepancy between the testimony of Matthew and Mark, as compared with that of Luke. Our Saviour, they allege, is said to have indicated the disciple by whom he was to be betrayed, *while* eating the passover; whereas in Luke, he did so *after* the institution of the Lord’s supper.

Luke’s order is thought to be the true one, and that followed

by the others not correct. This has arisen from want of attention to the words of Luke. The 21st verse begins thus: "But behold, the hand," &c. It is not stated at what precise time this language was uttered, whether after the institution of the supper or not. It stands indeed after the account of that ordinance, but it may not have been spoken after it was appointed. When, however, we compare it with the accounts of Matthew and John, we perceive the exact time at which it was uttered. It was during the eating of the passover. Luke relates consecutively the partaking of the passover and of the supper, without recording the conversation of Jesus, except in so far as it related immediately and directly to these ordinances themselves, reserving the notice of Christ's other discourse till he had finished the narration of the passover and supper. But Matthew and Mark insert the record of his conversation at the very time when it took place, thus carrying on all the circumstances together, without reserving aught till the account of the two institutions should be finished. Thus the order observed by Luke does not imply, that the Saviour's intimation of the traitor was made at a different time from that which is contained in the gospels by Matthew and Mark.

Matt. xxvii. 34. "They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink."

Mark xv. 23. "And they gave him to drink wine mingled with myrrh: but he received it not."

We have no need to have recourse to such improbable and laboured solutions as those of Michaelis and his learned translator. It is true that Matthew has *vinegar mingled with gall*, while Mark, alluding to the same potion, calls it *wine mingled with myrrh*. But Grotius has shewn, that *ῥῖνον* means *poor* or *cheap wine*, such as was used by the very poorest class. Wine mingled with myrrh and bitter herbs was given to criminals to stupify them. Lachmann reads in Matthew *οἶνον* instead of *ῥῖνον*, to which De Wette objects, that it is borrowed from Mark.

Matthew xxvii. 44. "The thieves also, which were crucified with him, cast the same in his teeth."

Luke xxiii. 39. "And one of the malefactors which were hanged, railed on him, saying," &c.

This is solved in the same way as Matthew xxvi. 8; John xii. 4. It is unphilosophical to suppose with some, that there is an *enallage* of number, the plural for the singular.

Another mode of reconciling the two places is that adopted

by Chrysostom, Jerome, Theophylact, and others, viz. that at first both reviled our Lord, but that afterwards *one* of them repented. Thus Matthew speaks of the conduct of the robbers at a time prior to Luke. When first affixed to the cross, they gave vent to reproaches against the Redeemer; but a change passed upon one, and he prayed. The period, therefore, to which the language of Luke refers, was subsequent to that in which the behaviour of the thieves is detailed by Matthew. While one of the malefactors continued to rail, as is seen from Luke, the tone and temper of the other had been entirely altered. From being a reviler, he had become a penitent and a believer.

Matthew xxvii. 54. "Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God."

Luke xxiii. 47. "Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man."

In the former text, the sentence uttered by the centurion, and they that were with him, is given; in the latter, the sentence uttered by the centurion alone. He gave expression to both; and each of the evangelists has only given one of them.

Mark xiv. 69. "And a maid saw him again, and began to say to them that stood by, This is one of them."

Matthew xxvi. 71. "And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth."

The difficulty, as Greswell truly remarks, arises solely from the conciseness of the narrations. By attending to John xviii. 25, 26, compared with Luke xxii. 58, 59, it will be seen, that several persons challenged Peter before his second denial. According to Matthew xxvi. 71, a maid seeing him said, "This fellow was also with Jesus of Nazareth." The same evangelist afterwards relates, that another maid came up to him and addressed him in similar terms. According to Mark, the same maiden who had challenged him before, repeated the challenge. The difficulty has arisen from supposing, that Mark speaks of the same two maids as Matthew, whereas he merely speaks of one twice addressing the apostle. Matthew, however, distinctly mentions two. It appears that several persons, both male and female, charged Peter with being an attendant of Jesus, to whom he re-

plied in general terms at once. What is omitted by one evangelist is narrated by another, a circumstance which has created obscurity in the minds of some. The difficulty inherent in Mark xiv. 69, arises from the article before *παιδίσκη* (ἡ παιδίσκη) seeming to point out *the maid recently mentioned*; whereas Matthew has ἄλλη, *another* maid. This disappears in the received version, which reads *a* maid, instead of, *the* maid.

Mark xv. 25. "And it was the third hour, and they crucified him."

John xix. 14. "And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your king."

Here Mark expressly states, that the time of crucifixion was the *third* hour, while John affirms that Christ was brought forth *about the sixth hour*.

Some affirm, that the true reading of John xix. 14 is *τρίτη*. Anciently numbers were not written at length, but with numeral letters, and it is therefore said, that ρ and ε representing 3 and 6 respectively, might have been easily exchanged. But the letters are not similar, so as to lead a copyist to mistake them. Besides, an overwhelming weight of evidence, consisting of MSS. and versions is in favour of *ἑκτη*. None of the critical editors have ventured to remove it from the text, and read *τρίτη*. It is easy to account for the introduction of *τρίτη* into the few authorities which have it. The difficulty suggested it; and according to Griesbach, the more difficult reading should be preferred to the casier. On the other hand, it is impossible to explain satisfactorily, how *ἑκτη* (supposing *τρίτη* to have been the original) found its way into the most ancient MSS. and versions. We believe then that *ἑκτη* in John's gospel should not be disturbed.

Another solution proceeds on the principle, that the *νυχθήμερον*, or 24 hours, was divided among the Jews into eight parts, of three hours each; four parts making the day, and four the night. Mark says it was the third hour; from which we may conclude, that it was fully come, or rather already past. But John is not so exact; he merely states it was about the sixth hour. It was between the third and sixth hour, towards the conclusion of the former, and the commencement of the latter. That the intermediate hours, four and five, are not alluded to, need not appear strange, when we recollect, that the Jews regarded only the great divisions at which prayer and sacrifice were offered in the Temple,

and preferred to speak of time by them, when great accuracy was not required. Strictly speaking, it was past the fifth hour, and verging towards the sixth; but Mark thinks it sufficient to say, that the third hour was come. The third gave its name to all the space between the third and sixth.

Others think that Mark follows the Jewish computation, and John the Roman; but this is incorrect, because the Jewish and Roman were in reality alike.

Rejecting these solutions, we are inclined to agree with Townson, that John's computation of hours throughout his Gospel agrees neither with the Jewish nor the Roman, but with the modern. In this opinion, Greswell and Townsend concur. Agreeably to it, the sixth hour is our six o'clock in the morning. It suits all the circumstances of the history to assume, that Christ was brought forth about six o'clock, and that the hour of crucifixion was about nine o'clock in the morning. This is shewn by Dr. Townson with great minuteness and ability, in his Discourses on the Four Gospels.*

Matthew xxvii. 37; Mark xv. 26; Luke xxiii. 38; John xix. 19. The inscription said to have been put on the cross over the head of our Saviour is differently given by the four Evangelists—a circumstance perplexing to such as endeavour to harmonise the Gospels, and affording an argument to the opponents of Christianity, which they have not failed to employ. We are informed by John that the inscription was written in Hebrew, Greek, and Latin. Had the words been recorded by no more than three of the evangelists, it might have been concluded that each exhibited the inscription in a different language from the other; though there would have been some difficulty in discovering the precise writer that gives the words in a particular language. But since four authors record the writing put on the cross, the question is rendered more intricate.

It is natural to suppose, that as the inscription was in Greek, some one should be moved to write the exact words, the *ipsissima verba* employed. We are inclined to believe, that John furnishes the very terms in question. This is probable from the language he uses: “And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS,” xix. 19. If this opinion be correct, we should expect to find the very same words in the other three writers. And

* Discourse viii. part 1, section 2, pp. 224–240.

had the inscription been written only in Greek, we may suppose it would have stood in Matthew, Mark, and Luke, as in John. But it existed in Hebrew and Latin also. Perhaps Matthew gives the Hebrew, or rather a Greek translation of the Hebrew, and Mark the Latin. The object for which the respective gospels were written, and the persons to whom they were addressed, justify this assumption. Luke again follows Mark, adding the words, *this is*.

The circumstances of our Lord's resurrection next claim particular attention. The truth of this fact forms the main pillar on which the divine authority of Christianity rests. "If Christ be not risen," says the great Apostle of the Gentiles, "then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins." Hence infidels have directed their attacks against this truth with the greatest virulence. There are indeed perplexing circumstances in the accounts of the evangelists. To harmonise, therefore, the chief particulars connected with the event, is of great advantage to the serious inquirer.

1. Very early in the morning of the first day of the week, before it was light, Mary Magdalene, Mary the mother of James and Joses, and Salome, set out to see the sepulchre of their Lord. Matthew xxviii. 1; Mark xvi. 1, 2; Luke xxiv. 1; John xx. 1. Matthew and Luke mention the act of their setting out, but omit their coming to the place; Mark and John omit the act of their setting out, but mention their arrival at the sepulchre. They brought with them spices to embalm the body, which they had bought on Saturday evening after the Sabbath was past.

2. Soon after they had set out, about day-break, there was a great earthquake, for the angel of the Lord descended from heaven, and having rolled away the great stone from the door of the tomb, sat upon it. For fear of him, the soldiers that watched trembled, and became as dead men. At this time our Lord arose. Matthew xxviii. 2, 3, 4.

3. As the women drew near the sepulchre, they said among themselves, who shall roll away for us the stone from the door of the sepulchre; but when they looked, they saw that it had been

already rolled away. The time when they arrived at the sepulchre was sunrise. Mark xvi. 2, 3, 4.

4. As soon as Mary Magdalene saw that the stone was removed, without staying or inquiring farther she left her companions there, and hastily ran back to tell Peter and John that the body had been taken away, John xx. 1, 2. John notices none of the women except Mary Magdalene, but his language implies that there were others—“*We know not where they have laid him,*” xx. 2.

5. The two women now ventured into the sepulchre, where they beheld the angel sitting at the door of the tomb on the stone, and they were afraid. But the angel said unto them—“Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples, and Peter, that he goeth before you into Galilee: there shall ye see him, as he said unto you,” Mark xvi. 5, 6, 7, and Matthew xxviii. 5, 6, 7. The angel spoken of in Matthew and Mark is the same.*

6. When the angel had uttered these words, the two women fled from the sepulchre with fear and great joy to tell the disciples of Christ (Matt. xxviii. 8); “neither said they any thing to any man; for they were afraid,” Mark xvi. 8.

7. Mary Magdalene having come to Peter and John, says to them, “They have taken away the Lord out of the sepulchre, and we know not where they have laid him,” John xx. 2.

8. In consequence of Mary Magdalene’s report, Peter and John came running to the sepulchre. John outran Peter, and arrived first. He stooped down, looked into the tomb, and saw the linen clothes lying, but did not go in. Peter entered into the tomb, and saw the linen clothes lying in one place, and the napkin carefully folded in another. Encouraged by this, John entered also, and saw that he had not been taken away, but that he had risen from the dead; and he believed in the Scriptures. Then the disciples returned to their home without seeing any angel. John xx. 3–10.

9. Mary Magdalene returned to the sepulchre to mourn in solitude over the removal of the body. As she stood without the door of the tomb weeping, she stooped and looked into it. There

* The circumstances mentioned by Dr. Hales to shew that they were different are insufficient for that purpose. See his *Chronology*, vol. iii. pp. 247, 8. 2d ed. Lond. 1830.

she saw two angels in white sitting, one at the head, and the other at the feet, where the body of Jesus had lain. "And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him." (John xx. 13.) On turning herself back, she saw Jesus standing, but did not know that it was he. Mistaking him for the gardener, she said, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." (v. 15.) But when the Saviour addressed her by name in his well-known tone of voice, she recognised her Lord and Master, and fell at his feet. This was the first appearance of Jesus after his resurrection. He shewed himself first to Mary Magdalene. John xx. 11-17.

10. After this she goes to tell the disciples that she had seen the Lord, and that he had spoken these things unto her. John xx. 18.

11. As the other Mary and Salome were returning from the sepulchre to tell the disciples, Mary Magdalene joined them, and "Jesus met them, saying, All hail! And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me." Matt. xxviii. 9, 10.

12. While the three women were hastening to the apostles with the joyful news of their Lord's resurrection, the soldiers came unto the city, and told the chief priests all that had happened. The elders then assembled, and after consulting together gave a large bribe to the soldiers, that they might report, that his disciples had come and stolen Jesus away by night while they slept. So they took the money, and did as they were instructed; and this saying is commonly reported among the Jews until this day. Matt. xxviii. 11-15.

13. Another party of women, of whom the chief was Joanna wife of Chuza Herod's steward, now visit the sepulchre. This company appear to have set out about the same time with the other. Their later coming to the tomb may be accounted for by the delay naturally attending the collecting of a large company through different quarters of the city. On their arrival, they entered into the tomb, but found not the body of Jesus. During their perplexity the two angels stood beside them, and addressed them in language similar to that which they had already spoken to the first party. And they returned and told the disciples, but their testimony was not believed. Luke xxiv. 1-11.

14. The joint reports of all the women delivered to the apostles are stated together in Luke xxiv. 10, though they were not properly simultaneous.

15. On hearing the affirmations of so many witnesses, Peter arose and ran again to the sepulchre, but he saw none of the angels. Luke xxiv. 12.

16. It is probable that the first of the men to whom our Saviour appeared was Peter. Luke xxiv. 34, and 1 Cor. xv. 4, 5.

17. Our Lord next appeared to two of the disciples as they journeyed to Emmaus, a village near Jerusalem. Luke xxiv. 13-27.

Such is a connected and consecutive view of the principal circumstances connected with the resurrection of our Saviour, formed from a careful and repeated examination of the four evangelists.

Among the difficulties involved in the narratives, the greatest appears to lie in the 23d chapter of Luke, 55th and 56th verses. A number of our Lord's Galilean friends followed after and beheld the sepulchre, and how the body was laid. Matthew and Mark specify only the two Marys (Matt. xxvii. 61; Mark xv. 47); but Luke's language includes others (xxiii. 55.) The 56th verse of Luke, 23d chapter, shews that women returned to prepare spices and ointments, which they did before the Sabbath came, and rested on that day according to the commandment. It appears, however, from Mark xvi. 1, that the Sabbath was *past* before Mary Magdalene and the other Mary and Salome had bought their sweet spices. Matthew xxvii. 61 must consequently imply, that the two Marys staid behind at the sepulchre, till it was too late to procure spices before the Sabbath began. Looking at these several particulars, some have supposed that the women alluded to in Luke xxiii. 55 and 56 were *distinct parties*, and have paraphrased thus: "*Some women* [γυναῖκες, not αἱ γυναῖκες] of those that had come with him from Galilee followed after, &c.; but *others* [ἄλλαι understood] returning, prepared spices and ointments." Surely this is strained and unnatural. It is not necessary to suppose that Luke meant to include in his words Mary Magdalene, the other Mary, and Salome. Indeed the 56th verse shews that they were not reckoned. The same persons that returned and prepared spices are also the women that came with Jesus from Galilee.

Mark xv. 47 merely mentions that Mary Magdalene and Mary the mother of Joses beheld where the body was laid; Luke states,

that the Galilean women did so. Matthew is more explicit, and mentions that Mary Magdalene and the other Mary sat over against the sepulchre, even after Joseph had rolled a great stone to the door of it and departed, xxvii. 61.

It need occasion no perplexity to observe, that Matthew and Mark mention but *one* angel; Luke and John *two*. The angel mentioned by the first two evangelists was the angel that terrified the Roman guard, rolled away the stone from the door of the tomb, sat on it, and addressed Mary the mother of James and Salome. The two angels mentioned by Luke and John were seen by Mary Magdalene on her return to the sepulchre; and after that by Joanna and the other women with her. The two angels were seen in the τάφος or tomb, where the body had lain; the one angel was seen in the μνημεῖον or sepulchre, at the door of the τάφος. Probably the latter angel had removed from the outside to the interior of the tomb between the visit of Mary and Salome and the second visit of Mary Magdalene.*

In connexion with the resurrection of Christ, we shall notice another point deserving attention. In Matthew xii. 40 it is written: "For as Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth." But from the sacred narrative it appears, that our Lord was in the grave only two nights, an entire day, and two parts of a day. He was crucified on Friday about the third hour (nine o'clock, A. M.), and rose on Sunday before sun-rise; so that the interval did not amount in reality to two entire days or 48 hours. How then can Matthew's words, first quoted, be true? The enemies of Christianity have produced the objection, and urged the inconsistency of the Scripture account with itself. But they have shewn their ignorance of the Hebrew computation, by transferring our mode of reckoning to New Testament times.

The Hebrews began their civil day with the evening. Thus, Gen. i. 5; Daniel viii. 14; Levit. xxiii. 32. "Evening and morn-

* The limits of the present work have permitted nothing more than the preceding summary, unaccompanied by such arguments and grounds as are sufficient to justify its truth and correctness. A refutation of the objections to which it is exposed, with the reasons of all the particulars it includes, belongs to a harmony of the gospels, not to a work on Hermeneutics. Let the reader consult Townson's "Discourse on the Evangelical History, from the Interment to the Ascension of our Lord and Saviour Jesus Christ," pp. 261-418; Greswell's Harmony, with the Dissertations; West on the Resurrection; and Newcome's Harmony.

ing," was a phrase expressive of a civil or calendar day, because it was made up of the two parts, or the kindred "day and night." So Gen. vii. 4; 1 Sam. xxx. 12; Exodus xxiv. 18. The Greeks expressed this by one compound term *νυχθήμερον*; but the Hebrews had no such complex term in their language. The latter either employed *day* simply, or which is more precise and unambiguous, the circumlocutory *day and night*. When, therefore, it is said in Matthew's gospel, that the Son of man should be three days and three nights in the heart of the earth, nothing more is meant than *three civil days*.

It is also to be noted, that the concluding and commencing days were not necessarily entire, but may have been *fractions* of days. Besides, as our Saviour was interred on Friday before the evening or sun-set, the evening or night preceding must be reckoned along with that day. He was in the grave all Friday night and Saturday, Saturday night and part of the next morning, which morning, with the preceding evening, makes up the third day. Thus, in conformity with the usual Jewish reckoning, he is said to have been three days and three nights in the bosom of the earth.

But the words of Mark may be thought more difficult of conciliation with the facts of the case, viii. 31 — "and *after* three days rise again." The phrase, *after three days*, requires explanation. It does not mean *after the completion* of three days; for, according to the principle already developed, it was usual for the Hebrews to reckon a whole day, although a part of it might be strictly meant. Hence three days do not require us to understand three *entire* days; the third might be a fraction. Agreeably to this mode of reckoning, it was common in the Hebrew and Greek languages to say, that a thing was done *after* a certain number of days, months, or years, although it was transacted *on* the last day, month, or year. So Deuteron. xiv. 28, where the Septuagint has, *μετὰ τρία ἔτη*. When we compare this with Deuteron. xxvi. 12, we see, that the tithing of all the tithes of the increase was made *in the third year*. Again, in comparing Deuteron. xv. 1 with Levit. xxv. 4, we find that the year of release began with the seventh year; but in Deuteron. xxxi. 10, it is said to be "at the end of every seven years." In this respect *μετὰ* corresponds with the Hebrew prefix *ב*, as may be seen from the use of the latter in Deuteron. xiv. 28; xxxi. 10.

In conformity with this method of computation, the Jews re-

requested Pilate to command, that a watch should be kept ἕως τῆς τρίτης ἡμέρας, though they informed him, as stated in the previous verse, of Christ's own saying, that he should rise *after three days* (μετὰ τρεῖς ἡμέρας.) Thus the expression after three days was understood by the Jews to signify, *on the third day*.

Still farther ; it is eleven times* stated in the New Testament, that our Lord was to rise again, or had risen *the third day*. This is the usual phrase. Hence it is natural to explain the rarer mode of expression in accordance with that which is most common and unambiguous.

Several learned translators have proposed to render the preposition μετὰ in such a connection by *within*. This conveys the idea very clearly to an English reader. Dr. Hales prefers another rendering — "*three days after*." This contains an awkward transposition, and has no advantage, in perspicuity, over the rendering of our received version.

Luke i. 33. "And he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end."

1 Cor. xv. 24. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule and all authority and power."

The kingdom of Christ consists of two branches or departments, one of which has respect to his enemies, the other to his saints. At his ascension he was invested with dominion over all principalities and powers for the benefit of the church, until all its foes should be subdued, and the last great enemy, death, for ever destroyed. But when he has put down all principality and rule opposed to Himself and his people, the purposes of this branch of his kingdom are accomplished. Accordingly he delivers it up to the Father. He reigns no longer over the enemies of his church, because they are for ever subdued. His people are freed from their last foe, death being swallowed up in victory. But his dominion over the saints continues. He is ever king of the redeemed. As regards them, his throne shall endure for ever and ever. The passage in Luke has reference to the one branch of his kingdom—to that dominion over the saints, which is his peculiar prerogative. The words in the epistle to the Corinthians regard the other branch of the kingdom. The expression *the end* seems solely to respect the king-

* Matthew xvi. 21 ; xvii. 23 ; xx. 19 ; Mark ix. 31 ; x. 34 ; Luke ix. 22 ; xviii. 33 ; xxiv. 7, 46 ; Acts x. 40 ; 1 Cor. xv. 4.

dom which Christ will deliver up at this time,—the termination of that authority which he exercised over his and the church's enemies. The kingdom will have an end when he delivers it up to the Father. The translation of *ὅταν παραδῶ* should be, “when he delivers up,” not, “when he shall have delivered up.” “The word *παραδῶ*,” says Gipps, “which our translator renders *shall have delivered up*, in the future past time, occurs, I believe, in seventeen other passages in the New Testament, in the same tense, in *twelve* of which the *delivering* is not past, but either takes place *at* the time, or is future, viz. Matt. v. 25 twice, and x. 4, and xxvi. 16; Mark xiv. 10, 11; Luke xii. 58, and xxii. 4 and 6; John xiii. 2; 1 Cor. v. 5; xiii. 3. In the five other passages the delivering has taken place *before* the time therein signified, Matt. xxvii. 4; Mark iv. 29; Luke i. 2; Acts xii. 4; Gal. ii. 20. I cannot find *one* passage in which it is translated *shall have given up*.”

This view of the passage in Corinthians is consonant with the context, which speaks of the enemies of Christ and his people. Opposing rule, authority, and power are said to be put down, and the last enemy subjugated. Those who expound it of the mediatorial kingdom of Christ, appear to mistake the true aim of the apostle. It is highly probable that the mediatorial reign of the Saviour will never end. To limit the phrase *for ever*, or *for ever and ever*, which is applied in various places to Christ as priest and king, by the difficult passage before us, is somewhat hazardous. We prefer expounding what is ambiguous in another method, without assigning it such supremacy as to lower the import and lessen the duration of terms expressing infinity.*

John i. 21. “And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.”

Matthew xi. 14. “And if ye will receive it, this is Elias, which was for to come.”

John the Baptist was called Elias because he was endued with the same “spirit and power” as the Old Testament prophet. The character and temperament of both were remarkably similar. Hence Malachi speaks of John under the title of Elias; and our Saviour, alluding to the prediction, says, that the Baptist was the Elias foretold as the herald of Messiah. Yet it is self-evi-

* See Gipps' masterly treatise on the first resurrection (12mo, London, 1831), notes Q and R, pp. 46-51.

dent that John the Baptist was not literally Elias. When interrogated by the Jews as to his identity with that prophet, John plainly denied he was such, lest they should take up a false opinion concerning him. He desired to give no occasion to misconception on their part; nor would he allow them to entertain an incorrect idea of his person without seeking to remove it.

John v. 31. "If I bear witness of myself, my witness is not true."

John viii. 14. "Jesus answered and said unto them. Though I bear record of myself, yet my record is true."

The former passage is not incompatible with the latter. In repelling the insinuations of the Jews, and demonstrating his divine commission, Christ reasoned with them on their own principles. "If I alone bear witness of myself, my witness is not true." In ordinary cases a man's testimony concerning himself is invalid. Hence Jesus, accommodating himself to a principle sanctioned by the law and acted on by men, admits, that were he to attest his own Messiahship, his evidence should not be received as true. In the latter text, the Saviour states absolutely, that even though he did bear record of himself, his record was true notwithstanding. He was not to be judged after the manner of a common man. His case was not analogous to that of others. He was *truth* itself. Possessing all knowledge and perfection, his attestation to his own character challenged the implicit credence of all. It needed no other confirmation; the nature of the Being from whom it proceeded evidenced its intrinsic completeness, no less than its authority.

In the former case Christ was willing to allow for the time, in order to convince the Jews, that if he alone bore testimony to himself, the testimony would not be valid; in the latter, he placed the matter on its own independent basis, affirming, that though he did testify of himself he should be believed, because his character was such as to warrant the immediate reception of his statements by all intelligent creatures in heaven and on earth.

John v. 37, 38. "And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not."

On comparing this declaration of our Lord with Matthew's gospel, it will be seen that it was uttered subsequently to the baptism of Jesus. The account of our Saviour's baptism is not

narrated by John, but by the other three evangelists. In Matthew iii. 16, 17, it is related, that “when Jesus went up out of the water, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” This was the voice of the Father; and yet Jesus says afterwards to the Jews, “Ye have neither heard his voice at any time, nor seen his shape.” Dr. Campbell gives a different translation of the passage, and is followed by Dr. Hill in his Lectures on Divinity. The proposed translation is the following: — “Nay, the father who hath sent me, hath himself attested me. Did ye never hear his voice, or see his form; or have ye forgotten his declaration that ye believe not him whom he hath commissioned?” Here the two clauses, which are interrogative in the received version, appear as declarative. A great objection to this mode of translating the passage, is the change of subject in *εἶδος αὐτοῦ*, which phrase Campbell is obliged to refer to the Holy Ghost who descended at Christ’s baptism. But it should manifestly refer to the Father equally with *φωνήν*; “Did ye never hear his voice or see his form?” Both must relate to the one person. By reading the text interrogatively, *the voice* refers to the Father, and *the form* to the Holy Spirit. Hence we understand the place in the manner sanctioned by the authorised version: “Ye have neither heard his voice at any time,” i. e. ye have not *attended to** so as to obey his voice at any time, whether the time of the baptism, or any other. The words should not be limited to the particular period when Christ was baptized by John. It is true that the Father then spake audibly from heaven, but he also spake by Jesus. “The only-begotten Son which is in the bosom of the Father, he hath declared him.” “The word which ye hear,” said the Saviour to his disciples, “is not mine, but the Father’s which sent me.” “He whom God hath sent, speaketh the words of God, for God giveth not the Spirit by measure unto him.”† The second clause of the text is, ‘nor seen his shape,’ or rather *form*, i. e. ye have not seen the Father embodied in the Son. The Son is called *the express image* of the Father. “He that seeth me,” says Christ, “seeth him that sent me.” “He that hath seen me, hath seen the Father.”‡ This interpretation is agreeable to the connexion, and appears to be the simplest.

* That this signification belongs to *ἀκούω* is evident from Galatians iv. 21.

† John i. 18; xiv. 24; iii. 34.

‡ John xii. 45; xiv. 9.

John xix. 17. "And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha."

Luke xxiii. 26. "And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus."

See also Matthew xxvii. 32; Mark xv. 21.

Jesus bore the cross part of the way, and Simon the other part. The accounts are therefore quite consistent.

Acts i. 18. "Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out."

Matthew xxvii. 5. "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself."

Probably the rope by which he was suspended broke, and the unhappy man fell down violently, the consequence of the fall being what is mentioned in the book of the Acts, that *his bowels gushed out*. The fact stated by Luke is not *contradictory*, but *additional* to the circumstances related by Matthew. Mr. Penn's opinion, that the verb λαλέω or λάσσω, which we render *burst*, coincides with the Latin verb *laqueo*, is too improbable to deserve attention.

Acts ix. 7. "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man."

Acts xxii. 9. "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me."

In the former passage, *a* voice should be *the* voice, as in the latter. The meaning of ἀκούω in the latter, is to *understand*. "They did not understand the voice of him that spake to me." The companions of Saul heard a noise, but they did not distinguish any articulate words, just as the people who stood by and heard the voice from heaven, in answer to Jesus's prayer, said, that *it thundered*, because a confused sound struck upon their ears.

Romans ii. 14. "For when the Gentiles which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves."

Ephesians ii. 3. "And were by nature the children of wrath, even as others."

When the Gentiles who are deprived of the written law perform actions conformable to the perfect will of God, in conse-

quence of the light of nature within them, it shews that they have still a remnant of original righteousness. The passage, however, does not state that the Gentiles act up to this internal light. It is the *rule* of their actions, though they may not perfectly follow it. The phrase *by nature*, in the epistle to the Ephesians, expresses the *natural disposition* of the mind. We are inclined to evil, and that continually. In the epistle to the Romans, the same phrase denotes the *law of nature* inscribed on the mental constitution.

Romans xiv. 5. "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind."

Galatians iv. 10, 11. "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain."

Had the persons addressed by the apostle in these two passages belonged to the same class, the language he employs, varying as it does in both, would be inexplicable. But the converts spoken of are different. In the former he alludes to Jewish converts, in reference to whom he writes, that their tenderness of conscience should be regarded. Accustomed as they were to conformity with the law of Moses, they were not brought at once to renounce the observance of days, but still adhered to many of their former practices from a jealous regard to the divine precepts. They were not comprehensively enlightened to know, that Christianity abolished such ordinances of the flesh; though their scruples exhibited a spirit truly commendable. The apostle, in writing to heathen converts to the Christian religion, who, from their position, had no such ideas respecting festivals or carnal observances, exhorts them not to despise or condemn Jewish converts exhibiting these religious scruples, but to deal tenderly with them. He reminds them that their brethren did not set aside any command of Heaven; but that in submitting to circumcision in conformity with the law of Moses, they were doing what was lawful.

In the latter passage, the apostle addresses *Gentile converts*. The Galatians, after their conversion, had been corrupted by Judaizing teachers, who persuaded them to keep the Mosaic law, and entangled them in a yoke of bondage. It was even inculcated by the corrupt teachers, that the ordinances of a former dispensation were necessary to justification. In this manner the gospel was virtually undermined,--the works of the law being

substituted for the faith which justifies. Hence the inspired writer condemns their sinful adoption of the Mosaic law as dangerous and delusive.

1 Cor. viii. 8-13. "But meat commendeth us not to God: for neither if we eat, are we the better; neither, if we eat not, are we the worse."

1 Cor. x. 20, 21. "But I say that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."

In the former passage, the apostle combats the arguments of those who maintained that they were at liberty to eat any food, because they were so far advanced in knowledge as to be fully persuaded that an idol was nothing. Such Christians insisted on the fact, that the kingdom of God does not consist in meat or drink; that it is a spiritual thing. The inspired writer does not stop to contend with them respecting the correctness or truth of the abstract principle. He concedes their assumptions in the meantime, that he may prove the futility of their plea. He is contented to take lower ground. He shews the *inexpediency* of the practice. The weaker brethren with whom they associated would be seriously injured. The liberty which they claimed would affect the consciences of the more ignorant.

In the latter, the same apostle takes the highest ground, and asserts the absolute sinfulness of the practice of eating meat which had been offered in sacrifice to idols. It implies, he argues, communion with idols. It dishonours the supreme God, and defiles the consciences of his servants. It is a virtual attempt at serving two masters, which is impossible. Accordingly the writer declares, that it is contrary to the law of God.

The two places mutually illustrate one another. In the one, Paul concedes, for the sake of argument, the allegation of the better-informed among the Corinthians, and simply shews that the principle they contended for could not be carried out without doing injury to weak Christians. In the other, he asserts the *abstract impropriety* of the thing.

1 Cor. x. 13. "God is faithful, who will not suffer you to be tempted above that ye are able."

2 Cor. i. 8. "We were pressed out of measure, above strength, insomuch that we despaired even of life."

The faithfulness of God is pledged to the support of his people. He will not suffer them to be tempted above what he enables them to bear. He knows the strength of their faith, and will not put it to a test too severe. When the apostle declares, that he was exceedingly pressed with troubles above strength, he means, above that strength which he possessed in himself apart from the succours of the divine presence. He was sorely tried, far beyond his natural strength; but the Lord upheld him.

1 Cor. x. 33. "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved."

Gal. i. 10. "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."

The context of the former passage determines and limits the nature of that compliance with the will of others which the apostle allowed himself to yield. It was *such as tended to the profit of many that they might be saved*. He denied himself, that the peace and salvation of others might be promoted. He nobly sacrificed the interests of self, that God might be glorified in the conversion of men. In the latter passage, the same writer is combating the calumnies of the false teachers directed against himself. These Judaisers alleged that the apostle's aim was to ingratiate himself with men—to seek *their* favour and approbation rather than the favour of God. In opposing such accusations he argues, that if he still endeavoured to promote the designs of men, as he did before his conversion, he could not be the servant of Christ. No man can serve two masters. He could not serve God and man at the same time. It is manifest, therefore, that while the apostle endeavoured to please men, as far as this could be done without sin, he all the while opposed their *corrupt* inclinations. His commission was from above, and could not be subordinated to the caprices of mortals; else instead of advancing the interests of the gospel, he should have injured the great cause of righteousness. "The former," says Mr. Fuller, "is that sweet inoffensiveness of spirit which teaches us to lay aside all self-will and self-importance, that charity which 'seeketh not her own,' and 'is not easily provoked.' But the latter spirit referred to is that sordid compliance with the corruptions of human nature, of which flatterers and deceivers have always availed themselves,

not for the glory of God and the good of men, but for the promotion of their own selfish designs."*

1 Cor. xi. 5. "But every woman that prayeth or prophesieth with her head uncovered," &c.

1 Cor. xiv. 34. "Let your women keep silence in the churches; for it is not permitted unto them to speak," &c.

"We must explain," says Neander, "this apparent contradiction by supposing, that Paul only refers in 1 Cor. xi. 5, for the sake of example, to what was going on in the Corinthian church, reserving his denunciation of it to the proper place."

Galatians vi. 2. "Bear ye one another's burdens, and so fulfil the law of Christ."

Galatians. vi. 5. "For every man shall bear his own burden."

The term *burden* in the two places is not expressive of the same idea. In the former, it denotes the grievances and trials which Christians meet with in the world, and of which their fellow-Christians should relieve them, as far as their opportunities permit. In the latter, it signifies responsibility connected with the judicial procedure of God. Every one at the judgment day must bear the sentence which his character warrants. The Greek word in both places is not the same.

Heb. xi. 33. "Who through faith——obtained promises."

Heb. xi. 39. "And these all——received not the promise."

In the latter passage the term *promise* denotes the promised blessing, viz. the Messiah. The patriarchs under the Old Testament received many promises, both of a spiritual and temporal nature; but the glorious substance and fulfilment of all the spiritual promises, they were not permitted to see.

1 John i. 8. "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

1 John iii. 9. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

There is an emphasis in the verb *ποιέω* occurring in the latter text. It denotes the *habitual working* of sin. Whoever is regenerated by the Spirit of God does not work out sin, because the incorruptible seed of grace remains within him. But it is added in still stronger terms, "he cannot sin, because he is born of God." Perhaps the words of the apostle Paul may serve to throw some light on the meaning of this clause: "I am crucified

* Works, vol. iii. pp. 595, 6.

with Christ : nevertheless I live ; yet not I, but Christ liveth in me ; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Here the renewed man is viewed in various aspects, and separated as it were into different compartments. *I am crucified*, says the writer ; the pronoun *I* representing *the old man* or *the flesh*. *Nevertheless I live*. The same pronoun symbolises *the spirit* or *the renewed man*. The apostle adds, apparently by way of correction, *yet not I, but Christ liveth in me* ; i. e. it is not so much any principle or element belonging to myself that lives, as it is Christ who lives in me, informing and actuating the whole man by his almighty agency. If, then, Christ lives in the believer, the believer cannot sin so far as he is thus influenced. In so far forth as Christ, rather than the renewed nature, is the presiding activity within, the man cannot commit iniquity. But the old man, the flesh, wars against the spirit,—and the flesh sins. Man, however, with his complex constitution, may be popularly and properly said to transgress. All his feelings are intermingled ;—and although one part of his constitution be viewed separately from another, he is possessed of an unity which constitutes a single person. Others interpret, he cannot sin in the manner of unregenerate men ; neither can he heartily persevere in sin.

III. Contradictions between the Old and New Testament writers.

Genesis xii. 1. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee."

Acts vii. 2. "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran," &c.

Dr. Hales supposes, that Abraham received two calls, the former of which is omitted in the Old Testament, but preserved in the New. The first call is supposed to be described in Acts vii. 2-4—the second in the book of Genesis xii. 1. He is supposed to have received the first at Ur of the Chaldees—the second at Charran, on the death of Terah.

We greatly doubt the accuracy of this solution, notwithstanding Hales's ingenious attempt to support it. The similarity of the phraseology appears to recommend the identity of the calls, and other circumstances corroborate the same view.

In Genesis xi. 31 there is a very brief notice of Abraham's departure out of his own country, with an account of Terah's death. Moses then subjoins, at Genesis xii. 1, &c. a fuller account of Abraham's movements. He resumes what he had just touched upon before, and narrates it more in detail. We believe, therefore, that the English version is correct in its rendering, "the Lord *had said*" (Gen. xii. 1.) The Lord had said to Abraham when he was yet in Chaldea, "Get thee out of thy country," &c. Thus the one call is spoken of in Gen. xii. and in Acts vii. The fourth verse of the 12th chapter of Genesis should stand thus: "So Abram departed, as the Lord had spoken unto him; and Lot went with him. And Abram was seventy and five years old when he departed out of Haran." The narrative in Genesis xii. 1-4, is an expansion of what was briefly noticed in Gen. xi. 31, 32; but at the last clause of the 4th verse it is continued with new circumstances.

Genesis xv. 13. "Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years."

Galatians iii. 17. "And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."

In Genesis, the time is dated from Isaac's birth—in Galatians, from the date of Abram's call.

Genesis xxii. 1. "It came to pass after these things, that God did tempt Abraham."

James i. 13. "God cannot be tempted of evil, neither tempteth he any man."

When God is said to tempt Abraham, the expression means nothing more than *he tried him*. He put his virtue to the test. He meant to bring his faith into contact with opposing circumstances, that it might be seen in its genuine purity and strength. So the Lord continues to prove his people. He brings out their graces by the force of adversity; he purges away their dross, and teaches them their entire dependence on himself for all their integrity of principle. But temptation also denotes *enticement to sin*. Dangerous allurements are set before us, which draw the soul into a snare. In this sense Jehovah tempts no man. He does not draw him into sin. He presents to him no seductions to lead him astray. On the contrary, he commands him

to guard against all such temptations. In the former case, God acts upon the good which he himself has implanted. In the other, evil acts upon the evil nature of man. In the one case, the object of trial is to purify, refine, and strengthen;—in the other, to betray, seduce, and destroy. The one comes from Heaven,—the other from Satan.

Genesis xlv. 26, 27. “All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob’s sons’ wives, all the souls were threescore and six. And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.”

Acts vii. 14. “Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.”

The Septuagint has 75 in Genesis xlv. 27; and some reconcile the difference between the numbers in the Old and New Testament by saying, that Stephen quoted from this version. But still Stephen must have been correct, for it is written by inspiration that the number of souls was 75. The Old Testament text has only 70, and there is no reason to doubt its correctness. The number 66 is thus made out:—

Jacob’s children, eleven sons and one daughter,	12
Reuben’s sons (verse 9),	4
Simeon’s sons (verse 10),	6
Levi’s sons (verse 11),	3
Judah’s sons (verse 12), three, and two grandsons,	5
Issachar’s sons (verse 13),	4
Zebulun’s sons (verse 14),	3
Gad’s sons (verse 16),	7
Asher’s sons (verse 17),	4
Asher’s one daughter and two grandsons,	3
Dan’s son (verse 23),	1
Naphtali’s sons (verse 24),	4
Benjamin’s sons (verse 21),	10
	<hr/>
	66
	<hr/>

We collect the number 70, by adding to the 66 Jacob himself, Joseph, and his two sons born in Egypt.

These threescore and ten are said by Moses “to have come into Egypt,” although Ephraim and Manasseh were born there.

The two sons of Joseph “came out of Jacob’s loins,” and really belonged to Canaan while they lived as strangers in the land of Egypt. In this statement the *wives* of Jacob’s sons are omitted. They amounted to *nine*. Judah’s wife was dead; so also was Simeon’s; and Joseph’s wife was already in Egypt. These nine, added to 66, make 75, the number given in the Acts of the Apostles.

Such is the method of accounting for the difference proposed by Dr. Hales. The number nine is added to make out the 75, because Stephen specifies *all the kindred* (πᾶσαν τὴν συγγένειαν) of Jacob, and it is subjoined to 66, not 70, because Joseph’s two sons were not yet born, and Joseph could not be said to call himself to Egypt, being already in the land. Jacob is not included in the 75, because he is separately specified by Stephen. The Greek should therefore be καὶ πᾶσαν τὴν συγγένειαν αὐτοῦ ἐν ψυχαῖς ἑβδομήκοντα πέντε, without a comma after αὐτοῦ, lest Jacob himself be numbered among the 75. Lachmann has rightly expunged the comma after αὐτοῦ, or, (as the pronoun is spurious) after συγγένειαν; Knapp has injudiciously retained it. De Dieu long ago objected to the Ethiopic version for reckoning Jacob among the 75 souls. See his *Critica Sacra* (Amstel. 1693, fol.) p. 552.

Hammond and Wetstein, followed by Dr. Bloomfield, adopt another mode of conciliation. According to them, Luke quotes from the Septuagint, which has 75, not 70, as in the Hebrew. The additional five are supposed to be the sons of Manasseh and Ephraim, which the translators took from 1 Chron. vii. 14, though they are not set down by Moses, because they were not then born. To this solution the words of the 14th verse are adverse: “Then *sent* Joseph and *called* his father Jacob to him, and all his kindred, threescore and fifteen souls,” *i. e.* Joseph sent for and brought down into Egypt his father, and all his kindred. But this could not apply to Joseph’s own sons any more than to himself.

Besides, according to Hammond’s view, Jacob’s sons’ wives are excluded, although they should be properly comprehended in the phrase, *all his kindred*.

Exodus xxx. 6. “And thou shalt put it (the altar of incense) before the vail that is by the ark of the testimony, before the mercy-seat that is over the testimony, where I will meet with thee.”

Hebrews ix. 6, 7. "Now, when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people."

Some have needlessly thought, that there is an opposition between these two places. This arises from not properly understanding verse 6 of Gen. xxx. *Before* the mercy-seat, or *over against* the mercy-seat, does not mean *in* the holy of holies. From erroneously assuming that the altar of incense was directed to be placed, according to this language, *within* the holy of holies, the text has been pronounced corrupt; and Dr. Kennicott has suggested such alterations as he thinks necessary to render the whole clear and consistent. His conjectures are altogether superfluous. In the first place, the altar of incense is to be put "over against the vail that overhangs the ark of testimony;" and then more specifically "over against the mercy-seat covering the law." This does not imply that the altar of incense was to be placed on the same side of the vail as the mercy-seat. We know from other passages, that it was fixed *without* the vail. It was opposite to the lid of the ark, but on the other side of the vail.

Exodus xxxiii. 11. "And the Lord spake unto Moses face to face, as a man speaketh unto his friend."

John i. 18. "No man hath seen God at any time."

The personage who spake to Moses on this occasion was the Son, who, as in other passages, is styled Jehovah. The apostle speaks of Deity in the abstract, or the Godhead—of God the Father, as distinguished from the Son who assumed humanity.

Numbers xxii. 5. Here Balaam is said to be the son of Beor.

2 Peter ii. 15. Here he is called the son of Bosor.

The words *the son*, in the latter place, are not in the original. Balaam belonged to the city *Pethor* in Mesopotamia. In process of time this city came to be called Bosor by the Syrians. "Balaam of Bosor" signifies, therefore, *belonging to Bosor*.

Numbers xxv. 9. "And those that died in the plague were twenty and four thousand."

1 Cor. x. 8. "And fell in one day three and twenty thousand."

According to Grotius, the number given by the apostle is the

number of those who fell exclusively by the plague; while Moses includes in the 24,000, the thousand who fell by the sword of Phinehas and the Judges. Yet the inspired narrative in Numbers says, "And those that died *in the plague* were twenty and four thousand;" whereas according to this solution it should be, "those that died in the plague *and by the sword*."

Moses and Paul seem both to give a round number instead of the more exact. A multitude between 23,000 and 24,000 fell. The Old Testament writer gives the approximative round number *above* the specific one; — the New Testament writer, the proximate round number *below* it. So Calvin.

Deuteronomy x. 22.

Acts vii. 14.

See above, pp. 582, 583.

Mark ii. 26. "How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him."

In 1 Samuel xxi. 1, &c., the fact is said to have happened in the high priesthood of *Ahimelech*, not Abiathar.

The words of St. Mark do not mean *in the priesthood of* Abiathar, which would unquestionably be their sense if the article were wanting before ἀρχιερέως. The presence of the article corresponds with the idea, that Abiathar may not have been in office at the period in question. The meaning of the phrase is, *in the time of* Abiathar, who was subsequently distinguished for the sacerdotal office. Similar is the phraseology, Jesse begat *David the king*. So also in John xi. 2 we find Μαρία ἡ ἀλειψασα, *Mary that anointed*, though the act of anointing was subsequent. The reference in the passage before us is to the days of Abiathar the well-known high priest, without implying the actual exercise of the priestly office at the period mentioned.

Acts vii. 15, 16. "So Jacob went down into Egypt, and died, he, and our fathers; and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem."

Gen. xxiii. 16, 17; 1. 13; Joshua xxiv. 32.

It appears from the Old Testament that Jacob was not buried at Sychem, but in the cave of the field of Machpelah which Abraham bought of Ephron the Hittite. Besides, Abraham did not purchase the parcel of ground in Sychem here mentioned; but

Jacob bought it of the sons of Hamor the father of Shechem (Joshua xxiv. 32.)

According to the Old Testament, the patriarchs had two burying-places, one at Machpelah, where Abraham, Isaac, and Jacob were interred—the other at Shechem, where Joseph's bones were laid, and which became the inheritance of his children.

It is generally supposed, that Ἀβραάμ is an interpolation which has crept into the text from the margin. Some MSS. have for it ὁ πατὴρ ἡμῶν, shewing, that at an early period the common reading was not universal. Accordingly, some hold that this was the original reading, which an ignorant copyist explained in the margin by Ἀβραάμ. The erroneous gloss was afterwards transferred to the text itself. Assuming that Ἀβραάμ has been inserted in the text, the verbs μετετέθησαν and ἐτέθησαν must be referred to οἱ πατέρες ἡμῶν only, and not to Ἰακώβ also. The translation of the passage will then be the following: "So Jacob went down into Egypt, and died, he, and our fathers; and our fathers were carried over into Sychem, and laid in the sepulchre which he (Jacob) had bought of the sons of Emmor the father of Sychem."

With this mode of explanation we are not satisfied. It is easy at once to pronounce the text corrupt; but in opposition to the testimony of almost all MSS. and versions, it is unwarrantable. It is difficult to account for the fact of the present reading being so general, on the supposition that it is corrupt.

Those who affirm that two transactions are here confounded, viz. the purchasing of the field of Shechem and that of Hebron, are not to be regarded. It is better to tax ourselves with ignorance, than the Bible with confusion. Perhaps we may find in the present text a sense agreeing with the Old Testament history. Josephus relates, that the bodies of Joseph's brethren were buried at Hebron; and that the Hebrews at their departure from Egypt carried Joseph's bones into Canaan.* Hence, some propose as a solution, that the preposition παρὰ may signify *from among*, and that after Συχέμ should be a point (Συχέμ). The word ἀγγυρίου should also be followed by a comma. The translation then runs thus: "So Jacob went down into Egypt and died, he and our fathers, and were carried over into Sychem; and from among the sons of Emmor the father of Sychem were laid in the sepulchre that Abraham bought for a sum of money," i. e. in the

* Antiq. Lib. ii. c. 4, p. 54, ed. Colon. 1691.

cave of the field of Machpelah. But the preposition *παρὰ* never bears this signification in the New Testament. For such an acceptation of the preposition with a genitive we have sought in vain in classical Greek also. Kühner, in his grammar, makes no mention of it; neither does Passow in his Lexicon. According to the latter, it denotes with the genitive *from beside*, von Seiten. Instead of connecting *παρὰ* with *ὠνήσατο*, we join it to *ἐπέθησαν*, and translate the verse: "And were carried over into Sychem, and then laid in the sepulchre which Abraham bought for a sum of money, by the sons of Emmor the father of Sychem." It appears, then, that the sons of the patriarchs carried the bodies of their fathers first to Sichem, to the sons of Emmor, where they claimed the ground formerly purchased by Jacob. From this place they were removed to Hebron, and put, by the assistance of the Emmorites, in the sepulchre which Abraham had bought. A strange people were still in possession of Canaan; and danger might have befallen the Hebrews when they wished to inter their fathers. Hence they prudently repaired to Sichem, asked the cooperation of the sons of Emmor, and even entrusted them with the whole matter, that it might be managed the more safely. All this took place before the exodus.

We are thus freed from the forced construction which must be adopted, even supposing *Ἀβραάμ* corrupt. The history, too, agrees with Josephus' account, that the patriarchs were interred in Hebron. Joseph's bones were buried at Sichem, but his brethren were interred along with their father Jacob. Josephus furnishes the tradition of the Jews themselves; and although it be not found in the Old Testament narrative, it may yet be true, especially since it is capable of being harmonised with the New Testament. Had Stephen ventured to utter expressions so contradictory to the Jewish Scriptures as those in the text are usually represented to be, his enemies would have at once detected the error, and accused him of falsehood. They were too much incensed against him to let slip an opportunity of entangling him in his words. There is no mention of his incurring any such censure.

Acts xiii. 20. "And after that he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet."

1 Kings vi. 1. "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of

the land of Egypt, in the fourth year of Solomon's reign over Israel," &c.

Scaliger terms the former passage *crux Chronologorum*; and well may he do so, because it is impossible to reconcile it with the chronology of the Old Testament. But the present reading is incorrect. Lachmann has the true reading, which runs thus:—"And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot about the space of four hundred and fifty years; and after this gave them judges until Samuel the prophet." In this there is no difficulty.

2 Tim. iii. 12. "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

Prov. xvi. 7. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

The former passage speaks of the godly *in reference to their enemies*—to all that are opposed to the doctrine, cause, and people of Christ. It is the unavoidable lot of such as will live a holy and self-denying life for the gospel's sake, to suffer persecution in some of its forms. The enmity of the world to God necessarily implies and manifests such a disposition towards those who are his devoted servants.

Proverbs xvi. 7 speaks of the Christian surrounded by enemies, *in relation to God*. Jehovah causes the foes of his servant to be at peace. He restrains their violence, subdues their animosity, and does not allow it to proceed so far as to injure the spirituality of his people, or to retard the glory of his own name.

2 Tim. iii. 12 regards the enmity which godliness usually raises against itself. It generally happens that the pious are disliked and despised by the worldly. But the Lord restrains the enmity of the latter. He exercises over it a sovereign control.

The difficulty supposed to lie in both texts has arisen from taking them in a universal sense, as if all the godly were invariably persecuted, or as if their foes were always turned to become their friends. Neither statement should be urged to this universality of application.

Hebrews ix. 4. "Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant."

1 Kings viii. 9. "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb," &c.

To reconcile these places, some refer ἐν ᾗ to σκηνή, and not to κιβωτόν the immediate antecedent; *in which tabernacle*, not *in which ark*. This is improbable.

An attentive reader of the epistle to the Hebrews will observe, that the reasoning of the apostle throughout the whole of it is founded on the tabernacle and its services—not on the temple services as instituted by David and Solomon. In 1 Kings, chapter 8th, *the temple* is spoken of;—whereas the writer of the epistle to the Hebrews speaks of the *tabernacle*. The pot of manna and the rod of Aaron seem not to have been in the first temple. There is no account of their being laid up in it; they were lost before it was built. In regard to the *tabernacle*, the account given by Paul in the epistle to the Hebrews is consonant with the Old Testament. See Exodus xvi. 32–34, and Numbers xvii. 10. The pot of manna and Aaron's rod were deposited in the ark of the covenant, *before the testimony*, i. e. before the two tables of the law; and all were laid up in the holy of holies.

Connected with the present subject, is the genealogy of Jesus Christ, as given by Matthew and Luke. There are apparent discrepancies between the two evangelists themselves, and also between several of their statements and the Old Testament.

Various writers have examined the genealogical accounts in question, with a patience of investigation and a minuteness of toil truly surprising. We have met, however, with none who has so well, or so successfully explored them as Dr. Barrett.* We shall, therefore, content ourselves with giving an outline of the argument conducted by him, referring our readers for minute details to the dissertation itself.

Before proceeding to state his own hypothesis, Dr. Barrett mentions that of Africanus, which was adopted for many centuries. Julius Africanus, by whom it was proposed, was contemporary with Origen, and professes to have received his explanation of the genealogy from our Saviour's relatives according to the flesh. Agreeably to it, both evangelists describe the descent of Joseph from David. A double father is assigned to Joseph, i. e. a natural father from Solomon, a legal father from Nathan. The one evangelist is said to give *the natural*, the other *the legal*

* Evangelium secundum Matthæum ex codice rescripto in Bibliotheca Collegii SS^æ. Trinitatis juxta Dublin. Dublinii, 1801, 4to. The essay on the genealogy forms part second of the prolegomena.

genealogy of Joseph. When one died leaving a widow, his surviving brother was required, according to the law of levirate (Deuteron. xxv. 5, 6), to marry his widow and raise up seed to his brother.

The objections brought against the hypothesis of Africanus are the following :—1st, The seed of Solomon became extinct with Jechoniah, according to the curse pronounced in Jeremiah xxii. 30. This objection lies against every view of the genealogy which derives Christ from David through Solomon.

A twofold reply has been given to it.

(a) From Jeremiah xxii. 28 it appears, that Jeconiah's seed was cast into a strange land. Thus he was not absolutely childless, but deprived of prosperous children ; as when it is denied to Joakim that his posterity should sit on David's throne (Jerem. xxxvi. 30), although his son Jechoniah reigned some months.

(b) The threatenings of God should be understood conditionally. Adversity and destruction are announced against individuals if they do not repent.

A *second* objection is, that according to this hypothesis, the genealogical lines of two brothers, one of whom raised up seed to the other, coalesced immediately in a common grandfather ; whereas very many generations intervene without such coalition.

Africanus attempts to obviate this difficulty, by borrowing Melchi from another line, who having married Estha wife of Matthan deceased, begat Heli. But since Melchi and Matthan were descended from different families, he gives no reason why this marriage should be contracted. Besides, Matthan did not die without children ; and the law demanded a nearer degree of consanguinity to justify marriage.

3dly, It is objected, that Africanus puts Melchi *third* from the end, although all the copies of Luke put him *fifth*, i. e. with Matthat and Levi between Heli and Melchi.

4thly, The hypothesis of Africanus seems untenable, because, if it be true, there can be no certainty of the descent of Christ from David. The advocates of it reply indeed, that when the tribe of the husband is clearly ascertained, the tribe of his spouse is also indicated, according to Numbers xxxvi. 8 ; Tobit i. 9. But this law only respects virgins that possess inheritances ; and the tribe of Levi was exempted from it as having no inheritance. The daughters of priests, therefore, as some suppose Mary to have been, were permitted to marry in any tribe. Levit. xxii. 12.

It further appears from the example of David marrying Saul's daughter, that marriages might be contracted between parties of different tribes. Hence it is thought absurd to reckon the genealogy of Joseph alone, and to pass by that of Mary, when Christ did not really spring from Joseph. Thus, according to the hypothesis of Africanus, neither of the evangelists has demonstrated the point which is of the greatest importance, viz. the descent of Christ from David by natural generation.

Dr. Barrett next proceeds to develop another hypothesis, viz. that Matthew traces the descent of Joseph from David, and that Luke describes Mary's origin from the same personage. This hypothesis, which has been very generally adopted by recent writers, is embraced by him as the most probable. By means of it we can assign a reason why Luke gives a genealogical table in addition to Matthew, that there might be no room for doubt or cavil respecting the descent of Christ from David, when a perfect genealogy of him is given both on the side of his reputed father and his real mother.

The adherents of this hypothesis are divided into two classes. Some believe that the families of Solomon and Nathan coalesced in Salathiel and Zorobabel, whom, as mentioned by Matthew and Luke, they consider to be the same persons; and that afterwards the two lines separated, until they coalesced in the espousal of Mary to Joseph. Others again are of opinion, that Salathiel and Zorobabel, in Matthew and Luke, are different persons; and deny that any coalition of the family took place before the marriage of Joseph and Mary. Both classes reconcile the sacred writers, by observing, that it is not at all surprising to find in them different persons, and a different number of them, since the evangelists agree neither in the *terminus a quo* with which they begin, nor in the *terminus in quem* with which they conclude. According to Matthew, the *terminus a quo* is Solomon; but according to Luke, Nathan. The *terminus in quem* in the former is Joseph; in the latter, Mary.

Dr. Barrett adopts the former opinion, viz. that Salathiel and Zorobabel, in both evangelists, are the same; and then proceeds to remove the difficulties attendant upon it.

With regard to the *number* of generations given, it is manifest that Luke has 77 names, including the two extremities of the genealogical line, viz. God and Christ. This number is mentioned several times by Augustine and other ancient writers, as

the exact sum of the names given by Luke. According to the same father, from Abraham to Joseph are 55 generations; and from our Lord to David he says that Luke enumerates 43 generations.

But the testimony of Irenæus, Africanus, and Ambrose, makes the genealogy and number in Luke to be quite different; for, according to them, Luke enumerates from Christ to Adam 72 generations. Resting upon these three ancient writers who make 72 generations to Adam, or 73 names terminating in God, Dr. Barrett proceeds to inquire into the names that have been *interpolated* in Luke, since there are 77 in the received text. There is no interpolation from God to Abraham, nor was there any interpolation from Abraham to David, as is manifest from Nazianzen and Augustine. Some copies indeed have Joram between Aram and Esrom in verse 33; but it is found in very few authorities. In this way we are brought to the two parts of the genealogy intervening between David and Christ, as containing the four interpolated names. In the 24th verse, Matthat and Levi are supposed to be interpolations—*1st*, From the silence of Africanus; for whilst he endeavours to reconcile the evangelists, he puts Melchi the third from the end and the father of Eli. Thus no room is left for Matthat and Levi. *2dly*, Ambrose, Jerome, Nazianzen, and Augustine omit them. On the other hand, it has been observed in opposition—*1st*, That the testimony of these fathers is of little moment, because they are inconsistent with themselves. *2dly*, That it is only certain that Africanus omitted *some* names, but that it is wholly unknown what they were. It is by no means certain that he omitted Matthat and Levi. *3dly*, These two are omitted in no MS. or version. From a collation of the various readings in the verses from iii. 24–31, Barrett derives the following conclusions:—*1st*, That the testimony of cod. B is to be rejected, which omits Melchi in opposition to all MSS., versions, and fathers. *2dly*, That Maath, Mattathias in verse 26, Melea, and Mainan, are the four interpolated names. Thus the genealogy consists of 72 generations, which agrees with the testimony of Irenæus. These are:—1. Jesus; 2. Joseph, (or Mary, the daughter τοῦ Ἠλὶ); 3. Heli, who was the grandfather of Christ; 4. Matthat; 5. Levi; 6. Melchi; 7. Janna; 8. Joseph; 9. Mattathias; 10. Amos; 11. Naum; 12. Esli; 13. Nagge; 14. Semei; 15. Joseph; 16. Juda; 17. Joanna; 18. Rhesa; 19. Zorobabel; 20. Salathiel; 21. Neri; 22. Melchi; 23. Addi; 24.

Cosam ; 25. Elmodam ; 26. Er ; 27. Jose ; 28. Eliezer ; 29. Jorim ; 30. Matthat ; 31. Levi ; 32. Simeon ; 33. Juda ; 34. Joseph ; 35. Jonan ; 36. Eliakim ; 37. Matthata ; 38. Nathan ; 39. David ; 40. Jesse ; 41. Obed ; 42. Booz ; 43. Salmon ; 44. Naasson ; 45. Aminadab ; 46. Aram ; 47. Esrom ; 48. Phares ; 49. Judah ; 50. Jacob ; 51. Isaac ; 52. Abraham ; 53. Terah ; 54. Nahor ; 55. Serug ; 56. Ragau ; 57. Peleg ; 58. Eber ; 59. Sala ; 60. Cainan ; 61. Arphaxad ; 62. Shem ; 63. Noah ; 64. Lamech ; 65. Mathusala ; 66. Enoch ; 67. Jared ; 68. Mahalaleel ; 69. Cainan ; 70. Enos ; 71. Seth ; 72. Adam.—Thus there are 51 names between Christ and Abraham (excluding the latter), which coincides with the statements of Africanus and Ambrose. Reckoning 30 years to each generation between Christ and David, Salathiel was born about 570 B. C., which is not far from the true date. Thus also David is made to have been born 1140 B. C. (which is only 55 years from the real time of his birth, 1085 B. C.) ; whereas, according to the received text of Luke, Salathiel was born 630 B. C., and David 1260, making an error of 175 years, or the sixth part of the entire period between Christ and David.

In reference to the tessara-decads of Matthew, Grotius thinks that this arrangement was adopted in order to assist the memory. Hence the writer cut off three kings, viz. Ahaziah, Joaz, and Amaziah, that he might preserve the same number in the second series as in the first. Le Clerc again thought, that the omission was not made designedly, but after some mutilated genealogical book. Hilary proposed another solution to this effect, that Joram having married the daughter of Ahab and begotten Ochoziah, it was declared by Elijah, 1 Kings xxi. 21, that none of the posterity of Ahab should sit upon the throne of Israel unless in the fourth generation. When, therefore, the house of Ahab was purged, and three generations had passed away, the enumeration is continued in the fourth generation which succeeded to the throne. In the third part also, one generation seems to be wanting ; for since Solomon is the first in the second tessara-decad, Salathiel will be the first of the third, from whom to Christ are only thirteen persons. This defect has been variously remedied. Some insert Abner between Eliakim and Azor in verse 13. Some say that Jechoniah was the first of the third tessara-decad, and read, *Josiah begat Jachim, and Jachim begat Jechoniah*. Athanasius, again, supposed, that the evangelist reckoned the transportation as one person, Christ being the other.

Thus it would appear, that four names have been omitted in Matthew, while four have been interpolated in Luke. After commenting upon the genealogies given in Matthew and Luke, Dr. Barrett proceeds to treat of the family of David as it is exhibited in the Old Testament, especially in the third chapter of the first book of Chronicles. As far as Jechoniah, every thing related there and in the books of Kings is plain ; but there is reason to suspect that some errors have crept into the subsequent verses. The following considerations shew that there is good cause for such a suspicion :—

1st, Verse 19 contradicts other places of Scripture. Pedaiah is said to be the father of Zerubabel, although Salathiel was his father, according to Ezra iii. 8 ; v. 2 ; Nehem. xii. 1 ; Haggai i. 1, 12, 14 ; ii. 2, 23 ; 1 Esdras v. 5 ; Josephus' Antiq. xi. 4.

2d, Although it be very evident, that the scope of the author is to give the royal line through Zerubabel, yet the persons mentioned in verses 22, 23, 24 are not connected with Zerubabel by the aid of the 21st verse ; so that the genealogical stem cannot be made out from Jechoniah downward.

3d, Several names occur in these verses, such as Delaiah, Pedaiah, Rephaiah, Pedaiah or Pheraiah, which have a great similarity to one another in pronunciation, and in the letters with which they are written.

4th, The opinion of those Rabbins who affirm that Salathiel, the son of Jeconiah, was the father of Pedaiah, and the grandfather of Zerubabel, is not free from chronological difficulties. Jechoniah, along with his queen, was carried away captive (Jeremiah xxix. 2), and there is no mention of his children in the year 599 B. C. Salathiel, therefore, could not have been born before 598 B. C. Let us suppose that Salathiel was born at this time, and that he begat Pedaiah when he was 20 years old ; and in like manner that Pedaiah, when 20 years of age, begat Zerubabel. Zerubabel, therefore, could not have been born before the year 558 B. C., and he was over the people when they returned 536 B. C., *i. e.* when he was 22 years old. It appears, however, from 1 Esdras v. 5, that he had a son called Joachim, who led the people as they returned from captivity ; and this is impossible if he himself were only 22 years old.

5th, Palpable errors are found in verses 18–22. Only five sons of Shemaiah are enumerated, verse 22 ; yet these five are said to be six.

6th, The enumeration of the children of Zerubabel, in verses

19, 20, is imperfect. It appears from 1 Esdras v. 5, that he had a son called Joacim, of whom there is no mention in 1 Chron. iii. 19, 20; although a name like his is found in the 18th verse, viz. Jecamiah. Besides, neither Abiud nor Rhesa are enumerated among his children; though the former is mentioned by Matthew, the latter by Luke.

7th, By resorting to the hypothesis of Jerome, that those mentioned in 1 Chron. iii. 18 verse are the children of Jechoniah, that Pedaiah, one of them, is the same as Salathiel, and thus that Zorobabel was the grandfather of Jechoniah, and the son of Salathiel or Pedaiah, we are exposed to the objection, that it is not likely that he who is called Salathiel in the 17th verse should have a different name in the 18th.

Nor will the difficulty be removed by supposing, that Pedaiah and Salathiel were brothers, and that Zorobabel was the natural son of one, and the legal son of the other, according to the law in Deuteronomy xxv. 6. If we suppose that Pedaiah, for example, died, and that his brother raised up seed to him, Zorobabel and Shimei are mentioned as the sons of Pedaiah by this marriage, although the first-begotten alone was called the son of the deceased according to law. If, then, Zorobabel were the first begotten, Shimei would not be the legal son of Pedaiah; consequently he must have been the natural son of Pedaiah, and thus Pedaiah did not die without children, which is contrary to hypothesis.

8th, The versions do not agree in the name of Zorobabel's father. Some, in place of Pedaiah, have Nedabiah. Some copies of the Seventy, in place of Pedaiah, read Salathiel. Those which agree in regarding Pedaiah as the father of Zorobabel, read the name very differently. Pheraiah is found in several authorities for Pedaiah. It is to be observed, that in verse 21st, Rephaiah occurs, which, by a very slight alteration, becomes Pheraiah or Pedaiah; and the writer of Chronicles does not say whose son that Rephaiah was. Perhaps Rephaiah (verse 21), was the son of Zorobabel, for in the 21st verse, the names of the sons of Hananiah, who was the son of Zorobabel, are given. When, therefore, the names of Rephaiah and his posterity are given, there is a presumption that he was the son of Zorobabel also. Among the names of those who builded the walls of Jerusalem (Nehem. iii. 9), we find Rephaiah, the son of Hur, the ruler of the half part of Jerusalem. Perhaps this Hur was the same as Zerubabel. In Nehem. iii. 12, Shallum, the son of Hallohesh (probably the

Meshullam of 1 Chron iii. 19, the son of *the eloquent one*), i. e. of Zorobabel, whose eloquence and learning are celebrated in 1 Esdras iii. 4, and Joseph. Antiq. xi. 4, is also mentioned.

From these remarks it will appear, that those mentioned in the 18th verse cannot have been the sons of Jeconiah (observation 7th), nor of Salathiel (observation 4). It follows, therefore, that they were the sons of Zorobabel. The name Pedaiah or Pheraiah denotes the same person who, in verse 21, is called Rephaiah, and who is mentioned in Nehem. iii. 9; and the name Jecamiah is just Joacim, said to be the son of Zorobabel in 1 Esdras v. 5. Both these names, Pedaiah or Pheraiah and Jecamiah, occur in 1 Chron. iii. 18. Thus, there is a transposition of the verses.

The text in 1 Chron. iii. 18–22, should be arranged thus:—

Verse 18. And the sons of Salathiel; Zorobabel and Shimei.

And the sons of Zorobabel; Meshullam, Hananiah, and Shelomith their sister.

Verse 19. And Hashubah, and Ohel and Berechiah, and Hasadiah, Jushab-hesed.

Verse 20. And Malchiram and Rephaiah and Shenazar, Jecamiah, Hoshama and Nedabiah; six.

Verse 21. The sons of Hananiah; Pelatiah and Jesiah: the the sons of Rephaiah; his son Arnan, his son Obadiah, his his son Shecaniah.

Verse 22. The sons of Shecaniah; Shemaiah. The sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat; five.

The genealogical stem of the royal family may be thus arranged:—

<i>Matthew, chap. i.</i>	<i>1 Chron. iii.</i>	<i>Luke, chap. iii.</i>
Salathiel	Salathiel	Salathiel.
Zorobabel	Zorobabel	Zorobabel.
1. A generation omitted.	Rephaiah	Rhesa.
2. A generation omitted.	Arnan, or Onan	Joanna or Jonan.
Abiud	Obadiah	Juda.
Eliakim	Shecaniah	Joseph or Josech.
3. A generation omitted.	Shemaiah	Semei.
	No generation corresponding to.....	Mattathias.
	Do. do. to	Maath.
4. A generation omitted.	Neariah	Nagge.
Azor, called also	Azrikam. Elioenai, or	Esli. From him
From him sprang Joseph, to whom Mary was espoused. }	Joanan or Joanam	sprang Mary.
		Naum or Anum.

With this stem made out from 1 Chron., we must compare the genealogies of the evangelists, that their agreement with it and with each other may be perceived.

PROPOSITION I.

Salathiel in Matthew is the same as Salathiel in 1 Chron. iii. 17. Both sprang from David through the same ancestors; they lived at the same time, and had the same father. They are therefore identical.

PROPOSITION II.

Salathiel in Luke is the same as Salathiel in 1 Chron. iii. 17, and therefore the same as the Salathiel of Matthew. Hence Mary the mother of Jesus descending from Salathiel in Luke's genealogy, sprang from David through Solomon.

The truth of this proposition has been much disputed. Supposing, however, the Salathiel in Luke and the Salathiel in 1 Chron. to be the same, let us see what will follow. 1st, Zorobabel in 1 Chron. will be the same as Zorobabel in Luke. They agree in name and time, and have the same father. 2d, Rephaiah in 1 Chron. will be the same as Rhesa in Luke. Here there is a notable concurrence of names. 3d, Arnan in 1 Chron. will be the same as Joanna in Luke. In one of Kennicott's MSS. Arnan is written Onan, *אונן*, i. e. vau for resh. Among the MSS. of Luke, some read *Ἰωνάν*, between which and Onan there is little difference. 4th, Obadiah in 1 Chron. will be the same as Juda in Luke. In this name is found the Abiud mentioned by Matt. i. 13, who will be the third from Zorobabel; and hence Matthew omitted two generations. Some MSS. of Luke read *Ἰωαδά*, answering to the Hebrew Joiadah or *עדיה*; and this differs from *עבריה* by one letter. 5th, Shecaniah in 1 Chron. will be the same as Joseph or Josech, between which there is not much dissimilarity. 6th, Shemaiah in 1 Chron. will be the same as Semei in Luke. Here both names perfectly coincide. Thus throughout six successive generations, in the same line, we have names either perfectly agreeing, or approaching in similarity to each other, the same order being preserved in both cases. Hence it is highly probable that the hypothesis is right which lays it down that Salathiel in Luke is the same as Salathiel in 1 Chron. iii. It may be objected, that after Semei in Luke occur two generations, viz. Mattathias and Maath, of which we find no trace in 1 Chron. iii. These have been interpolated, and are, therefore,

as already shewn, to be rejected. Immediately after Shemaiah, the writer of 1 Chron. iii. subjoins Neariah, probably the same whom Luke calls Nagge, iii. 25. The names are not very different, and the 70 (whom Luke follows) often write *ayin* by *gamma*. In this very chapter, for ענן is written *ἑαγαῦ*. To this Neariah the book of Chronicles assigns three children, in one of whom, Azrikam, we discover him whom Matthew names Azor, and calls the son of Eliakim. It is to be observed, that according to some, Matthew inserted Abner between Eliakim and Azor; but according to others, Abner was put betwixt Abiud and Eliakim. However this may be, in Eliakim we shall perhaps find Shechaniah; and in Abner, either Shemaiah or Neariah. Another son of Neariah was Elioenai, whom Luke appears to call Esli or Eslim. Since Elioenai and Azrikam are different, the same thing is to be said of Esli and Azor. Thus the family of Salathiel had been already divided into two lines, of which Matthew records one, Luke the other. It is not surprising that the names are different from this point down to Joseph, since the writers treat of different persons. Luke assigns to Esli a son whose name was Naum or Anum: in like manner, in 1 Chron., Joanan or Joanam is reckoned among the sons of Elioenai, which name differs little from Naum or Anum. Chronological circumstances agree with the account just given, as is proved with sufficient minuteness by Barrett. The following table will shew the posterity of Salathiel from the time they diverged into two distinct branches, with the respective years of each generation before Christ.

<i>Matthew.</i>	<i>Luke.</i>	<i>Year bef. Christ.</i>
Azor, born 380 B. C.	Elioenai, or Esli, born	380.
A generation omitted.	Naum, born -	340.
A generation omitted.	Amos, born -	290.
Sadoc.	Mattathias, born	260.
Achim.	Joseph, born -	230.
Eliud.	Janna, born -	200.
Eleazar.	Melchi, born -	165.
Matthan.	Levi, born -	130.
Jacob.	Matthat, born -	100.
Joseph, to whom	Heli, born -	65.
was espoused Mary.	Mary, born -	25.
	the mother of Jesus.	

It is now to be inquired, whether the Salathiel in Luke and the Salathiel in 1 Chron. iii. be the same if we ascend to David,

a point exceedingly difficult, because there is little to be gleaned from Scripture concerning it. It can only be shewn, that the objections to it have no weight. Matthew says, that Jeconiah was the father of Salathiel; Luke that Neri was the father of the same. These statements are reconciled by the hypothesis, that Neri was the maternal grandfather of Salathiel, and therefore he is put for his father, after the custom of the Hebrews. So we read, Ezra ii. 61, “which took a wife of the daughters of Barzillai, the Gileadite, and was called after their name.” It was a received opinion among the Jews, that the wife of Jeconiah and the mother of Salathiel was Susanna. That she belonged to the tribe of Judah, is affirmed by Daniel v. 57.* With respect to Neri, from whom she sprang, he appears to be the same as Neriah (who is often mentioned by Jeremiah xxxii. 12, 16; xxxvi. 4, 8, 14, 32; xliii. 3, 6; xlv. 1; li. 59), the father of Baruch and Seraiah. Josephus testifies, that Baruch was of an illustrious family, and calls him the son of Neri (Antiq. x. 11.) The same is confirmed by the following arguments:—1st, His brother Seraiah is distinguished by the title of *prince*, Jeremiah li. 59. 2d, When the Jews were subdued, the management of the Jewish affairs was consigned to this Baruch, with Gedaliah and Jeremiah. 3d, The words of Jeremiah xlv. plainly intimate, that he had so nearly arrived at the throne, as to aim at the highest dignity, even the kingdom itself. The great things to which he aspired, and from the hope of which the prophet deterred him, were nothing but the throne itself and the royal dignity. Besides, the Jews themselves object (Jerem. xliii. 3), that he urged Jeremiah to prevent them from going into Egypt. Hence, it is probable, that he preferred to exercise kingly power over them, by the assistance of the Chaldeans, to their leaving him and departing into Egypt. From these various particulars, it is inferred, that Baruch, and consequently Neriah, sprang from Nathan, the son of David.

The following objections to the above observations may be adduced:—

1st, Chelciah is assigned as the father of Susanna, or, as the Syrian interpreter has it, Elkanah; but according to our hypothesis, Neriah was her father. To this it may be replied, that Athaliah, who was the daughter of Ahab, is nevertheless called in 2 Kings viii. 26, and 2 Chron. xxii. 2, the daughter of Omri, viz. of her paternal grandfather. Why then should not Susanna,

* See the Septuagint version of Daniel published at Rome 1772.

by parity of reason, be styled the daughter of Chelciah, if Chelciah was the father of Neriah?

2*d*, It is objected, that to this Baruch, who was the son of Neriah, Maaseiah is assigned as the grandfather, who was the father of Neriah; Baruch i. 1; Jeremiah xxxii. 12; li. 59, whilst Luke says, that Melchi was the father of Neri. The answer is, that the name Melchi is probably the same as Chelciah or Elkanah, who was the grandfather of Susanna according to our hypothesis. Chelciah is mentioned among the ancestors of Baruch; and it was the custom of the Jews, as we learn from Luke i. 61, to give children the names of ancestors or relatives. In some MSS. of Kennicott, the name is written *מַעֲשִׂיָה*, not *מַחֲסִיָה*, the root of which is *עָשָׂה*, same as *לָאךְ* root of Melchi.

3*d*, It is objected, that the history of Susanna is not canonical. To this it may be answered, that it may nevertheless contain much that is true. As to the ancestors of Neriah, nothing certain is known concerning them. We must therefore have recourse to such conjectures as these:—Maaseiah or Melchi, the father of Neriah, was the same perhaps who, in the reign of Josiah, was prefect of the city; 2 Chron xxxiv. 8. Simeon, the son of Judah (Luke iii. 30), is he who is called Maaseiah, the son of Adaiah; 2 Chron. xxiii. 1. The names Simeon and Maaseiah differ only in the position of the letters composing them; and as to Adaiah and Judah, there is much the same difference as between Obadiah and Judah; Luke iii. 26. From this hypothesis it follows, that the family of Nathan lived almost unknown in a low obscure place, until Maaseiah or Simeon, the chief of this family, after nearly the whole race of Solomon had been destroyed by the wiles of Athaliah, afraid of his safety, and at the same time from compassion towards his relative Joash, cut her off, by the advice of Jehoiadah, and raised Joash to the throne; 1 Chron. xxiii. 1. From that time, the dignity and power of the family of Nathan increased, until Jeconiah, the last heir of Solomon's family took to wife Susanna, daughter of Neriah.

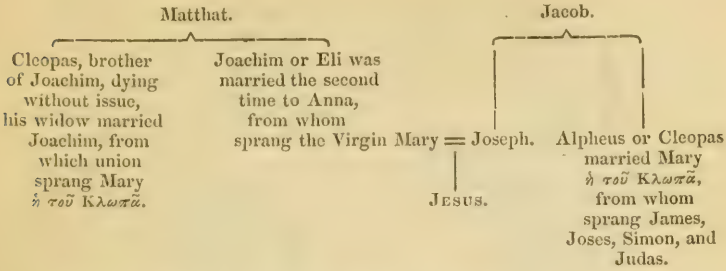
The generations, therefore, may be arranged in this manner, omitting Melea and Mainan, for the reasons above stated:—

1. Solomon.	-	-	1. Nathan.
2. Rehoboam.	-	-	2. Mattatha.
3. Abiah.	-	-	3. Eliakim.
4. Asa.	-	-	4. Jonan.
5. Jehosaphat.	-	-	5. Joseph.

6. Jehoram.	-	-	6. Judah or Adaiah.
7. Ahaziah.	-	-	7. Simeon or Maaseiah.
8. Joash.	-	-	8. Levi.
9. Amaziah.	-	-	9. Matthat.
10. Uzziah	-	-	10. Jorim.
11. Jotham.	-	-	11. Eliezer.
12. Ahaz.	-	-	12. Jose.
13. Ezekias.	-	-	13. Er.
14. Manasses.	-	-	14. Elmodam.
15. Amon.	-	-	15. Cosam.
16. Josias.	-	-	16. Addi.
17. Jehoiakim.	-	-	17. Melchi or Maaseiah.
18. Jehoiachin or Jechoniah.			18. Neri.
			19. Susanna.

Dr. Barrett next proceeds to inquire into the parentage of Mary, and the affinity between her and Joseph; from which we may be able the better to judge as to the truth of the hypothesis that Luke gives the descent of Mary. It is an old opinion among Christians, that Mary sprung from the tribe of Levi. Gregory Nazianzen infers this from the words of the angel at her annunciation, calling her the cousin of Elisabeth, who was of the daughters of Aaron. All the spurious gospels and apocryphal writings speak of Mary as descended from Levi, with the exception of the Gospel of the Infancy of Mary, where it is said that she sprang from the royal line of David. But this opinion, although adopted by many, has been rejected as false by the majority of writers. Chrysostom, Cyril, and Isidore infer, that Joseph and Mary were of the same tribe, viz. Judah, because it was provided by law that matrimony should take place among those of one tribe — that a person should not marry whomsoever he pleased out of another tribe, or even out of another family. Ambrose and Tertullian coincide in the same view. Different reasons are assigned for calling Elisabeth the cousin of Mary. Ambrose boldly affirms, that she was also of the tribe of Judah, since she abode in a city of Judah, according to the law in Numbers ii. 2. Basil gives another explanation. But Titus Bostrensis and Athanasius are perhaps most successful in investigating the point, by pointing to the fact, that Aaron married the sister of Naasson (Exod. vi. 23), at which time they suppose that the royal line of Judah, to which Mary belonged, united with the sacerdotal stock. Thus much for the tribe from which Mary was descended. With respect to her parents, almost all agree that they

were Joachim and Anna. In Joachim we find the name Eli (Luke iii. 23), or Eliakim (2 Chron. xxxvi. 4). In the writings of the Jews also we find *מרים בת עלי*, “Mary the daughter of Eli.” Eli then was the father of Mary, and the maternal grandfather of Christ, and yet he is called by Luke the father of Christ; whilst Christ is denominated the reputed son of Joseph. Thus Neri is said to be the father of Salathiel, when in reality he was his maternal grandfather. The mother of the virgin Mary is said to have been Anna, the daughter of Matthan. This is the universal belief. Who Matthan was, is a question which has been much debated. Andreas of Crete makes Anna the daughter of Matthan who was the grandfather of Joseph. Thus she was the sister of James. According to others she was of a sacerdotal father; and since it was allowed the daughters of priests to marry in any tribe (Levit. xxii. 12), it will easily be apparent how Mary may have been the cousin of Elisabeth, who was of the tribe of Levi, though her father Joachim or Eli was descended from the tribe of Judah. Concerning the extraction of Joachim, husband of Anna, and father of Mary, much has been written. Dr. Barrett, after shewing the fabulous character of various traditions respecting his origin, proceeds to inquire into the affinity of those who are called the brethren of our Lord, viz. James, Joses, Simon, and Judas; Matt. xiii. 55; Mark vi. 3. Hilary of Poitou long since inferred, that they were not the sons of Joseph and Mary, from the words of our Lord to his mother and John, in John xix. 26, 27. The first hypothesis is, that they were the sons of Joseph by a former marriage. So Origen, Epiphanius, Theophylact, and others say, that Joseph had children in previous wedlock. Jerome, who vehemently opposes this hypothesis, proposes a second, according to which they were the cousins of the Saviour, the children of Mary, the aunt of our Lord, who was the mother of James the less and Joses. The husband of this Mary was Alphæus, in reference to whom John (xix. 25) says, *ἡ τοῦ Κλωπᾶ*, “Mary of Cleopas.” Respecting Cleopas there are various opinions. Some affirm that he was the brother of Joseph. So Eusebius and Epiphanius. Others think he was the brother of Joachim. So Chrysostom. Some are of opinion that Cleopas and Alphæus were the same; whilst Grotius understands by *ἡ τοῦ Κλωπᾶ*, *the daughter of Cleopas*, not the wife. Dr. Barrett endeavours to reconcile these varying opinions by the following genealogical table:—



According to this hypothesis, there were two persons named Cleopas, one the brother of Joachim, the other the brother of Joseph; the former the legal father of Mary, the latter her husband. Hence James, Joses, Simeon, and Judas are called the brethren of Jesus, because they were related to him both by the mother's side and by that of his reputed father.

The following table exhibits the genealogies as developed in the preceding account.

The names which occupy the first paragraph are given by Luke alone, who goes back in the genealogy of Jesus twenty degrees higher than Matthew, viz. from Abraham to Adam.

GOD.

- | | |
|----------------|---------------|
| 1. Adam. | 11. Shem. |
| 2. Seth. | 12. Arphaxad. |
| 3. Enos. | 13. Cainan. |
| 4. Cainan. | 14. Selah. |
| 5. Mahaleel. | 15. Heber. |
| 6. Jared. | 16. Peleg. |
| 7. Enoch. | 17. Reu. |
| 8. Methuselah. | 18. Serug. |
| 9. Lamech. | 19. Nahor. |
| 10. Noah. | 20. Terah. |

In the next paragraph, Matthew and Luke give the natural line of Jesus from Abraham to David.

MATTHEW.

LUKE.

- | | |
|--------------|---------------|
| 1. Abraham. | 21. Abraham. |
| 2. Isaac. | 22. Isaac. |
| 3. Jacob. | 23. Jacob. |
| 4. Judah. | 24. Judah. |
| 5. Phares. | 25. Phares. |
| 6. Hesrom. | 26. Hesrom. |
| 6. Aram. | 27. Aram. |
| 8. Aminadab. | 28. Aminadab. |
| 9. Naasson. | 29. Naasson. |
| 10. Salmon. | 30. Salmon. |

MATTHEW.

11. Boaz.
12. Obed.
13. Jesse.
14. David.

14 Generations.

In this Line Matthew gives the
Ancestors of JOSEPH.

1. Solomon.
2. Rehoboam.
3. Abijah.
4. Asa.
5. Jehosaphat.
6. Jehoram.
- Omitted { Ahaziah.
- Joash.
- Amaziah.
7. Uzziah.
8. Jotham.
9. Ahaz.
10. Hezekiah.
11. Manasseh.
12. Amon.
13. Josiah.
14. Jehoiakim.
- 14 Generations.

1. Jehoiachin or Jeconiah.

2. Salathiel.
3. Zorobabel.
- Omitted { Rephaiah.
- Arnan or Onan.
4. Abiud.
5. Eliakim.

Omitted { Shemaiah or Semei.
- Neariah or Nagge.

6. Azor.

Omitted { Two
generations.

7. Sadoc.
8. Achim.
9. Eliud.
10. Eleazar.
11. Matthan.
12. Jacob.
13. Joseph.
14. JESUS CHRIST.
- 14 Generations.

LUKE.

31. Boaz.
32. Obed.
33. Jesse.
34. David.

Luke in this Line gives the
Ancestors of MARY.

35. Nathan.
36. Mattatha.
37. Eliakim.
38. Jonan.
39. Joseph.
40. Judah or Adaiah.
41. Simeon or Maaseiah.
42. Levi.
43. Matthat.
44. Jorim.
45. Eliezer.
46. Jose.
47. Er.
48. Elmodam.
49. Cosam.
50. Addi.
51. Melchi or Maaseias.
52. Neri.

53. Salathiel.

54. Zerubabel.

55. Rhesa.

56. Joanna or Jonan.

57. Juda.

58. Joseph or Josech.

59. Semei.

60. Nagge.

61. Esli.

62. Naum or Anum.

63. Amos.

64. Mattathiah.

65. Joseph.

66. Janna.

67. Melchi.

68. Levi.

69. Matthat.

70. Eli.

71. Mary.

72. JESUS.

The preceding table shews very clearly the genealogy of our Lord, as given by Matthew and Luke. Both reckon the natural line together from Abraham to David, after which Matthew gives the ancestors of Joseph, our Lord's reputed father, through Solomon, one of David's sons, whilst Luke gives the ancestors of Mary our Lord's mother, through Nathan, another of David's sons. In this way the descent of Jesus Christ from David, from whom, according to promise, he was to spring, is fully established. These two lines afterwards coalesced in Salathiel, son of Jeconiah. But after Zorobabel, the two lines again diverged, Matthew reckoning the descent of Joseph from Abiud; Luke, that of Mary from Rhesa. The two lines then coalesced in Joseph and Mary.

Since the publication of Dr. Barrett's essay, no explanation of the entire genealogy has been offered which is on the whole so satisfactory. To different parts of it objections may be made; but probably it is impossible to find any solution liable to fewer. One of the strongest points on which it is assailable, is the retention of the second Cainan in Luke, 3d chapter. Although this name is found in the Septuagint, yet its exclusion from all Hebrew copies, and other circumstances that might be mentioned, go to prove, that it should be discarded from the text of Luke.

The reader who desires to investigate the subject, will do well to consult Mr. Benham's reflections on the genealogy,* in which the names are very carefully examined, and much light thrown upon them. The learned author has laid the foundation for a new investigation of the subject by his very valuable researches into the orthography of the names connected with the pedigree of Christ, and brought out many striking particulars hitherto unobserved or unknown.

But not only have contradictions been supposed to exist between different parts of Scripture, it has also been alleged, that Scripture is inconsistent with the testimony of heathen authors. Those who entertain profound reverence for the word of God may be surprised to learn, that any weight should be attached to the records of uninspired men when placed in comparison with the infallible oracles of Jehovah. Yet some adduce any discrepancy between authorities of so different a stamp as invalidating

* The title of this able treatise is, "Reflections on the Genealogy of our Lord and Saviour Jesus Christ, as recorded by St. Matthew and St. Luke: by Daniel Benham. London 1836, royal 4to."

the testimony of an inspired historian. A heathen writer, it seems, must be preferred to any of the sacred historians. A statement proceeding from the former is sufficient to set aside any assertion coming from the latter. In this case we have to deal with such as deny inspiration, and imagine the writers of the Bible to have been subject to error. Whenever any opposition arises between Scripture and ordinary authors, the fallibility of the latter is left entirely out of view. It recedes from the mind of the sceptical objector, and all error is charged upon the sacred historians. Setting aside the inspiration and consequent infallibility of the holy men, and considering them in the light of credible, honest witnesses, are they not entitled to a hearing? Their means of knowing a particular fact may have been occasionally better than those of others; they may have been placed in circumstances more favourable for becoming acquainted with the truth. They were frequently eye-witnesses of facts which did not fall under the personal notice of other historians. These considerations should be taken into account by such as are inclined to undervalue the authority and lessen the credit of the inspired penmen. If such sceptics were candid, consistent, and impartial inquirers, they would not fail to give due weight to *every* circumstance. But experience bears lamentable testimony, that it is vain to expect candour from individuals of this stamp. They are determined to oppose the Bible; and employ accordingly any weapons they may find. But their purposes have been frustrated. In establishing the mistakes of the sacred writers they have utterly failed. The statements of the Bible have been found to harmonise with the records of credible historians. Contemporary writers, who had no bias except against the people of God, have testified to the accuracy of Scripture history. Enemies no less than friends have been made instrumental by divine providence in helping forward the cause of religion:

Luke ii. 1, 2, 3. "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city."

It is alleged on the authority of Josephus, that Saturninus was proconsul of Syria at the time of our Saviour's birth, not Cyrenius or Quirinus, as here stated. Saturninus was succeeded by Quintus Varus, who, being recalled, was followed by Quiri-

nus about A. D. 7 or 8. Our Saviour must, therefore, have been 10 or 11 years of age when Cyrenius became proconsul of Syria. Quirinus was expressly sent by the Emperor Augustus to confiscate the property of Archelaus, to take the census of the country, and collect a tax. This tax is mentioned in Acts v. 37.

1st. It will be proper to inquire, in the first place, what is the natural and legitimate construction of the verse; as some solutions of the difficulty may be inconsistent with the original Greek. It is argued by Middleton, that to take *πρώτη* in immediate concord with *ἀπογραφῇ*, is to violate the *usus loquendi*. The phrase *ἡ ἀπογραφῇ πρώτη*, he contends, is a form of speech without example either in the New Testament or Seventy. The usual form would be *ἡ ἀπογραφῇ ἡ πρώτη*, or, if the adjective come first, *ἡ πρώτη ἀπογραφῇ*. Accordingly, he separates *πρώτη* from *ἀπογραφῇ*, and takes it in an adverbial sense. If his reasoning from the position of the article be valid, it will set aside various solutions that have been proposed. When a substantive and adjective are placed in immediate concord, the regular usage is, certainly, that both should have the article if the former precede; or that the adjective alone should have the article, if the substantive follow. This rule is not without exceptions. In Luke xii. 12 we find in Griesbach and Schott's editions τὸ γὰρ πνεῦμα ἅγιον, though Knapp, Schulz, Scholz, and Lachmann have τὸ γὰρ ἅγιον πνεῦμα. Again, in 1 John v. 20 we find ἡ ζωὴ αἰώνιος. It is true that in the latter example the codices vary; but yet, as Winer remarks, the vulgate is by no means to be disregarded, because later writers began, in such cases, to omit the article. The classics, too, exhibit the same construction. We do not therefore consider it to be a violation of the Greek idiom to translate "the first enrolment," as long as there are examples like these. Till it be proved that they are unsupported by proper evidence, or that they are errors of transcribers, all mere assertions of their being such must go for nothing; and the present verse may present an example of like construction where the noun precedes and yet the article is wanting before the adjective.

2dly. Some take *πρώτη* the superlative for *πρῶτος* the comparative, by which *ἡγεμονεύοντος* is governed. But *πρῶτος ἡγεμονεύοντος* would scarcely be Greek. *Πρῶτον τοῦ ἡγεμονεύειν*, or *τῆς ἡγεμονίας*, would probably have been used in such a case. *Πρῶτός μου ἦν* (John i. 15), to which the adherents of this construction appeal, does not justify so harsh a form. Hence the solution

adopted by Le Clerc, Perizonius, Usher, Petavius, Heumann, Norisius, Storr, Süsskind, Michaeler, Ernesti, Schleusner, and others cannot be admitted, viz. "This enrolment was made before Cyrenius was governor of Syria."

3dly. *Αυτη* may either be pointed *αυτη*, as is most common; or *αυτη*, as some prefer. Ancient MSS. having been without aspiration, we may freely exercise our judgment in respect to it.

4thly. The literal rendering of the original words, as they stand in our received text is, "This was the first *enrolment*, Cyrenius being governor of Syria." It thus appears from the passage, that there was an enrolment at the time of Christ's birth. But neither Josephus nor any other historian records it. Why then do we believe in the occurrence? Because it is asserted by the inspired writer. There is no reason for impeaching his authority, or denying the fact here stated. His historical details are elsewhere found to agree with those of authentic historians; why then should we reject his account of a fact in the present instance, simply because others make no mention of it? His general veracity is a warrant for supposing a first enrolment. "In regard to the enrolment," says Dr. Robinson, "it may be said, that it was probably not thought of sufficient importance by Roman historians to deserve mention; being confined to a remote and comparatively unimportant province; nor was it perhaps of such a nature as would lead even Josephus to take notice of it. It would seem to have been a mere enumeration of persons, *capitum descriptio*; since the Jews at this time were not a Roman province, but were subject to Herod the Great, to whom they paid tribute. As Herod, however, like the other allied kings, was under the dominion of the Romans, it was in the power of Augustus to require an enumeration of his subjects; to which, in this instance, the Jews seem to have submitted willingly, since it involved no augmentation of their taxes, nor interference with their private affairs."*

Having thus disposed of one part of the difficulty by taking it for granted, on the sole authority of Luke, that there was an enrolment at the birth of Christ preceding that mentioned in the 5th chapter of the Acts, we come to another point, viz. how it can be said that Cyrenius was then governor of Syria. There is unquestioned historical testimony for affirming, that he presided over Syria ten or eleven years afterwards; but there is none for

* Edition of Calmet's Dictionary, article Cyrenius.

believing that he was governor of it at the time of our Saviour's birth.

5thly, Various modes of solving this difficulty have been proposed. It is scarcely necessary to enumerate all conjectures, especially such as infringe upon the inspired authority of the record. That the writer made a mistake cannot be allowed by any except Rationalists. Ammon, Thiess, and Winer think that he fell into error. That the verse is not a part of the text, but a marginal gloss, is a position too arbitrary to be entertained for a moment by any sober critic. And yet many have thus cut the knot, such as Beza in the first three editions of his Testament, Pfaff, Venema, Kuinoel, Olshausen, and others. Michaelis conjectured that the true reading is, αὐτὴ ἡ ἀπογραφὴ πρώτη ἐγένετο πρὸ, κ. τ. λ.; but there is no MS. authority for this. Dr. Hales understands the verses in question thus: "It came to pass in those days that there went out a decree from Caesar Augustus that all the land should be enrolled. The taxing itself was first made when Cyrenius was governor of Syria. And all went to be enrolled, every one to his own city." He explains this to mean, that the *taxing itself*, which had been suspended from the time of his procuratorship, first *took effect* under the presidency of Cyrenius.

To this it may be objected, that in translating αὐτὴ ἡ ἀπογραφὴ *the taxing itself*, ἀπογραφὴ is taken differently from ἀπογραφῆσαι in the preceding verse. The latter signifies here *to be enrolled preparatory to the census or taxing itself*. Why should not both terms be translated exactly in the same manner?

Others render the second verse thus: "The enrolment itself was first made when Cyrenius was president of Syria." Here the census is supposed to have commenced under Saturninus' presidency, and to have been completed under Cyrenius ten years after. It may have been continued ten years under three successive proconsuls. Josephus, however, so far from sanctioning this solution rather opposes it; for he does not give a single hint of the census having been begun before, but merely says that Quirinus was sent by the emperor for the express purpose of taking a census, and speaks of its progress without any intimation of such a proceeding having previously commenced.

Dr. Lardner, who is followed by Paley, translates the second verse, "This was the first enrolment of Cyrenius governor of Syria," *i. e.* who was afterwards governor of Syria, and best known by that title. When the account was written it was usual

to add the title to his name, but not *at the time the transaction took place*. In this case, however, the original would have been, τοῦ ἡγεμονεύοντος, or τοῦ ἡγεμόνος, as in Matt. i. 6 compared with Mark ii. 26.

According to others, ἡγεμονεύοντος should be taken in a wider sense than that of *president* or *governor*, and referred to Cyrenius as *procurator*. In this view Saturninus and Cyrenius were joined in the management of the province, the former as chief-governor, the latter as procurator. It has been stated in support of it, that a few years before, Volumnius had been thus united with Saturninus; and Josephus, speaking of both together, calls them *governors* of Syria. It is true that the recall of Volumnius is not mentioned; but it may yet have taken place, and Quirinus have been sent in his room. But why is Quirinus, who held an inferior office, mentioned in preference to Saturninus the chief governor? Probably because he returned 10 years after, and conducted another more important census in his capacity of president. No objection to this view can be drawn from the verb ἡγεμονεύω, since Josephus applies the same word to Volumnius and Pilate, both procurators. It is true that history makes no mention of Quirinus having been procurator of Syria before he became proconsul. But it is not improbable that he undertook this first enrolment at the express command of Augustus, since he stood high in the emperor's favour, and resided about that time in the east as the emperor's commissariat.* It is also said, in an inscription given by Muratori, that Quintus Æmilius Palicanus Secundus held a census in Apamea, by order of Quirinus; and by his command gave battle to the Itureans at Libanon. If, then, Luke be a credible historian, we may rely on his testimony alone for the truth of the fact that Quirinus was procurator of Syria at the time of our Saviour's birth, especially as profane history, in its notices of Quirinus, is not adverse. On the whole, we are inclined to adopt this solution as least encumbered with difficulty. So Casaubon, Grotius, Magnani, Wernsdorf, Deyling, Nahmmacher, Volborth, Birch, Muenter, and others. The language of Justin Martyr, in his first apology to the emperor and senate, is somewhat favourable to the same explanation.

Matthew xiv. 3; Mark vi. 17; Luke iii. 19. These passages are said to be contradictory to profane history, in which the brother of Herod the tetrarch is uniformly called *Herod*, not

* Tacit. Annal. iii. 48. Tom. i. ed. Brotier, p. 167, Edinb. et Lond. 1796.

Philip. Some think, and with good reason, that Φιλίππου in Luke iii. 19 is spurious. So Griesbach and Lachmann who omit it; and Knapp who puts it in double brackets. Yet it is improbable that in Matt. xiv. 3, Mark vi. 17, *Philip* is spurious. Josephus uniformly calls him Herod, and says, that he was a son of Herod the Great by Mariamne, daughter of a high-priest. The name need occasion no difficulty. Herod was the family title—Philip his own name. Herod the Great had two sons called Antipater: why then should it be thought strange that he had two Philips? The other Philip was the son of Herod by Cleopatra.*

Acts v. 36. “For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain, &c.

The narrative given by Josephus† relates a transaction that occurred some years after Gamaliel’s advice had been given. There must, therefore, have been two persons of the same name living at different times. It is most probable that the Theudas mentioned in Acts v. 36 lived in the interregnum which followed the death of Herod the Great, while Archelaus was at Rome. But the Theudas of whom Josephus speaks, appeared in the reign of Claudius, after the death of Herod Agrippa I., and was cut off by Cuspius Fadus fourteen or fifteen years after Gamaliel’s declaration. There were two seditious ringleaders of the same name; the one spoken of by Josephus; the other by Gamaliel, as recorded in the Acts of the Apostles.

As for seeming contradictions to reason and morality, to philosophy, science, and the nature of things, they do not lie within our province. They belong to the subject of the *evidences* of a divine revelation, not to the *interpretation* of it. We have all along proceeded on the supposition, that the Bible contains a divine revelation, whence it necessarily follows, that it has real contradictions neither to morality and reason, nor to physical truth.

* Winer’s Realwörterbuch, Zweite Auflage, p. 297.

† Antiq. Lib. xx. c. 5, § 1.

CHAPTER XIII.

II.* ANCIENT VERSIONS, COMMENTARIES, AND LEXICONS, AS
SOURCES OF INTERPRETATION.

NUMEROUS rules have been given for ascertaining the meaning of the Scriptures. But their multiplicity is apt to mislead. A cumbersome apparatus of observations and exceptions, such as is met with in hermeneutical treatises, is of no *practical* benefit. We may be well acquainted with the principles laid down, and with the minute limitations to which they are subject, and fancy ourselves possessed of such comprehensive information as will assuredly lead to truth; but when this multitude of canons and corollaries is applied in actual practice, the mind is found to be overloaded and confused. Hence a suspicion arises, that in the discovery of divine knowledge, some simpler and more practicable way must be followed. It will often be perceived, that numerous canons laid down by German writers are the result of their own opinions concerning the Bible, instead of being founded on the express or implied statements of the written word itself. The great error of all hermeneutical writers with whom we are acquainted is, that they do not give sufficient attention to the practice recommended in the Scriptures themselves. In many instances they set their fancy to work that it may frame canons: they tax their judgment to the utmost to devise such rules as may be useful in discovering the sense, while they virtually disregard the testimony of the Bible. They are not sufficiently aware of its *self-interpreting* nature, a characteristic by which it is distinguished from ordinary writings. Hence they proceed on defective and erroneous principles. In seeking, therefore, to ascertain what the Almighty has revealed, we are inclined to look more into the sacred volume itself for the means of arriving at its true sense. It is necessary to exhibit some general canons in the province of interpretation. And if any be contained within the Bible, or sanctioned by its declarations, they must be the best. In controversies with religious opponents we must have some common principles which they acknowledge equally with ourselves; else

* See page 228.

we shall never agree. Our rules should approach as nearly as possible to the nature of axioms. All reasoning proceeds on certain data that must be taken for granted as self-evident, or such as the human mind is at once disposed to receive. This holds good in mathematics; it is the case in mental philosophy; it is true of all sciences. Canons of interpretation should nearly correspond to axioms. They should be equally obvious to the perception of all; and equally agreeable to the constitution of the mind. They ought not to be the result of speculation; or the far-fetched deductions of reason. Rather should they be *the axioms* lying at the foundation of religious truth. If there be much room to question their reality, they will never serve important and valuable purposes. When they are not at once recognised as just and reasonable, they will not conduce to the development of divine truth. The stamp and impress of common sense must be on their forehead. With these sentiments, we have propounded such axioms alone as are founded on Scripture itself, and must be acknowledged by all who receive it as the word of God. And yet there are many who will not heartily embrace and act upon our maxims, however axiomatic their character may be. When the paramount authority of Scripture is rejected, the clearest rules for expounding it are of no avail.

It is not surprising, that different expositors put different constructions on the same passages, and bring forth contradictory systems, because all are not disposed to submit to the teachings of God. Such perversity indicates something morally wrong. It shews the necessity of the mind being first rectified, and disposed to receive the communications of heaven with profound reverence. There is little hope of effecting greater unity of belief on religious subjects, while any refuse to allow that the word of God is always and infallibly correct. It is scarcely possible to lay down canons universally acceptable, when assent is withheld from the statements of the Bible itself, whence we profess to derive them. Thus, Faustus Socinus avows, "were it not only once, but often written in the sacred records, that satisfaction for our sins was made to God by Christ, I would not therefore believe that such was the case."*

* "Nam si vel unus saltem locus inveniretur, in quo satisfactionis pro peccatis nostris Deo per Christum exhibitæ mentio fieret: excusandi fortasse viderentur. Ego quidem, etiamsi non semel, sed sæpe id in sacris monumentis scriptum extaret: non ideo tamen ita rem prorsus se habere crederem." De Jesu Christo Salvatore, pars tertia, cap. vi. p. 204. Bibliothec. Polon. fratrum vol. 2, fol. Irenopoli, 1656.

And again: "Certainly the contrary opinion" (that Paul in the 7th chapter of Romans speaks of himself in his regenerate state) "seems to me to be so absurd and pernicious, that any violence whatever should be applied to the words of Paul rather than admit it."*

Wherever the prejudices of an individual are so strong as this language demonstrates; or rather, when the spirit of infidelity is so powerful within, all hope of reasoning with him on common ground must be abandoned. He has encased himself in triple brass, and resists our moral suasion. The mighty power of God alone can subdue such a heart, bringing it to submit to the divine teaching of Jesus Christ.

We have given examples of two important canons which enjoin an examination of the context and parallels, both founded on Scripture, and so obvious as to be worthy of all acceptance. Properly speaking, they are one and the same. The latter is simply an expansion of the former; and the former is the latter in miniature. We begin with a given word or proposition, and consult its vicinity or context. The examination is continued, and the sphere of inquiry enlarged, till an entire section or paragraph be included. Proceeding thus gradually and surely, we embrace a chapter or more, disregarding the while all mechanical divisions. But we do not stop here. That the result may be the more secure and satisfactory, the comparison is prolonged until we go out of the book or epistle under examination. The general tenor of the Scriptures is seen only when their entire body has been diligently consulted. A universal collation is made; and if a doctrine or sentiment be sanctioned by a wide induction, we conclude that it is certainly true. The one rule is thus a more

"It seems, however," says Mr. Conybeare (Rev. W. D.), "but candid to state, that the objections of Socinus appear to have been excited, not so much by the simple Scriptural doctrine, as by the injudicious and unauthorised explanations which some writers have given of the idea of *satisfaction*, as implying that sin, as a debt, incurs an *exact equivalent* of punishment as a *payment*; and that the Deity, as a strict accountant, exacted this *equivalent*." This is the *commercial* view of the atonement, which is decidedly contrary to the Scriptures, and cannot be too much discountenanced. It is ably refuted by Drs. Wardlaw and Jenkyu; by the former, in his essay on the extent of the atonement, and by the latter, in his comprehensive treatise on the same subject. Still the term *satisfaction* is not improper as applied to the obedience and death of Christ. See Dr. Pye Smith's Discourses on the Sacrifice and Priesthood of Christ, 2d edition, p. 301, note xvi.

* "Certe contraria sententia adeo mihi et absurda, et perniciosa esse videtur, ut quantacumque vis potius Pauli verbis sit adhibenda, quam ea admittenda." Ad D. Johannem Balecrovicium epistola 2, vol i. p. 425.

extensive application of the other. One grand and general canon is all that has been hitherto considered. Yet it is useful to separate it into different compartments, and to view it in various forms.

The rule in question is derived from the Scriptures themselves. In 1 Cor. ii. 13 it is written, “comparing spiritual things with spiritual.” The apostle endeavours to convince the Corinthians, that they must not judge of his doctrine by the spirit of the world, nor reduce it to the standard of man’s wisdom; but that they should receive it as a supernatural communication. Whatever difficulties presented themselves in detached parts of the system were not to be obviated by anything independently of divine revelation, but by the sacred word itself. He tells them that a full and clear interpretation must be derived from Scripture itself, and not from any other source. By faithfully comparing whatever the word of God has made known concerning spiritual things—things above the reach of man’s natural faculties—the inquirer arrives at a right apprehension of the divine system. He must reason of spiritual things from the word of inspiration itself.

Thus we have applied a rule enjoined in the Bible for the understanding of its high and sacred truths. An infallible guide has been taken—a maxim proposed and recommended by the highest authority. By its means the respective portions of truth are rightly combined, and prepared for arrangement in systematic form. The doctrines and duties inculcated in the word are gathered together, in order that a harmonious, connected system of theology may be fitly framed.

But while insisting on the indispensable and primary utility of this rule, the business of interpretation is not exhausted. Other appliances need to be called into action. We admit that all the fundamental truths of religion may be discovered by the aid of this canon. It is sufficient for the ordinary reader. The wisdom of God is conspicuous in having given not only a revelation of His will, but such a revelation as contains within itself the means of its elucidation. A common reader of sincere piety and good judgment will attain to a general acquaintance with the doctrines of the Bible, on which his salvation depends. But other things are necessary for the *professed interpreter*. The canon is not sufficient in every instance for such as guide the religious faith of others. Those who regulate the opinions of the great mass of

mankind should not be satisfied with the adoption of it alone. Other helps and appendages must be resorted to. Men pervert the words of Scripture. They wrest the terms in which Deity has thought fit to make known His will. Hence it is befitting the friends of truth to follow them into their mazy retreats, and to confute their opinions. The pride of man has created this necessity. Corrupt affections of the heart and deep-rooted prejudices of the understanding strongly urge to such a course. Pernicious heresies are educed from the Bible by an infernal chemistry, and they must be analysed. In short, the claims of God, the gratitude of a renewed heart, and the solemn responsibility of an authoritative expositor, unite with the obstinate perverseness of false teachers in demanding, that all learning should be brought to bear on the sacred Scriptures. They are worthy of the highest homage. It is right to bring together the results of the profoundest researches, and to lay them at the feet of divine revelation. It deserves the tributary offering of the richest mind. Never does true learning appear in loftier attitude or nobler position, than when it becomes the handmaid of religion. Here only is it sanctified, being surrounded by the hallowed radiance of divine truth.

Thus we believe that an interpreter cannot arrive at the right meaning of every part of the Bible by the Bible itself. Many portions are dark and ambiguous. Even in discovering the correct sense, no less than in defending the truth, other means are needed. Numerous passages will be absolutely unintelligible without such helps as lie out of the Scriptures. The usage of the Hebrew and Hebrew-Greek languages cannot be fully known by their existing remains.

ADVANTAGES OFFERED BY ANCIENT VERSIONS.

Although the Bible itself is the chief source of information, yet several terms and phrases may still be obscure. It is therefore desirable to look for other means, by which uncertain or ambiguous points may be elucidated. When books of Scripture were early translated into languages with which we had been previously familiar, or which we may learn more easily than the original languages; or when individuals living not long after the sacred writers themselves have left on record explanations of many

words which time has rendered obscure, we naturally turn to such documents, and expect to obtain from them much important knowledge.

In applying ancient versions to elucidate the languages and meaning of Scripture, it is necessary, in the *first* place, to examine the character of the particular translation which we intend to use. The time when it was made—the place of its composition—the nature of the language employed—the purity of its style—the fidelity with which it adheres to the original—the state in which its text now is, whether corrupt or otherwise, are points which should be ascertained previously to an actual application of the version to exegetical purposes. The older it is, the more likely is it, *ceteris paribus*, to throw light on the languages of the Bible. The nearer also the author of it lived to the country where the original was spoken, we may expect him to be better acquainted with it. The more closely too the language of the version approximates that of the original, the greater value will it have in unfolding the sense of the latter. Besides, a translator who has evidently infused the spirit of an author into another tongue—who has been attentive to the turns of thought and association of ideas observable in the original, endeavouring to transfer them to his own work, should be preferred to another, who has neither imbibed the spirit nor perceived the beauty of the inspired archetype. Bald and bare literality in a version, however valuable it be in a critical view, is *hermeneutically* of less importance. Single terms, it is true, may be thus explained; but the obscure turns of a discourse—its connected phrases—in short, the whole colour and complexion of a writer's ideas, will be better represented by the translator who is more attentive to the spirit and sense of the original than to separate words.

The benefits of consulting ancient versions consist in confirming what is already known—in discovering unknown senses—and when doubtful cases arise, in adducing testimony to bring about a decision with greater ease and probability.

In the first place, they may be employed to confirm the signification of a word which has been ascertained by other means. When several agree in presenting the same idea, there is powerful evidence of its truth. Yet in such cases it is generally unnecessary to call in their aid. The signification is already clear; and it were superfluous to seek for farther evidence where all is plain. Even when they assign another meaning than that of which we

are sufficiently convinced, the circumstance should not be wholly neglected though their testimony be incorrect.

Again, versions may exhibit such a sense as suits the connexion of a passage, but not *the only* sense applicable in the particular place. Here the meaning assigned by them cannot be always regarded as certain. The author of the translation may have affixed it to the place, because it appeared to him at first sight appropriate. A better reason he may not have had. It is not easy indeed to discover when a translator proceeded on this conjectural method in a given locality. But an examination of his entire manner may go far to satisfy the inquirer on the point in question. Let it be carefully investigated, whether he translated mechanically, or exercised sound judgment in selecting the best among several admissible meanings, or uniformly rendered the same word in the same manner to the detriment of its correct interpretation.

Secondly, Versions are useful in resolving what is either unknown or little understood. Thus ἀπαξ λεγόμενα, which are found in languages having few remains, are frequently illustrated, when the context and all other helps are insufficient to remove obscurity.

Again, an ancient version may give to a known word a rare signification, by means of which much light is thrown on a difficult passage. Many terms remain obscure, although the usual method has been adopted to ascertain their signification. When, therefore, an ancient version explains them satisfactorily, we should not hesitate to adopt their solutions, if there be no reason for suspecting that the author hazarded them by conjecture, instead of intelligent examination. Sometimes the primary or fundamental signification of a term appears in a version, when it could not be otherwise discovered. In all these cases it should be inquired, on what grounds the interpretation furnished by a version may be supposed to rest.

Thirdly, Versions may be consulted with advantage in order to determine the sense of passages where one or more terms have various significations. Here they shew the traditional knowledge of the language, as it existed at the time they appeared.

Fourthly, They are also useful in pointing out the proper construction of sentences, the division of members and verses, and the supplying of ellipses. These things are closely connected with a perception of the right sense.

In shewing by examples the exegetical use of ancient versions, we must select a few of the most important, leaving such as are of minor consequence to those who have leisure to glean the fruit they may yield. It is enough for our present purpose to treat of the choicest and best.

Septuagint.

Having in another volume spoken of the Septuagint, of its origin, history, importance, and value, we shall not now repeat the remarks. In the *interpretation* as well as *criticism* of the Old Testament, it is of considerable use. It presents a very ancient specimen of translation. All the parts indeed are not alike in excellence or merit—some are even indifferently executed—but as the whole belongs to a time not very distant from the extinction of the Hebrew as a living language; since it originated in a country, the scene of many events recorded in Scripture, and attained to great authority among the Jews, we may expect it to be valuable and faithful. Its antiquity must ever attach importance to its character; the traditionary knowledge of the Hebrew being then comparatively pure. It carries us farther up the stream towards the living fountain itself than any other version, and shews the sense attached to the Old Testament at an early period. Considering, therefore, the high antiquity which it claims, the reputation of the country whence it emanated for learning and arts, and the excessive regard once entertained for it by the Jews, it cannot be overlooked by the professed interpreter without essential detriment to his investigations. Accordingly, it has always been an object of interesting study to the archaeologist, the grammarian, and the lexicographer. We know, too, that the New Testament writers quoted from it very frequently; a sufficient proof of its general fidelity.

To the Christian interpreter it is peculiarly serviceable, since it explains the Messianic passages so clearly of the Saviour, that their proper reference cannot be mistaken. Hence the early Christians, in their controversies with the Jews, were accustomed to appeal to this translation, and to refute their opponents by irresistible arguments derived from its text. So much were their enemies confounded by these discussions, that they had recourse to the study of the Hebrew original, neglecting the version they once venerated, and detesting it as much as they had favourably viewed it, until other Greek translations were made to which they might appeal, especially that of Aquila.

This version is useful in contributing to a right understanding not only of the Old Testament but also the New. The style and diction of the latter nearly resemble it. Both are in the same kind of Greek, which has been appropriately denominated *Hebrew-Greek*. Both present the same idioms. Words having the same signification occur in both, that cannot be found elsewhere. Hence, in explaining the Greek Testament, it is usual to consult the Septuagint, and to compare it with the Hebrew original. The Hebrew again is often interpreted by aid of the Greek; and thus, by mutual collation, we arrive at the genuine sense of Scripture.

But the Septuagint has other uses than those enumerated. It is the parent of many other versions; or if not their immediate basis, it has had considerable influence on their character. Hence it becomes a valuable help to the knowledge of them. They bear manifest traces of the Seventy; Arabian, Syrian, Egyptian, and other translations, have either borrowed from the Septuagint; or it has been expressly taken as their foundation.

This is not the place to account for the deviations of the Greek from the Hebrew original. The MSS. which the translators followed were without vowel points;—similar letters and words have been interchanged, removed, and added; and the original is often misunderstood. In some instances, where it departs from the Masoretic text, a suspicion may be entertained, not altogether groundless, that the original reading it retains has been altered in the Hebrew copies. Sometimes where its renderings of Hebrew words have been usually regarded as erroneous, they may be found in the cognate dialects, and may thus be justified by the Semitic languages, though not found in our lexicons. The chief discrepancies between the Seventy and the original relate to chronological accounts; and in a few instances to entire books, as Job and Jeremiah, where a different recension is apparently followed. In the Pentateuch, it generally agrees with the Samaritan copy, and thus has additions to the Hebrew. But there are also omissions. In short, the imperfections and errors that belong to it must be carefully noted by the interpreter, and due weight assigned to it as a whole.

The Septuagint is useful,—

1st, In correctly explaining ἀπαξ λεγόμενα, words of unusual occurrence, or those whose signification it is difficult to determine.

2dly, In assisting to elucidate passages which are obscure.

Gen. vi. 3. οὐ μὴ καταμείνῃ. "My Spirit shall not always *remain* or *continue*." So also the Vulgate. Saadiah and the Syriac give a similar meaning—my Spirit shall not always *dwell*. The Targum of Onkelos, though paraphrastic, coincides substantially with this version. Other translations, however, take יְדִי = יָדִי, and interpret, "My Spirit shall not always *judge* men;" agreeably to which, Rosenmüller and others explain, "My Spirit shall not always contend with men, but proceed immediately to punish them." But this is inadmissible, because it takes for granted that יָדִי is equivalent to יְדִי; and according to the same expression in the 110th Psalm, 6th verse, it ought to be rather, "My Spirit will not judge *among* men," which would be inappropriate. The verb has been compared with the

Arabic دَانَ (med. و) *to be humble, depressed, inferior*, and has therefore been rendered in this place by Gesenius, Tuch, and others, "shall not always be subjected to humiliation in man." This is much the same as the rendering of the Septuagint and Vulgate, and gives the correct meaning.

Cant. ii. 12. יְמֵי is an ἀπαξ λεγόμενον. The Septuagint render it in connexion with ἔλ, καιρὸς τῆς τομῆς, "the time of *pruning*" (the vines.) So also the Vulgate, *tempus putationis*; and Symmachus, καιρὸς τῆς κλαδέσεως. Our English version translates it, *the time of the singing of birds*, which is contrary to the etymology of the word, and the analogy of its form.

Exodus viii. 9. (Hebrew viii. 5.) הִתְפַּאֵר is an ἀπαξ λεγόμενον. The Septuagint translates it with ἡγ, τάξαι πρὸς με. So also the Vulgate, "*Constitu mihi quando*, etc., i. e. *declare to me when*, or *appoint me a time when*, &c. The usual rendering is, "glory over me;" and the meaning attached to it is, that Moses, seeing signs of relenting on the part of Pharaoh, was ready to humble himself in his presence, foregoing the honours which naturally accrued to him from the performance of his miracles, and laying them at the feet of the king of Egypt, by allowing him to appoint a time when he should entreat the Lord for the removal of the plague. This is unnatural and arbitrary.

Deut. xxvii. 9. הִסְתַּת is also a term which occurs but once, and is rendered by the Seventy σιώπα, *be silent*. Arab. سَكَتَ the same.

Isaiah v. 25. בְּפוֹחָהּ is translated ὡς κοπρία. So also Vulgate, *quasi stercus, as dung*. Hence the *caph* is not radical, as Kimchi and others supposed, but *the caph of similitude*. Our English translation, “torn in the midst of the streets,” agrees with Kimchi.

Gen. xx. 16. The phrase בְּסוֹת עֵינַיִם is difficult of interpretation. The Seventy render בְּסוֹת by τιμή, i. e. *price, mulct, compensation*, which serves to throw light upon the whole sentence. According to this translation, the expression is *metaphorical*; and the words of Abimelech bear the following meaning: “Behold let this (*i. e.* the thousand pieces of silver) be a pacificatory gift for all that has been done to you and to all; that thou mayest be justified.” The connexion shews, that besides the presents of sheep, oxen, and servants given to Abraham, Abimelech designed the thousand pieces of silver as an especial gift for Sarah, in compensation for the wrong she had suffered at his hand. That Abimelech, so far from blaming Sarah, rather meant to do honour to her by publicly acknowledging that she had been injured, is plain from what precedes. He wished to repair the injustice she had received, and to appease her by a gift. It is quite consonant with Biblical usage to speak of a fault, offence, or sin, as if it were *before the eyes* of the person against whom it is committed, so that he sees it; and on the other hand, when it is forgotten and forgiven, to represent it as *covered*, or *cast behind the back*, so that it is no longer looked upon by the party offended. Agreeably to such a mode of speech, to *cover the eyes* by means of a gift is equivalent to *appease*, when the injury done is not seen any more. So Jacob, chap. xxxii. 20, “*I will cover his face with a gift*,” i. e. propitiate his favour and make him a friend. Abimelech, therefore, having been taught to feel that Sarah had been unjustly treated, wishes by means of a present to appease her displeasure, to make compensation, and to restore her rights. He means to do her justice, in lieu of the wrong she had been compelled to suffer. By making her a liberal present, she stood fully justified before all—free from blame, and compensated for the wrong received. We have translated the word נִכְחַת “that thou mayest be justified” or “receive thy right,” taking it as the second person singular of the perfect *niphal*, which is the passive of *hiphil*. In Isaiah xi. 3, 4, הוֹכִיחַ is equivalent to דִּין or שָׁפַט, *to judge, to give or pronounce jus-*

tice to any one, so that niph'al may signify *to be done justice to, to be justified*. Should any object to the unusual form of the second person singular feminine, which ought regularly to be נִבְחַתְּ, we refer to Gen. chap. xxx. 15, where the same form occurs preceded by לְ in the same sense, "that thou shouldst take." With Vater, Von Bohlen, and Tuch, we take נִבְחַת as the *second person* singular. Others consider it as the third pers. fem. perf., comparing וְנִשְׁבַּחְתָּ Isaiah xxiii. 15; or as the participle, which Gesenius prefers, and translate the clause, "and she was convicted or censured." So Gesenius, "convicta erat: non habebat quo se excusaret." But as far as we can perceive, this interpretation does not suit the preceding context.

The more usual sense attached to the phrase כְּסוּת עֵינַיִם is *a veil*. So Schroeter and Rosenmüller. According to them, the words of Abimelech to Sarah run thus: — "Purchase with this sum a veil, that it may in future be manifest to all that thou art married." This presupposes that married women alone wore veils, but that virgins had their faces uncovered, which cannot be proved to have been the custom. Comparing Gen. xii. 14; xxiv. 16; xxix. 16, 17; and xxiv. 65, we are rather led to the opposite conclusion.

Thus the τιμῇ of the Septuagint, equivalent to τίμημα, suggests and sanctions the figurative signification of the phrase כְּסוּת עֵינַיִם, which is accordingly adopted by Gesenius, Schumann, Tiele, and Tuch.

Proverbs xxx. 15. עֲלִיקָה is translated by the Seventy βδέλλα, *leech*. With this agree the Vulgate and the Græco-Veneta. The Arabic عِلَقَةٌ and Syriac ܥܠܝܩܐ are from the same root. The term occurs but once.

Malachi i. 3. תִּנּוֹת is an ᾰπ. λεγόμεν. The Septuagint renders it δώματα, with which agrees the Syriac. "I have appointed his inheritance for the *dwelling*s of the wilderness." According to this rendering, it is the same as the Arabic تَنَائِلٌ from the verb تَنَالٌ *to dwell*. Our English version has *dragons*, as if it were the same as תַּנִּים. The former, however, is preferable.

Ecclesiastes v. 5. The interrogative לָמָּה is rightly translated by a negative ἵνα μὴ. So also the Vulgate, *ne forte*. The meaning of the clause is, "lest God be angry at *thy* voice," &c.

Numbers iv. 20. כְּבַלֵּעַ is admirably translated ἐξάπινα, *sud-*

denly: — “ They shall not go in suddenly to see the holy place, lest they die.” The verb בָּלַע properly denotes to *swallow* or *devour*, and with קָרַק, to *swallow one’s spittle*. Hence, in order to signify a moment of time, the proverbial expression came to be used, *whilst I swallow down my spittle* (see Job vii. 19), *i. e.* for a moment. Literally, therefore, the words in Numbers should be rendered, “ they shall not go in to see the Sanctuary while the spittle is swallowed down,” meaning, *not even for the shortest space of time*.

Job v. 7. בְּנֵי רֶשֶׁף is rendered νεοσσοὶ γυπτός, *the young of the vulture*. The literal translation is “ sons of lightning,” meaning *birds of prey*. “ Man is born to trouble, and the sons of lightning fly aloft.” Vau is here *vau of comparison*, *vau adæquationis*, as grammarians technically term it; *as* the sons of lightning. The rapidity of the flight of such birds is compared to that of the lightning.

Gen. ii. 8. מִקְדָּם is translated κατὰ ἀνατολάς, *towards the east*.

The same phrase is elsewhere used in relation to time. (Psalm lxxiv. 12; lxxvii. 6, 12.) Hence some would take it in this place as designating time. Aquila has ἀπ’ ἀρχῆς, *at first*; Theodotion, ἐν πρώτοις. The opinion that paradise was created before the earth has been founded upon the latter meaning of the word.

Gen. iv. 1. אֶת־יְהוָה διὰ τοῦ θεοῦ, *by the help of God*. In this way the particle is equivalent to עִם. (Compare עִם־אֱלֹהִים, 1 Sam. xiv. 45. This is preferable to any of the other methods of taking אֶת. The English version, following the majority of the older interpreters, takes it as equivalent to מֵאֵת, *from the Jehovah*; but this is contrary to the usage of אֶת in all other places. It can only be elliptically used for מֵאֵת where מִן occurs immediately before, as in Gen. xlix. 25; but there the reading ought more probably to be אֵל. Others have understood אֶת as the sign of the accusative; and thus Eve is made to say *I have gotten a man*, viz. Jehovah, supposing that she had borne the promised seed. So the Syriac version. It may be questioned, however, whether this be not a later refinement upon the language arising from doctrinal views, rather than the words themselves.

Gen. xlix. 6. עָקְרוּ־שׁוֹר ἐνευροκόπησαν ταῦρον, *they houghed oxen*. The verb עָקַר occurs in this sense in other places. (See Joshua xi. 6, 9; 2 Sam. viii. 4.) Not only did Simeon and Levi murder

the inhabitants of Shechem, but they maimed and rendered useless what they could not conveniently bring with them. Others, as Aquila, Symmachus, and the Syriac version, translate, *they digged down the walls*; but this is quite arbitrary. The Seventy have also rightly rendered אִישׁ by ἀνθρώπους, *men*.

Proverbs xxvi. 28. וְשֹׁן אִישׁ יִשְׁנֶה. Here the Seventy have μισεῖ ἀλήθειαν, *hates truth*. This gives the sense of the word, though not literally. The adjective ought to be taken actively in this place, *chastising* or *reproving*. “A lying tongue (*i. e.* a liar) hates those that reprove him.” This is preferable to the English version, with which Dathe agrees; and is sanctioned by Luther and Gesenius.

Isaiah xiv. 12. הִילֵּל is translated in the Septuagint ὁ ἑωσφόρος, *Lucifer*. It is a difficult form. According to the Seventy it is a noun; according to others, it is the imperative Hiphil of הָלַל, *to hawl* or *lament*. The former is much preferable. It is a participial noun from the root הָלַל, *to shine*, with *tsere* and *yod*, instead of הִלֵּל. With the Seventy agree the Vulgate, Targum, Saadiah, and the most eminent modern expositors.

Isaiah ii. 16. כָּל-שִׁבְיֹת הַחֲמֻדָּה are translated πᾶσαν θέαν πλοίων κάλλους, *i. e. every appearance of vessels of beauty*, meaning all ships of beautiful appearance.

Isaiah xxi. 10. “O my threshing, and the corn of my floor,” &c. Though the Septuagint translates these words very freely, yet it leads us at once to the persons meant. *The Israelites*, not the Babylonians are meant; οἱ καταλελειμμένοι καὶ οἱ ὀδυώμενοι, *ye that have been left and are sorrowing* (in Babylon.) They had been trampled and trodden by their enemies, as corn under the feet of oxen, until the chaff had been separated, and their principles, no less than their practices, were purified from idolatry. It is the prophet who speaks in the verse, as the latter clause of it shews:

Vulgate.

This translation has been highly esteemed by the most competent judges, although, in consequence of the excessive veneration in which Romanists have held it since the council of Trent, some Protestants have injudiciously and unjustly underrated its value. As a relic of antiquity, proceeding in the greater part of it from Jerome, it is interesting; — and as giving a certain interpretation to the text, it deserves to be consulted by every student

of the Bible. In general it is very literal, so as even to express Hebrew and Greek idioms in barbarous Latinity, from its close adherence to the original words. As Jerome received his knowledge of Hebrew from the Jews, we may expect to find their traditional interpretations embodied in his version. Hence its general agreement with the Chaldee paraphrases. We are by no means inclined to exalt it to the throne of *authenticity*, affirming with the Romanists that it is *the authentic version*; neither ought it to be set side by side with the sacred originals. Yet it has many excellencies. It is highly useful in exegesis as well as criticism. Very frequently it agrees with the Septuagint, even where both differ from the Hebrew. A knowledge of its history will serve in part to explain its deviations from the Hebrew and Greek; while the usual errors of transcribers are not to be overlooked. It is highly probable, too, that it has been intentionally interpolated and corrupted, in order to support favourite dogmas. Who can suppose for a moment, that Jerome, in revising the Greek Testament, if indeed he revised *all* its parts, left “*adoravit fastigium virgæ ejus*” as the rendering of προσεκύνησεν ἐπὶ τὸ ακρον τῆς ἑάβδου αὐτοῦ? It has been more employed in the interpretation of the Old than the New Testament, not only because it is more required, the Hebrew being less known than the Greek, but because it is more valuable in the former, as proceeding from Jerome himself. When Luther happened upon an obscure place in making his German translation of the Bible, it is well known that he had recourse to the Vulgate. The many advantages which now exist were not available in his time.

Genesis viii. 11. The word זָרַח is variously explained. Our English version renders it *pluckt off*, passively; with which agree Onkelos and Saadiah. This, however, is contrary to the form זָרַח. It signifies *fresh* or *recent*. So the Arabic طَرَف, *to be fresh*. The Vulgate expresses the sense correctly, “*portans ramum olivæ virentibus foliis.*”

Daniel iii. 8. וְאֵכְלֵי קֶרְצֵיהֶן. This phrase literally means, *to eat pieces of them*, i. e. metaphorically, *to calumniate* or *accuse*. So the Vulgate correctly renders, “*accusaverunt Judæos.*”

So in Syriac אכל מן, and the Arabians use أكل لحم فلان *to eat the flesh of persons*, i. e. *to calumniate them*. The verb أكل itself is used in Arabic in the same signification.

Nehemiah v. 5. **אֵין לָאֵל יָדֵנוּ**. This phrase is translated by some “and our hands are not in place of God;” *non est pro Deo manus nostra*. So Bauer, comparing Job. xii. 6; Habakk. i. 11, and Virgil, *Æneid* x. 773, *dextra mihi Deus*, &c. These passages are not parallel to the present. The noun **אֵל** should be taken in the signification of *strength* or *power*, and the prefix **ל** denotes *state* or *condition*. The meaning is, *it is not in the power of our hands*. The Vulgate, with which Luther agrees,* has well rendered the whole clause “*nec habemus unde possint redimi.*” In the same manner Deuteron. xxviii. 32 must be resolved, where the Vulgate reads, *et non sit fortitudo in manu tuâ*.

Jeremiah li. 19. The Hebrew is literally, “and the rod of his inheritance.” The Vulgate supplies the necessary ellipsis; “*et Israël sceptrum hæreditatis ejus.*”

1 Peter v. 13. Here there is manifestly an ellipsis which must be filled up, in order to complete the sense. Accordingly the Vulgate has, “*salutat vos ecclesia quæ est in Babylone,*” etc. which is the correct meaning of the original. Schott translates “*salutem vobis dicit uxor una mecum electa,*” which is erroneous. The term *uxor* is not the right supplement, nor is *mecum* appropriate. Rather should it be *vobiscum*, referring to the *ἐκκλητοί* at the beginning of the epistle. In conformity with the Vulgate, some MSS. have *ἐκκλησία* in the text, though it did not proceed from the apostle himself, but from transcribers.

Coloss. ii. 9. This verse has been variously translated and understood. Schott renders it “*siquidem ei omnis bonorum numinis divini copia revera inhæret.*” So also Pierce explains it: “all those blessings which proceed from the Godhead, and wherewith we are filled, dwell in Christ truly and substantially.” The Vulgate renders it literally, “*quia in ipso inhabitat omnis plenitudo divinitatis corporaliter,*” thus countenancing and supporting the true meaning, that all the fulness of perfection which belongs to the Godhead dwelt in Christ corporeally. While he was man he was at the same time God, possessing all divine perfections and attributes.

Ecclesiastes iii. 17. In our English version **וְשָׁם** is erroneously rendered *there*, since there is no reference to *place*. The Vul-

* “Und ist kein Vermögen in unsern Haenden,” and there is no power in our hands.

gate has correctly, “et tempus omnis rei *tunc* erit”; then, i. e. when God shall judge.

In Psalm lxii. 4 we meet with the word תְּרוֹרְתִּי which is obscure. The Vulgate translate it *irruitis*, *how long do ye rush upon a man*. The Septuagint coincides with this (ἐπιτίθεσθε); and we conceive it to be the proper signification.

Aquila, Symmachus, Theodotion.

As we possess only fragments of the Greek versions of Aquila, Symmachus, and Theodotion, they cannot be of the extensive use or value that attaches to complete versions. From the very literal character of Aquila's, it may be employed as a kind of dictionary. The translator was anxious to abide by the terms of the original, and to render word for word. Symmachus again designed to give a much freer version, to give his readers a perspicuous view of the sense without a rigid adherence to the words and sentences found in the original. Thus Aquila is more useful in the interpretation of single words, Symmachus in the interpretation of passages. The one assists in showing the particular meaning attached to a word in a particular place; the other in developing the general sense belonging to one or more propositions. Theodotion again partakes of the characteristics of both, and deviates little from the manner of the Seventy.

Gen. i. 1. תָּוֹהוּ וְבֹרֹה. These words have been variously interpreted. The Septuagint renders them by ἀβυσσος καὶ ἀκατασυσστος. So also Philo and Josephus understood them, with whom agree several moderns, as Penn and Hitchcock. But such a version is neither literal nor accurate. The Hebrew words properly mean *wasteness*, *emptiness*, and are well translated by Aquila, κένωμα καὶ οὐδέν. So Stuart, Tuch, and others understand them.

Gen. ii. 21. תְּרֻמָּה. This word is supposed by Gesenius and Hitzig to be derived from רָם, whilst Tuch considers it as formed by onomatopœia. The Septuagint translates it incorrectly by ἔκστασις. But Aquila appropriately renders it καταφορά; and Symmachus equally well, ἀγρος.

Gen. iii. 8. לָרֹחַ הַיּוֹם. The general meaning of this phrase is *towards evening*; τὸ δειλινόν, as the Seventy translate it. In Eastern countries, shortly before the setting of the sun, a refreshing wind arises, and cools the heated air. The version of Theo-

dotion in this place is both full and accurate, ἐν τῷ πνεύματι πρὸς κατὰψυξιὺν τῆς ἡμέρας, *in the wind for cooling the day*.

Gen. iii. 16. תַּשְׁקָה. The Seventy have ἡ ἀποστροφή σου, which is ambiguous. Symmachus correctly renders it, ἡ ἐρμή σου. The word occurs but seldom. According to its etymology from שָׁק, Arab. شاق, there can be little doubt that ἡ ἐρμή is a proper translation. Notwithstanding all the pains and sorrows of childbearing, thou shalt have an ever-longing desire towards thy husband.

Psalm xvi. 2. "My goodness extendeth not to thee." This phrase has given rise to a great variety of interpretation. The common translation, with which several of the fathers agree, is not sufficiently supported or clearly intelligible. Symmachus has ἀγαθὸν μοι οὐκ ἔστιν ἄνευ σου, *I have no happiness without thee*, which is unquestionably the true sense, and most accordant with the original words which literally denote, *my happiness is nothing in addition to* (besides) *thee*, i. e. all my happiness depends on thee. The best versions, and ablest expositors, sanction the same interpretation; and it agrees well with the connexion.

Psalm xvi. 4. There are two modes of translating the first clause of this verse: they shall multiply *their sorrows*, or *their idols*. The best Hebrew lexicographers, such as Gesenius and Winer, sanction the latter. Independently of other reasons that might be advanced for the former, we find the majority of versions in its favour, and among them that of Aquila.

Psalm xlv. 6. Instead of taking *Elohim* in the nominative, as some do, we find that the ancient translators take it as the vocative. So Aquila (θεῖ), with whom agree Symmachus, Theodotion, and the Seventy.

Isaiah iii. 3. חֲכָם חֲרָשִׁים, i. e. *skilled in the arts*; not a *skilled artificer*, as the Seventy, Syriac, Vulgate, and Saadias understand it; but skilled in magic arts. This is not only agreeable to what follows, נִבְּוֶן לַחֵשׁ, but is supported by the versions of Aquila, Symmachus, Theodotion. The first renders חֲרָשִׁים by ψιθυρισμῶν, *whispering*, denoting the muttering sounds which enchanters use; the second by ὁμιλία μυστικῇ, *mystic intercourse*; the third by ἐπωδῇ, *incantation*, all of which give the general sense of the phrase.

Isaiah xxvii. 8. בְּסִסְאָתָהּ. This is a word of difficult explanation, and various modes of resolving it have been proposed. According to Aquila, Symmachus, and Theodotion, the meaning

of it is, *according to measure*. i. e. *moderately*. The noun is thus derived from מִסָּאָה, *measure*, and is probably contracted from בְּמִסָּאָה - מִסָּאָה, with dagesh forte conjunctive. Literally, therefore, it means, in measure (and) measure.

Saadias.

Saadias explains in his preface the principles on which he proceeded in his translation. He wished to furnish such a version as might be intelligible to every reader without the help of a commentary. Agreeably to this resolution, he is frequently paraphrastic; and even adds many things for which we do not find corresponding terms in the Hebrew. Hence also, instead of the older geographical names of countries and cities, he substitutes such as were better known to his readers. Of this we find examples in Gen. x. 30, where, in reference to the sons of Joktan, it is said that "their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east." Saadias, instead of

this has, מִן מֶכָּה אֵלֵי אֲנִי תֵּבְיִי אֶל-מִדְיָנָה, "from Mecca till till you come to Medina." Again, in Genesis xxxv. 4, he puts for Sichem the modern name נַבְלֹס, *Nablos* or *Naplous*. Isaiah x. 9. שִׁמְרוֹן is translated سِبْسِطِيَّة, *Sebaste*. Isaiah xxvii. 12,

"the river of Egypt" is called أَلْعَرِيش, *El-arish*. In Isaiah xxviii. 25, גִּסְמֹן is interpreted by Saadias, *in the place marked out*, which agrees with the Targumist and Kimchi.

Numbers xxxi. 5. "And there were set apart of the thousands of the race of Israel, a thousand of every tribe."

Genesis xli. 40. "Thou shalt be over my house, and thy word shall all my people, and the whole of my nation, obey." The Seventy, Onkelos, and Vulgate, agree with this.

Genesis xlix. 21. "And Naphtali, as a hind sent out, shall give forth beautiful words."

In Isaiah xxvi. 21 and xxviii. 3, for *Jehovah* this version has قَوْلُ اللَّهِ, "the Word of God" *the personal Word* or *Memra*, who is also called the *angel of God*.

These and other examples that might be given lead to the conviction, that although very important assistance should not be expected from this version, yet in many cases it affords wel-

come aid, and should not be neglected in the interpretation of the Old Testament, even if a great part of the information it furnishes might be obtained in a different manner. Its testimony confirms at least what is otherwise discoverable, while it strengthens our confidence in the truth of certain expositions. The version agrees in general with the Chaldee interpreters and the later Rabbins, shewing that it exhibits the sense attached to the Old Testament by Jewish expositors.

The Arabic version of the gospels, printed in the London Polyglott, is of comparatively little utility in the interpretation of the New Testament. Its antiquity is not great; and besides, it has been assimilated in many instances to the Syriac and Coptic texts. As a specimen we may take its rendering of the difficult word ἐπιβλῶν in Mark xiv. 72, فَتَحَوَّلَ يَبْكِي, *and he turned himself to weep.*

The translation of the Acts, Pauline and Catholic epistles, and Apocalypse printed in the Polyglott, proceeded from another author. The following are examples of its manner of translation.

Romans ix. 5 : ^{دَاهِرًا} ^{إِلَى} ^{إِلَهِ} ^{مُبَارَكًا} ^{إِلَى} ^{الدَّهْوَرِ} ^{إِلَى} ^{إِلَهِ} ^{مُبَارَكًا} ^{إِلَى} ^{الدَّهْوَرِ}, *who is immovably over all, God blessed for ever.* In 2 Cor. xii.

7, ἄγγελος Σατᾶν ἵνα με κολαφίζῃ is translated رَسُولُ شَيْطَانٍ ابْتِغَرَعَنِي *a messenger of Satan to cut me, &c.* shewing that the translator did not take it, with Billroth, to be *Satan the angel.* In Acts xvi. 13, οὗ ἐνομίζετο προσευχῇ εἶναι is translated *to a place which was thought to be a place of prayer,* προσευχῇ being taken to denote an oratory.*

Targums.

The Jewish paraphrases or translations usually called Targums are now chiefly useful in the interpretation of Messianic passages. The Jews are accustomed to deny that many parts of the Old Testament which Christians necessarily and rightly refer to Messiah, ought to be understood of Him. In refutation of such an opinion we can adduce their own Targums. Thus in Gen. xlix. 10, all the Targumists expound the Hebrew word שִׁילֹה, by *King Messiah.* The Jerusalem Targum translates Gen. xlix. 18, thus: "Our father Jacob said: my soul waits not for the salvation of

* See a description of these Arabic versions in my *Lectures on Biblical Criticism*, pp. 71-73.

Gideon the son of Joash which is temporal; nor for the salvation of Samson the son of Manoah which is transient; but I wait for the salvation which thou saidst by thy Word (Memra) should come to thy people the sons of Israel," &c. We have also the authority of the Chaldee paraphrast for interpreting the 45th Psalm of Christ, not of Solomon or of any Persian king. The Targum explains Isaiah ix. 6 of Messiah, not of Hezekiah, as the later Jews assume.

But the Targums are also useful in explaining ἀπαξ λεγόμενα, or unusual words. Ex. gr. in Jeremiah x. 17, the noun כְּנָעָה occurs. This the Targum explains by סְחֻרְתֵּיךְ, i. e. *merces, wares*, with which agrees the ὑπόστασις of the Seventy. The Vulgate has *confusionem*, mistaking the sense.

Again, these versions frequently explain difficult words and passages in a satisfactory manner. Thus in Gen. xv. 2, the difficult term מִשְׁקֵךְ is interpreted by the phrase, "The son of this governor who is over my house." In Gen. x. 9, the Jerusalem Targum says of Nimrod, that he led men away from their allegiance to God into idolatry; and thus sanctions the opinion that he was the principal instrument of the idolatry which afterwards prevailed in the family of Cush. Hence we are led to take the word *hunter* metaphorically to mean a hunter or oppressor of men.

The Targums also throw light upon the use of the term λόγος applied to our Saviour by St. John, for in them we find frequent mention of the *Memrah of yah* or *Word of Jehovah* as a *person*, to whom divine attributes and actions are attributed. They ascribe to him, for instance, creation, the destruction of Sodom, the removal of Enoch, &c. In one place the Jerusalem Targum styles this Word "*the only begotten in the highest heavens.*" It would appear, therefore, that the apostle, in speaking of Christ, employed an appellation with which the Jews were familiar, as being appropriated in their Targums to the Messiah the second person of the Trinity.

In Exodus i. 11, Onkelos has בֵּית אוֹצְרֵיָא, a *house of treasures* for מִסְכְּנוֹת. In Exodus i. 16, אֲבָנִים is translated מִתְבָּרָא which, according to Buxtorf, means, *sella parturientium*. Psalm cxiv. 1, עַם לֵעֹז is translated בְּרִבְרֵיָא, *barbarous people*. 1 Chron. xv. 20, עַל-עֲלָמוֹת is rendered שְׁבַחָא דִּי קְלִפּוֹנִין, "with sweetness and the pleasant sound of song." This shews

that the paraphrast thought of the voice of maidens accompanying the harps.

In Isaiah ix. 19 occurs the ἀπαξ λεγόμεν. עֲרֵב. The Chaldee paraphrast renders it עֲרֵב, *is consumed* or *burnt up*, which is probably the right signification. So also the Seventy, συγκέκασται. Kimchi, Abenesra, and our translators render, *it is darkened*.

Gesenius compares the Arabic عَرَبٌ, *a great and suffocating heat*; but we also find in the same language عَمٌ, *to be darkened*, so that no light in the present instance can be afforded by the Arabic. The preceding verse, too, rather favours the signification given by the Chaldee and Seventy.

Although the ancient Jews attached a high value to the Targums, especially the oldest, viz. those of Onkelos and Jonathan, affirming, that if they had not existed, the text would have remained unknown, yet the Rabbins departed from them in many places, especially those which are applied to the Messiah. It is easy to see the reason of such aberration. The arguments of Christians effected it.

The learned interpreter will not neglect to consult the Targums on the Old Testament on important and difficult passages; since they give the traditional interpretation of the Jews, and exert considerable influence on our Hebrew Lexicons. Rosenmüller in his Scholia has made considerable use of them, though he has not been always successful in interpreting passages by their means.

Peshito.

This version must be regarded as of great utility in the interpretation of the Scriptures.

First, It explains correctly ἀπαξ λεγόμενα; or words whose signification it is difficult to determine. Thus in Gen. xxii. 9, the verb עָרַב is expressed by עָרַב, *to bind*. In Hosea vi. 8, עָרַב is translated עָרַב, *sprinkled* or *soiled*. In the 10th chapter of the same book, 7th verse, עָרַב is rendered עָרַב, *a branch*.

Secondly, It resolves grammatical forms and constructions which are obscure. Thus Isaiah xlv. 24, following the K'ri it renders מִיָּאֵתִי by עָרַב, i. e. *by myself, by my own power*. In Hosea xi. 3, עָרַב, which is the infinitive absolute with the suffix, is rightly explained by עָרַב, *I took them up*.

Thirdly, Difficult passages are not unfrequently explained in

a satisfactory manner. Thus Jeremiah xxiii. 6 : “ And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.” Dr. Blayney in his version of Jeremiah translates it: “ And this is the name by which Jehovah shall call him, OUR RIGHTEOUSNESS.” But the common version is much preferable to this: “ This is his name whereby he shall be called, The Lord our righteousness.” The latter is manifestly sanctioned by the Syriac, ܐܠܗܝܡ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ.

Joel ii. 17. A translation differing from that which is commonly received has been given by some modern philologists and commentators to the Hebrew word מַשַּׁל. So Credner: “ Gib dein Erbe nicht Preis dem Spotten der Heiden über sie :” “ Give not thine inheritance a prey to the mocking of the Heathen over it.” In like manner Gesenius assigns to it in this place the signification, *carmen irrisorium cecinit*, “to sing a song of reproach.” But the Syriac version among others understands it in the sense of *ruling* or *having dominion*, as is manifest from the following rendering: ܕܡܠܝܚܐ ܕܡܠܝܚܐ, “and to the dominion of the nations.” This is the true sense.

Psalm xxxiv. 10. “ The young lions do lack and suffer hunger: but they that seek the Lord shall not want any good thing.” There can be little doubt that נַפְיִירִים, here translated *young lions*, should be taken metaphorically to denote men. The contrast between believers and the lower animals would be unusual and inapposite. The Syriac has ܕܡܠܝܚܐ, which signifies *the rich*, shewing that the translator understood it of human beings. It may be doubted indeed whether the Syriac interpreter did not find another Hebrew word in his MS.; but whether we refer it to *violent enemies*, as is most natural, or to *the rich*, as is done by this version, one thing is certain, that it ought to be understood of *men*. To take the Hebrew *literally*, is contrary to the Syriac and to other versions.

Exodus xxi. 6. Some take Elohim in this place to mean *God*, and assert that the ceremony was to be performed at the gate of the temple. The received version however understands it of *judges*. So also the Syriac, which has ܕܡܠܝܚܐ, *judges*. With this agree Onkelos and the best interpreters.

Genesis xlvii. 31. “ And Israel bowed himself upon the bed’s head.” That the Hebrew word מִטָּה should have different vowels from those given it by the Masoretes, is proved by Hebrews xi.

21. The Syriac, too, sanctions another translation than what is given in the received version. $\text{ܫܝܥܝܢ ܥܕܝܕܐ ܡܠܟܝܗܝܢ}$, “and Israel worshipped on the head of his sceptre.”

1 Thessalonians iv. 6. Some take these words to refer to the negotiations carried on between man and man in daily life, in which God prohibits all oppression and fraud. Thus there is a new admonition different from the preceding one. So Beza. It is much better, however, to connect this verse with the foregoing, and to refer it to the same topic. The Syriac interpreter understood it in this way when he translates

$\text{ܠܐ ܬܬܪܥܝܢ ܕܥܬܪܥܝܢ ܕܥܬܪܥܝܢ ܕܥܬܪܥܝܢ ܕܥܬܪܥܝܢ ܕܥܬܪܥܝܢ}$
and do not dare to transgress, and to injure, each one his brother, in this matter, &c.

Romans ix. 5. The Syriac translation confirms the meaning commonly attached to this verse. $\text{ܕܥܬܪܥܝܢ ܕܥܬܪܥܝܢ ܕܥܬܪܥܝܢ ܕܥܬܪܥܝܢ ܕܥܬܪܥܝܢ}$
And from them Christ appeared in the flesh, who is God over all; to whom be praises and blessings for ever and ever, Amen.

Matthew vi. 11. The word $\epsilon\pi\iota\theta\upsilon\sigma\iota\omicron\varsigma$ occurs only in this place. Among the various significations assigned to it, and which may be seen in Tholuck's Commentary on the Sermon on the Mount, that given by the Syriac interpreter seems to be the best: ܕܥܬܪܥܝܢ ܕܥܬܪܥܝܢ
the bread of our necessity or indigence, the sustenance which is necessary.

2 Corinthians vi. 13. The Syriac gives the sense excellently :

$\text{ܕܥܬܪܥܝܢ ܕܥܬܪܥܝܢ ܕܥܬܪܥܝܢ ܕܥܬܪܥܝܢ ܕܥܬܪܥܝܢ}$

i. e. *repay me my interest which is with you, and enlarge your love towards me.* The Corinthians owed the apostle a debt of affection ; and he exhorts them to pay it by opening their hearts to him.

Romans ii. 18. $\text{Καὶ δοκιμάζεις τὰ διαφέροντα}$. Various meanings have been assigned to τὰ διαφέροντα . Beza translates, *ea quæ discrepant*, the things which differ from the law. De Dieu understands the phrase to mean *controversies* ; “and approvest of controversies.” The Syriac gives the true sense, ܕܥܬܪܥܝܢ ܕܥܬܪܥܝܢ
“and discernest the things that are proper,” the things that ought to be done. With this Tholuck agrees.

The utility and importance of ancient versions has diminished in proportion to the advancement of sacred literature in modern times. Biblical scholars have incorporated into Lexicons and commentaries the valuable materials furnished by these docu-

ments. But modern versions, also, should not be overlooked. Those which proceed from authors conversant with the original languages of Scripture, and competent to avail themselves of ancient translations, must rank higher than the productions of a less critical period. Unless the interpreter consult and use the best modern translations of the Bible, he will fail in understanding many difficult portions. Why should we refuse to apply the results of laborious study and patient investigation which learned and pious men have put within our reach? It is the part of the intelligent student gratefully to accept the mature fruits of research. Not that modern, any more than ancient versions, should be implicitly followed—for the right-minded inquirer must always exercise his own judgment, and prayerfully weigh discordant opinions—but they should be examined and collated as valuable helps in the exegesis of Scripture.

Among modern translations of the Scriptures, those pre-eminent in fidelity and value are our English authorised version, Luther's German, De Sacy's French, and Diodati's Italian. In a still higher rank do we place the German versions executed by Scholz, Leander Van Ess, and De Wette. There is none which equals that of De Wette in fidelity, accuracy, and elegance. The last edition of it (*drille verbesserte Ausgabe* 1839), presents the best specimen of an entire translation of the Scriptures which it has been our fortune to meet with.

In addition to ancient versions, the traditional knowledge of the *usus loquendi* is retained in the earlier commentaries and lexicons. The chief commentators on the Old Testament who deserve to be consulted for this purpose, are Jarchi, Abenesra, Kimchi, and Tanchum of Jerusalem. "For characterising the three first," says Gesenius, "it may be sufficient to remark, that Jarchi is almost wholly a traditional-talmudic interpreter; Abenezra, beyond comparison, more independent, more free from prejudice, and of sounder judgment; Kimchi, a more skilful grammarian and compiler."* The first generally follows the Chaldee version, giving historical elucidations which are frequently insipid and absurd. The second, while not rejecting exegetical tradition, exercised his judgment, saw through the prejudices of his nation, and, with a fundamental knowledge of the Hebrew language, endeavoured to avoid them. Thus he appears as a

* Dissertation prefixed to his *Manual Hebrew and German Lexicon*, 3d ed. Leipz. 1828; translated by Dr. Robinson in the *American Biblical Repository* for 1833.

grammatico-historical interpreter. Kimchi unites the qualities of both. Along with grammatical interpretation he adduces various opinions.

The lexicons belonging to this topic are those of Rabbi Jonah or Abulwalid, Judah ben Karish, R. David Kimchi, and Pagninus. The first two wrote in Arabic.

“In order to read these Jewish interpreters with ease, whether they wrote in Hebrew or Arabic, some practice is certainly necessary; and especially the latter, whose manuscripts are all written with Hebrew characters, and contain many grammatical expressions which are not found in the lexicons. But the labour expended in this way does not often remain unrewarded. The hermeneutical value of these writers depends, in general, on the sources from which they draw, viz. tradition; Talmudic, Chaldaic, and Arabic usage; and the connection: and then, in particular, it depends on the greater or less degree of sagacity and sound judgment in the individual; in which respect R. Jonah or Abulwalid holds the first place, while the so renowned Jarchi can properly claim only one of the lowest.”*

It may be safely pronounced unnecessary for the interpreter of the present day to consult these commentators and lexicographers upon the *usus loquendi* of the Old Testament, after the judicious use made of them by Gesenius in his Thesaurus and Lexicons.† They are difficult of access, some being in MS. Even those which have been published are almost equally inaccessible, and difficult to be read. But the accomplished interpreter may dispense with them without reluctance, since the most important explanations they are capable of affording, in addition to our previous knowledge, have been given in the invaluable works of Gesenius. It is not possible, however, that *all* the assistance they can render is there presented, because that writer had nothing but extracts from some of them.

The commentaries of the fathers should also be noticed, as pertaining to the present point. The chief of these are Origen and Jerome, of whom we have already spoken.

In the New Testament, the chief sources, after versions (of which we have already treated), are, the works of scholiasts and

* Dissertation prefixed to Gesenius' Manual Hebrew and German Lexicon.

† Since this was written, the great Hebraist of Germany has died, leaving the Thesaurus unfinished. Hebrew literature never suffered so severe a loss. His name will be imperishably associated with its advancement as long as his works are read; and they will not soon be superseded. Brief, but full of honour, was the career of the illustrious Professor. Halle has been deprived of her learned Coryphaeus.

early glossographers, the catenae and the commentaries of the Greek fathers; those profane writers who used the κοινή διάλεκτος, such as Polybius, Diodorus Siculus, Arrian, Herodian, &c. &c.; the Septuagint, Josephus, and Philo.

By scholia are meant short notes, unfolding the signification of words and phrases belonging to ancient writings. They are of two kinds, *grammatical* and *exegetical*, the former illustrating the force and significancy of terms by means of others better known—the latter relating more to entire passages and things, than to single expressions. Many scholiasts have written upon the New Testament. Their notes are found in part on the margin of MSS. There are also collections of them extracted from the Greek fathers especially Origen and Chrysostom, which are called *catenæ*. In Theodoret's commentaries on the fourteen epistles of Paul, and in the exposition of Theophylact, Chrysostom is chiefly extracted. We owe the publication of several scholia and catenæ to Matthæi. The following is an example of a scholium on Ephes. iv. 14, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων; ἐν τῇ ἀστάτῳ περιφορᾷ, ὡς νῦν μὲν τοῦτο, νῦν δὲ ἐκεῖνο διδάσκειν, “in an unsteady tossing about, so as to teach now this, and again that.”

A glossary is a book containing γλῶσσας, i. e. all such words as require some explanation because they are difficult or obscure. They differ from lexicons in not giving *all* the words of the Greek language, but merely those which seem to demand explanation. An example may shew the nature of such γλωσσήματα, or explanations. 1 Tim. v. 10. εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν: the last word is transferred to the glossary with this explication of it, ἐκοινώνησεν, ὑπὸνέτησεν, i. e. *has communicated to others, or ministered to their necessities.*

The chief ancient glossaries are those of Hesychius, Suidas, Phavorinus, Photius, Cyril of Alexandria; and the Etymologicum Magnum. The last work contains very few glosses belonging to New Testament terms. Ernesti selected out of them and edited such glosses as serve to explain the New Testament in the following works, “Suidæ et Phavorini glossæ sacræ Græce, cum spicil. glossarum sacrarum Hesychii et Etym. Mag. congressit, emend. et notis illust. I. C. G. Ernesti. Lips. 1786, 8vo;” and, “Glossæ Sacræ Hesychii Græce. Excerpsit, emendavit, notisque illustravit, I. C. G. Ernesti. Lips. 1785, 8vo.”*

* See Ernesti's “Prolusio de Glossariorum Græcorum verâ indole et recto usu in interpretatione,” inserted in his “Opuscula varii argumenti,” Lipsiæ, 1794, 8vo.

The testimony of such writers as the Greek fathers, scholiasts, and glossographers to the *usus loquendi* of the New Testament diction, is not of great value. Their explanations of words are generally loose and often inaccurate. The substitution of one term for another cannot be called *interpretation*, especially when there is a perceptible difference between the ideas expressed by both. Their value is to be estimated —

1st, According to their age. The nearer a commentator was to the apostolic times, the more competent was he, *ceteris paribus*, to unfold the *usus loquendi*, and to illustrate the customs and rites referred to by the inspired writers.

2dly, According to their own internal goodness. This may be ascertained by comparing their explanations with such as are well known, and by attending to their general tenor. The Greek fathers, ignorant of Hebrew, rested upon Greek usage alone, and fell in consequence into much error. They gave the sense of words and phrases not in its general, comprehensive, fundamental aspect, but according to the context of single passages. Besides, their notes are often *ascetic meditations*.

The New Testament interpreter need scarcely have recourse to these glossaries and scholia, since they have been incorporated into the best modern lexicons, as those of Schleusner, Bretschneider, Wahl, and Robinson. On these valuable dictionaries, the aid which patristic writings can furnish in ascertaining the *usus loquendi* of the New Testament, has been brought to bear with considerable skill.

After having so copiously alluded to the modes of interpretation adopted by the fathers, it will not be necessary to repeat what has been said, or to repronounce our opinion of their *commentaries* as sources of interpretation. It is in this view that they come before us on the present occasion. In respect to the early fathers, we quite coincide with the sentiments of Mr. Osburn. "They were exactly in the situation of men translated in a moment from total darkness to the unclouded blaze of noon. That truth, in search of which they had groped in vain in every corner of their prison-house, and which was still the subject of their anxious enquiry, had been shot at once into their hearts and understandings by the energy of Omnipotence. And we are not surprised to find, that they were dazzled and confounded with the intensity of the light it diffused: their overwhelming astonishment being far more excited by the undoubted certainty

and vast importance of the truths which Christianity revealed, than by the miracles which had first called their attention to them. The whole tenor of their works evidences this : and I speak it to the shame of modern infidelity. But we maintain that persons so circumstanced were no more qualified for the office of commentators and expositors of the doctrines of the New Testament, than the just liberated prisoner to gaze upon the noon-day sun. Their errors are exactly what might have been anticipated, under the circumstances in which they were placed. They were not able to endure the direct rays of the divine truth ; and, therefore, they endeavoured to shade their aching eyes with the veil of their former prepossessions, and to look upon Christianity through the medium of certain notions which they drew from the ritual of Heathenism, and from the Platonic philosophy. . . . It is a grievous and dangerous error to set them forth, either as infallible expositors of the Christian faith, or as the authorised exemplars of Christian practice. . . . The tradition of the early fathers is possessed of no power of prescription whatever over the Church of Christ in succeeding ages. Like the opinions of authors of any other period, it is to be received, ‘ so far as it is agreeable to God’s word,’ and no further.”* And with regard to the subsequent fathers, they took much of their tone from the earlier. Even the best expositors among them often pursued obliquitous paths of exegesis, from which the judgment of the weakest modern will keep him away. By degrees, the lengthening line of these ancient writers became more and more corrupt, until their works present few of the living truths of the gospel, which alone are effectual for the salvation of the soul, or the conservation of righteousness in a church. We trace feeble and faint allusions to the free grace of God as working all good in the Christian’s acts and exercises ;—the atonement of Christ becomes a vague generality, until their writings present the lamentable spectacle of a great apostasy from the pure faith of the apostles, no less than a gross perversion of heavenly doctrine.

It is also superfluous for the expositor to consult the Greek writers belonging to the period of the *κοινή διάλεκτος*, or the Sep-

* *Doctrinal Errors of the Apostolical and Early Fathers*, London 1835, 8vo, pp. 328, 9. We take the present opportunity of recommending this very able book to the perusal of our readers. It should be studied along with *Mr. Taylor’s Ancient Christianity*.

tuagint, Josephus, Philo, Apocryphal writings, &c., since modern lexicographers have incorporated into their dictionaries whatever materials of value these works afford.

The following axiomatic principles may be laid down for the guidance of Biblical expositors. They are founded on the preceding chapters, of which they are only a condensation. Perhaps in their present form they will be serviceable, if not in conducting the interpreter to the correct sense in every case, at least in preventing him from falling into error.

Leaving versions out of consideration, the usual, established signification of a word should be followed in a given place except there be some necessity for abandoning it. This necessity is unfolded in the succeeding rules.

1st, When the context obviously rejects such a signification.

2dly, When by adhering to the ordinary meaning, a sentiment inconsistent with one or more parallel places would be elicited.

But when the vicinity of a term and parallel passages harmonize with its common usage, there arises the greatest certainty that no other usage should be sought or created. The context, when rightly understood, can never be opposed to the signification which a word bears in a parallel place. Both agree in testimony, although it may not be equally definite or unambiguous.

Taking versions into account it may be safely affirmed —

1. The signification of a word, though found in no more than one version, if agreeable to its general usage and to the context, is to be admitted.

2. The signification of a word not given by any of the ancient versions in a particular locality, provided it be the usual one and recommended by the connexion, should be adopted.

3. A signification supported by all the versions, but contrary to the *usus loquendi* and the context, is to be rejected.

4. The signification given to an ἀπαξ λεγόμενον in all or in a majority of versions, should be received as correct.

5. When parallel passages, context, and versions agree in restricting a term to a certain sense, that sense should be received.

6. When a signification attached to a word in all other places of the Bible is opposed to the vicinity of a particular locality, it cannot be admitted there, though sanctioned by the best versions.

7. Where versions, parallels, and context appear to disagree among themselves respecting the signification of a word in a certain place, the context must be considered as of greater weight than either of the others, provided it recommend *explicitly* and *clearly* a certain sense. The next degree of authority is due to parallel places, and a lower to ancient versions. The three, however, are seldom found to disagree in one place; and where two unite against the third, they should be followed.

There is no instance in which the signification of a term sanctioned both by versions and parallels, is opposed to the context of a passage. The testimony of versions may truly disagree with that of the context and of parallels;—but the context rightly understood cannot contradict the signification which parallels manifestly require. When, therefore, versions and parallels agree in affixing a certain sense in opposition to the context, the testimony of parallels or of the context is misunderstood.

These rules, *mutatis mutandis*, apply to sentences and paragraphs. When the testimony of the context or of parallels is ambiguous, the necessity for departing from the ordinary signification of terms becomes less; while external helps are more needed. Too great caution cannot be applied in determining what are parallels, and what light they are capable of throwing on a place under examination. The connexion also is very various. Its evidence is not always certain, nor even probable to the inquirer. In every case, the judicious interpreter will prayerfully avail himself of all the assistance which the researches of others afford, and give to each circumstance its due value. Comparing and combining all the testimony which he can procure, he will arrive at such a conclusion as approves itself to his conscientious and best judgment.

CHAPTER XIV.

III. * COGNATE LANGUAGES AS SOURCES OF INTERPRETATION.

WHEN the preceding means of ascertaining the right signification of a word, or the sense of a phrase, fail to afford satisfaction, as they sometimes do; when neither etymology, nor context, nor parallel passages, nor versions, furnish a sufficiently clear explanation, we have recourse to other and cognate languages.

Various circumstances connected with them, suggest and sanction the idea, that they are likely to prove valuable auxiliaries. Some are more copious than the one which we are desirous to illustrate. Presenting richer remains, they may be able to supply the deficiencies of their comparatively meagre cognate. Others again have been longer preserved than that to which the attention is chiefly directed;—circumstances have contributed to ward off their extinction for a greater period, and thus lying more within reach of the philologist, they may afford valuable assistance towards the elucidation of the more ancient. Or, it may happen, that although one cognate language does not surpass another in richness, or in vernacular duration, it may be serviceable in strengthening conclusions which the other does not establish with complete satisfaction, or in bringing out with greater fulness the import of an obscure phrase. Any or all of these reasons must prompt the interpreter to employ cognate languages for mutual explanation. But how is their relationship ascertained? By what means may we know that one is closely allied to another? The testimony of history is an important index to the reality of such an affinity. In addition to this, there are internal evidences or marks no less decisive of the same conclusion. Both may be employed mutually to strengthen and establish the fact of an existing alliance. History informs us, that several tribes and nations sprung from the same race, and that their dialects are substantially the same as those of their progenitors. In this case, the various dialects arising from the same source may be regarded with much probability as sister dialects, and there-

* See page 228.

fore subservient to mutual elucidation. If the ancient remains of the different dialects which in process of time have become separate languages, shew how they were gradually formed from one common tongue, and how they gradually received new modifications, there is a powerful confirmation of the truth which history had before presented.

But historical circumstances also teach us, that in course of time, and by the intermingling of nations possessed of dissimilar habits and speech, many foreign words and idioms were incorporated with ancient tongues. In this case, care must be taken to separate the parts—to distinguish between what originally belonged to a language, and what was associated with it from foreign sources. And, though it be difficult to make such a discrimination, we must still abide by the idea that, as they were originally alike, the one may serve to explain the other.

The relationship of languages may be perceived and established, not merely by *historical* but *internal* proofs. Where the former fail, the latter should be rested on. The history of some may be buried in obscurity—it may lie concealed in the darkness of remote antiquity, eluding the notice of the inquirer; while in their phenomena as actually existing, there are manifest traces of affinity. The similarity of words expressing the same ideas may point out the cognate nature of individual languages. To this, however, there are several exceptions. Terms formed by onomatopœia, or by imitating sounds in nature, as also those which give utterance to violent emotions, may arise among various nations, and yet their similarity does not of necessity lead to the conclusion, that the languages in which they exist have an affinity of nature. Besides, the modes in which numerous terms were formed are capricious, and so often ascribable to accidental circumstances, as to render it quite possible for such as express the same ideas and objects among independent nations to bear a mutual resemblance, without affording ground for believing, that the languages to which they belong were spoken by kindred people. Mere similarity, therefore, of written signs representing the same thoughts, is not sufficient to prove the original identity of languages. But there are evidences which appear in the entire structure of a dialect that cannot be regarded as the result of chance. We must look to these rather than to the coincidence of single terms. *They* can hardly deceive;—but the latter is an uncertain guide. Gatterer has laid

down five classes of characteristic words, from the identity or diversity of which the relationship of languages may be determined. These are, *1st*, verbs; *2dly*, pronouns; *3dly*, the substantive verb; *4thly*, the necessary terms of life, the parts of the human body, &c. &c.; *5thly*, radical words in general. But there are other phenomena that mark with greater certainty the cognation of languages. Such are, the first formation of the verb — the prefixing or affixing of the pronoun for the purpose of marking the different persons — and the attaching or not of the possessive pronoun to its substantive. When the structure of several languages presents these peculiarities, it is highly probable that they had a common original, and are properly *cognate*. The closer their resemblance in regard to them, the more certain will it be, that the relationship is not accidental. The testimony of these inherent criteria may also be confirmed by historical data pointing to the common origin of the nations in which such languages were spoken. In this instance, we have the highest probability of which the case admits; for when languages are proved by history and their own internal conformation to bear a close affinity, there is all the evidence that can be desired. They may be forthwith applied to the illustration of one another with profit and success.

We come now to specify the manner in which comparison of cognate dialects throws light upon their whole nature. Their utility consists in elucidating single terms, phrases, syntactical laws, and in the general complexion of the method in which expression is given to ideas. When we begin to explain one language by another, it is requisite to take, in the first place, what is well known. We should select several terms whose signification is certain; and look for their fellows in one or more kindred dialects. By this process it will be found, that many have not only the same forms but significations also; and the utility of comparison will be more apparent to the philological interpreter as he perceives their close agreement. He will immediately form the hope, that, as soon as he leaves introductory and familiar ground, obscure significations may receive light and fixedness from the same source. Thus a term which occurs but seldom in Hebrew, and whose meaning is therefore exposed to ambiguity, may be satisfactorily explained by the help of its corresponding term, if the latter be oftener employed. Again, the *primitive* signification may be unknown; while the *secondary* is apparent. A cognate

dialect may retain the former, and enable the philologist to account for several peculiarities. Or, again, a word occurs but once in the remains of a language, and cannot be expounded. Here it is absolutely necessary to bring a kindred dialect into comparison, where the same word may probably appear in unambiguous usage. By proceeding in this systematic mode, the interpreter will find, that cognate dialects serve for mutual illustration; and that he who neglects to compare them, is either ignorant or unwise.

The languages most closely connected with Hebrew are the Arabic, Syriac, Chaldee, and Samaritan. That these are strictly cognate dialects is proved both by history and their own structure. The former conducts us back to one primitive tongue from which these dialects proceeded; not indeed at once, but by gradual deviations; while at the same time they were receiving admixtures from foreign sources. It is observable also, that a great harmony subsists between them, not only in respect to single words, but likewise characteristic peculiarities. All of them have three radical letters; and in forming the persons of the verb the pronouns are either added to the root, or prefixed to it, constituting with the verb itself a single word. Besides, the possessive pronouns are closely attached to the substantive in the form of affixes. Nor are these the only features in which they agree. Their idiomatic phrases and connected modes of expression are frequently identical. Thus authentic history and their internal phenomena unite in exhibiting a close relationship. In relation to the Hebrew, the Arabic, Syriac, Chaldee, and Samaritan, are rather to be considered as *dialects* than separate *languages*. The Ethiopic is also kindred to the Hebrew, but in a more remote degree, as it sprung directly from the Arabic. The Talmudico-Rabbinic stands in the same relation to the Hebrew; but still more remotely than the Ethiopic. Its late origin, rather than its nature, places it in so distant a degree of affinity. Such are the dialects commonly compared with the Hebrew to explain what is not intelligible, or to confirm results which it educes with feebleness. They are not all equally useful and important for this purpose. Their utility depends on the degree of their affinity to the Hebrew—the period of their duration as living dialects—and the extent of their remains.

In employing them to explain the Hebrew language, it is necessary to proceed with caution, for in this department abuses

have been committed of such a kind as to bring it into suspicion or neglect. In their excessive solicitude to discover novelties many have erred, by attributing new significations to words already understood. The desire to escape from a doctrine or sentiment obviously contained in Scripture, the affectation of acquaintance with Oriental languages, and the love of contradiction, have caused grievous injury to truth. Examples may be found in abundance in the writings of the leading Rationalists of Germany, and in some of the Dutch philologists. Hence it is important to guard against attributing to a word a new signification apparently derived from cognate dialects, without obvious cause. It is only when an urgent necessity exists, that it becomes imperative to depart from common acceptations. The context of a passage, the scope of a whole paragraph or book, and the *usus loquendi* of the writer, must combine to suggest other than the ordinary senses. Without these, it is not only superfluous to deduce unusual meanings from cognate dialects, but violence is done to the Hebrew language; and an author may be forced to express a sentiment finer or more artificial than what he intended. Unwonted thoughts will be substituted for such as the Holy Spirit meant to convey. Others again, in comparing the Semitic languages, and applying them to the Hebrew, have proceeded with great arbitrariness, bringing into juxtaposition terms consisting of similar letters, or pronounced by the same organs, which are in reality quite different. The interpreter must therefore use great caution, for there are certain letters in the Oriental languages regularly corresponding to one another. So long as we abide by the well-known relation of some letters to others there is safety; but as soon as this established order is forsaken, scope will be given to the wanderings of caprice. It is unnecessary farther to particularise abuses committed in the comparison of cognate dialects; or to guard the learned interpreter against an undue attachment to it as a source of explanation. Rules on this point are rather of a negative than a positive character, enjoining caution, abstinence from arbitrary modes of procedure, and the not insisting on such dialects too much, or urging them too far.

The various particulars comprehended in the preceding observations respecting cognate dialects are these—1st, They are often useful in leading to greater certainty where we cannot pronounce with confidence on the signification of a word, or the meaning of

a phrase. *2dly*, They throw light upon points otherwise dark and unknown.

The interpreter may perhaps wish to know how he should proceed, when he finds a number of senses belonging to a word in one of the Semitic dialects. Which of all these should he take and apply to the corresponding Hebrew term? Amid a multiplicity of meanings, it is not surprising that even the learned expositor should be occasionally perplexed. It will be advisable to discover the primitive signification, and to place the rest in the most natural order as derivatives. Oriental lexicographers do not arrange them thus; and therefore we should make some approach to a philosophical adjustment for ourselves. When a meaning has been discovered, which the term in question bears in all the dialects; and which appears to be fundamental by accounting for the others as derivatives or modifications of it, we should select it out of the mass, and apply it to the explanation of a corresponding Hebrew term. It is possible, however, that the original meaning may be lost; and then the various significations attached to the same term in the different cognate dialects cannot be arranged under one radical idea. Besides, even when the primitive signification has been ascertained, it may not be suitable to the passage in Hebrew. Amid the differing, and frequently contradictory secondary significations, which ought to be preferred? The context must, in a great measure, determine. What is best adapted to it, is likely to be right.

Arabic.

Among the various dialects that contribute to a correct understanding of the Hebrew language, the Arabic claims the first place. Its great similarity and kindred conformation to the Hebrew, warrant the hope, that the one may be illustrated by a comparison with the other. It cannot escape the notice of any one who has but a slight acquaintance with the Arabic, that it bears a striking resemblance to the Hebrew, not merely in a few terms and phrases, but in the *body* of which it is essentially composed. We find in both a great number of radicals used in the same signification and bearing the same forms. Numerous formulas coincide; while the connexion of the verb and noun with the pronoun, the construction of clauses, modes of expression, metaphors, and the leading grammatical principles, exhibit a marked and close agreement. Were the peculiarities which char-

acterise it as a distinct dialect, and the artificial arrangements of grammarians removed, the remainder would furnish the same language for substance as the Hebrew. Let but the costume it has unavoidably received be stripped off; and the trunk will stand forth identical with Hebrew. Hence the intimate harmony of both establishes the necessity of comparing the Arabic, to facilitate our acquaintance with its kindred tongue. But notwithstanding their close alliance, it would be of little avail to collate the one for the purpose of elucidating the other, unless the former were more copious than the latter. Our knowledge of the Arabic is much more accurate and extended than what can possibly be obtained of the Hebrew. Where comparatively few remains of a language are preserved, our acquaintance with it must be imperfect. With all the zeal and industry that have been expended on Hebrew, the scanty remains of its literature must necessarily prevent an accurate and comprehensive knowledge of the whole language. But the Arabic is the richest of all the Semitic dialects. The works of poets and philosophers abound in it. Natural history, medicine, mathematics, astronomy, the history and geography of Oriental nations, have all occupied the attention of native writers. Arabian productions so numerous and diversified, might be profitably perused by the mere votary of literature, apart from a comprehensive study of the language in which they are written. It is true that many of them are still to be found only in libraries where they are concealed from the public eye; but numerous treatises have also been printed. The knowledge of the Arabic dialect which may be acquired from the perusal of books composed in it, far exceeds the amount of linguistic information derivable from the remains of Hebrew literature in the Old Testament. It is but reasonable, therefore, to employ the richer language in explaining one of which so little has come down to us, and that little often obscure. Connected with this point, and in some measure arising out of it, may be mentioned the greater certainty which characterises our knowledge of Arabic. In proportion to the length of time that has elapsed since a language became extinct, is there less certainty as to the signification of its words. The nearer it has advanced to our own time, there will be the less liability to err in determining the meaning of words. So is it with the Hebrew and Arabic. The former has long since ceased to be vernacular, while the latter continues to be spoken. It is true, that the language of common life among

the Arabians differs considerably from that of the Koran, so that this book needs to be studied even by native Arabs. Yet many words, phrases, and forms still current among them, are found in the Koran. Hence there is little difficulty in discovering the meaning of this sacred composition, and of other writings contemporaneous or successive. Besides, in the dialect of the Koran and other monuments of Arabic literature, there is a great similarity to the ancient Hebrew, so that the certainty we obtain in perusing the former, enables us to ascertain with greater facility the true sense of corresponding and kindred terms in the latter. Thus we apply the Arabic as a valuable instrument for the better understanding of a dialect which is substantially the same, but less understood.

In illustrating the Hebrew language by means of the Arabic, it will be proper to apply it, in the first instance, for the purpose of confirming what is already known. This is the easiest part of the process, and may serve as a preparatory exercise to other particulars of greater difficulty. A multitude of terms may thus be brought into comparison, and the signification they bear in the less copious dialect verified by the richer.

It may be also applied to sanction and confirm rare meanings attached to familiar terms. In the business of exegesis it occasionally happens, that the ordinary signification of a word is inapplicable. Cases occur in which we must depart from it, and look for another suited to the exigency of the place. Although the two dialects were originally identical, the signification of a word may have gradually fallen into disuse in the one, while it remained fixed in the other. In Hebrew a term may have ceased to bear a certain sense, and another may be employed to express the same idea; although in the kindred tongue, the corresponding term has experienced no such change.

When a term or phrase in the Hebrew Scriptures bears a signification extremely rare, it is possible to conjecture from the context what it means; though there will be some doubt of its true import. But when it is confirmed by the Arabic, there is as much certainty as the nature of the case will admit. Thus the unusual signification of *comprimere*, which belongs to עָשָׂה in Ezekiel xxiii. 3, 8, is confirmed by the Arabic غشا *tegere*. In other places it signifies *to make* or *prepare*. In 1 Samuel i. 18, נָפַל, from the Arabic هَوَى, denotes *is fallen*, for the usual meaning is inapplicable.

But there are words which occur but once in the Hebrew Scriptures, and whose signification we shall look for in vain in the language itself. In such a case parallel passages render no assistance. The context itself may be of little benefit, or if we endeavour by its feeble aid to affix a certain meaning to such ἀπαξ λεγόμενα, it is liable to the objection of arbitrary assumption. Etymology, too, may refuse to lend its help—and the traditional interpretation preserved in versions may be varying and contradictory. Here, then, the Arabic is especially useful in suggesting the true meaning, or in giving value to that which the context of a particular place slightly intimates. Thus in Genesis xxviii. 12, סֹלֶם signifies *a ladder*. So the Arabic سلم. Jonah i. 5, סִפִּינָה *a ship*; Arabic سَفِينَة. Joel i. 17, עָבַשׁ *to be withered up*; Arabic عَبَسَ. The verb אֶסְלַח, Job vi. 10, is an ἀπαξ λεγόμεν. It is the same as the Arabic صَلَدَ, which signifies *to be hard, firm, or strong*; *roborabo me*, says Castell rightly. The verse should be translated, “Still shall my comfort remain; yea I shall strengthen myself in grief which does not spare, for I have not refused the words of the Holy One.” This is much preferable to the opinion of Saadiah, Abulwalid, Kimchi, and Rosenmüller, who, comparing the Chaldee סִלַּח, render, “*though I be consumed with grief which does not spare*,” &c. The Seventy render the word ἡλλόμην and the Vulgate *saliebam*, which give the meaning *metaphorically* but not *literally*.

Many German writers of the last century fell into error by magnifying the importance of the Arabic language as an auxiliary to the interpretation of the Old Testament. In this they seem to have been influenced by the Dutch school founded by Schultens, which continued to send forth a race of critics qualified to make deep researches in the Oriental languages. The excessive use made by the latter of this ancient tongue, in tracing the signification of words, infected the leading scholars of Germany, such as Michaelis and Eichhorn. But Gesenius first set limits to the spirit of excess. The cautious and sober application of the Arabic which his lexicons exhibit, is a model for all future lexicographers and philologists in their investigations of the genuine meaning of Hebrew terms and phrases. In consequence of the labours of this distinguished Hebraist, the study of the

Arabic language has become a matter of less moment to the interpreter of the Old Testament. His Thesaurus especially is so rich in Arabic illustration prudently employed, as to render it a less imperative duty for the student of the Bible to spend a large portion of his life in learning the language. Professor Lee also, who is familiar with the Oriental tongues, has availed himself of Arabic in a valuable Hebrew lexicon lately published. These indispensable books lessen the obligation of the Biblical interpreter to betake himself to the Arabic language for the purpose of becoming an accomplished Hebraist. We would not, therefore, censure the scholar who contents himself with the study of the Hebrew language as it is developed in the best grammars and lexicons, such as those of Gesenius, Ewald, Nordheimer, Stuart, and Lee, in the former department; and Winer, Gesenius, and Lee in the latter. These laborious men, through the medium of their various works, have applied the Arabic language to the exposition of the Old Testament. The sober and discerning critic will not fail to perceive in what respects they should not be implicitly followed. Besides, the student who is familiar with the German language, and has access to the commentaries of continental writers, finds in their expositions of separate books an extended application of the Oriental languages. It is impossible to open any work of this nature published in Germany, without finding numerous examples. Let the reader turn for instance to Gesenius's Commentary on Isaiah, Umbreit on Job, Ewald on the books of the Old Testament, or even E. F. C. Rosenmueller's Scholia, and the eye at once meets Arabic words and phrases designed to cast light on various passages. Such commentaries as these, in addition to the lexicographical and grammatical helps already specified, furnish ample materials for elucidating all the terms occurring in the Old Testament Scriptures—materials elaborated and applied by learned Orientalists. Thus the necessity of learning the Arabic tongue is in a great degree removed. The time and patience required to master a language so copious and difficult, may be spared or otherwise employed, when resources have been furnished ready to our hand. We may leave the pains-taking, indefatigable Germans to prosecute their favourite studies, without imitating their zeal in the same department. They relieve us of years of research and assiduous application. They bring to our door treasures faithfully gathered from depths where we fear to adventure; and pour them into the

expectant mind. They supply us with the results of investigations upon which we have neither the disposition nor the ability to enter. On the contrary, we are liable to recoil from them with a degree of instinctive indolence. Let us therefore be grateful to such men; and instead of pronouncing their researches useless or pernicious, let us appreciate their value and extract their excellence.

We would not be understood as wholly discouraging the student from attempting to learn the Arabic language. There are advantages derivable from it, notwithstanding all that has been done by others. To say nothing of the pleasure arising in the mind of the independent inquirer, and the conscious satisfaction he feels in pursuing his own way, there are doubtless many particulars yet unexplored which are capable of illuminating the genius of the Hebrew language. It is probable that every one who advances far into the Semitic languages will discover modes of speech analogous to Biblical expressions, and yet unnoticed by preceding philologists. The field is extensive and ample enough to allow of numerous cultivators. The researches of one man may be directed with so much skill and successful industry, as to transcend the efforts of another. But it requires no small leisure and mental determination to prosecute the Arabic language so long, as to make it serve the purposes of independent criticism. A large apparatus is necessary for this department; and unless there be a reasonable prospect of going beyond the attainments of the best Hebrew lexicographers, it is almost preposterous to learn Arabic otherwise than as a mere literary occupation.

We should be grieved to find these remarks so interpreted as to deter any from attempting this rich and noble language, closely allied as it is to the sacred original of the Old Testament. It is worthy of cultivation by all who desire to be fundamental interpreters of the Scriptures. But in this country it excites no ambition. A good Arabic scholar is a curiosity. One who has brought it to bear upon his knowledge of Hebrew is still rarer. The days of the Waltons and Castells are gone, leaving us only to look back on the departed giants of other times with melancholy reflections.

We are quite persuaded, that the Bible will never be thoroughly investigated, as long as a very few lexicographers, however able or accomplished they be, are allowed to determine the signification of words, and to guide the theological world. It is proper

to rely on them, but not implicitly. To rest solely in the results of their learning, savours of indolence or incapacity. As long as they are suffered to command an entire subjection to their sentiments, the interpretation of the Bible will make no real advancement. If we desire to see it progressing, we should be able to judge of the correctness of lexical statements, as well as to make a *sober* and *judicious* use of them. If we cannot discern the errors of such writers, or distinguish their faults from their excellencies, we shall either be their feeble-minded slaves, or their incompetent critics. All who aspire to reach the laudable eminence of *helping forward* by their own exertions the exegesis of the Bible, must at least ascend the heights which others have reached, whence they may take a comprehensive survey; undismayed by the arduousness of the way, they must needs mount up on the same platform as their predecessors, or even a higher elevation.

Isaiah xix. 13. The term פִּנָּה properly signifies *corner*, or *corner-stone*, as applied to a building, and metaphorically, the *support* of a thing, because the corner-stone upholds and strengthens a structure. In this passage it denotes those who were the chief support of Egypt, *i. e.* its rulers and princes. That this is the true meaning of the term, is confirmed by the usage of the Arabic language, according to which, ^{سُكْنَى}فَكَى *a corner*, is frequently taken to mean *counsellors* or *nobles*. Thus in the Koran, Surat li. 39, (p. 442, ed. Redslob, 8vo, Lipsiæ, 1837), فَتَوَلَّى بِرُكْنِهِ ^{سُكْنَى} and he turned back with his counsellors. Were farther confirmation of this sense necessary, we might refer to two other passages where the Hebrew word has the same signification, viz. Judges xx. 2; Zechar. x. 4. In the former, כָּל-הָעָם פְּנוֹתָם mean, *the corners of all the people*, *i. e.* *the heads*; and in the latter, מִמֶּנִּי פִּנָּה *from himself came the corner*, *i. e.* *the rulers and leaders of the people*. The parallelism plainly indicates the same sense in the passage before us.

Isaiah xxii. 8. וַיִּגַּל אֶת מָסַךְ יְהוּדָה. The sense of this clause is obscure. But the Arabic comes to our aid. *To remove* or *rend the veil* is used by the Arabians to express extreme ignominy and wretchedness. The mode of speaking was borrowed from virgins and modest matrons, to remove whose veil was reckoned

an insult which none but the most wanton would dare to commit. *To tear off their veil* betokened the greatest disgrace they could suffer from the hands of men. Those who proceeded to such excess did not scruple to violate their persons. Thus we find in the history of Timur *يُنكشَف الغطاء* قبل ان, “*before the veil be taken off*, and not a remnant left you.” Here Tamerlane threatens the Sultan of Egypt with extreme misery and disgrace, informing him that every thing sacred would be violated, unless he surrendered himself and his kingdom. In Abulfaragius’ history of the dynasties the same words occur, surrounded by such a commentary as infallibly leads to their right explanation. When, therefore, it is said here, that *the veil of Judah is removed*; the meaning is, Judah is visited with the greatest ignominy and distress.

Judges v. 2. “Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves.” In the first clause of this verse, the two words *בְּפָרַע פְּרָעוֹת* have always perplexed commentators. Both are of the same signification, so that when the meaning of one is determined, that of the other follows of course. The verb *פָּרַע* must signify *to lead*, for so the Arabic *فَرَعَ* is taken. It is explained by Freytag. 1) *adscendit montem*, c. a. 6) *superavit nobilitate, pulchritudine aliquem*, c. a. p. et *رَب*. Castell gives the same explanation in nearly the same terms. Hence the noun necessarily signifies *leaders* or *rulers*; just as the Arabic *فَرَع* denotes *the head* of any thing, *the head* of a family or people. According to this mode of eliciting the sense of the words, to which Arabic usage points, the clause should be translated, “that the leaders in Israel led the way.” So the Alexandrine codex of the Septuagint and Theodotion understand it; and the ablest modern critics, such as Schnurrer, Hollmann, and Gesenius assent.

Isaiah ix. 19. *אַרְמֵי* *arm* stands for *helper* or *assistant*. So the Arabic *عَضُد* *arm* is frequently put for *helper*.

In Psalm xvi. 2 the word *אֶמְרִי* has given much trouble to interpreters. Supposing the present reading to be genuine, which is altogether probable, and then that there is an ellipsis of *נַפְשִׁי*, *my soul*, the question is, how can such an ellipsis be justified. Here the practice of Arabian writers comes opportunely to our

aid. An example like the present occurs in these two lines of an ancient poet, Atnabita, which have been preserved by Abulfeda in his *Annales*, and quoted by Rosenmüller in his *Scholia* : —

وقولي كلما جشأت وجاشت
رويدك تكمدي او تستري كي

I say [to my soul] as often it flutters with fear,
Be still ; thou shalt either be celebrated, or repose in death.

Syriac.

The Syriac language is substantially the same with Hebrew and Chaldee, although they are distinct dialects with characteristic peculiarities. In consequence of the kindred nature which the Syriac bears to the Hebrew, it is usefully applied in explaining the latter. A great number of words are the same in both ; while the similarity in forms, constructions, and syntactical principles, cannot be mistaken. Besides, the Syriac is more copious than the Hebrew — its remains are abundant, but those of the Hebrew scanty. The one continued to be vernacular after the other, and must consequently have preserved words and phrases which throw light upon the older. It is true, that the majority of the books written in Syriac are still concealed in libraries, yet those already printed are important in their contents. The history of the East, especially its ecclesiastical history, together with its geography, has been illustrated by Syrian writers. The books already published in this language, though forming but a small proportion of those actually existing in MS., furnish copious means of attaining an accurate knowledge of the language, and are sufficient to justify the assertion, that we are much better acquainted with the Syriac than the Hebrew. Hence we may profitably bring our knowledge of that which is better understood, to bear upon the elucidation of a dialect possessing few literary memorials.

In proceeding to apply Syriac to the explanation of Hebrew, the same method should be followed as has been already pointed out in relation to Arabic. In the first place, it may be employed to verify an unusual signification belonging to a term. Thus the noun *טָרַף*, derived from the verb *טָרַף*, *to pluck off*, can create no difficulty where it denotes *prey*, *meat*, or *food*, as in the 104th Psalm 21st verse. This signification, however, would be totally inapplicable in Ezekiel xvii. 9, as the connexion shews. It means

leaves, as is proved by the Syriac ܩܠܬܐ which in Mark xi. 13 corresponds to the Greek φύλλα.

Again, words that occur but seldom, and ἀπαξ λεγόμενα which cannot be known from the Hebrew alone nor from other sources, sometimes admit of satisfactory elucidation from this language. An example of the latter is presented by 𐤒𐤕𐤕 (Psalm cxix. 131), which would be obscure if it were not compared with the Syriac ܪܬܬ occurring in Luke xvi. 21.

Proverbs xi. 21. יָד לְיָד, "*hand to hand, i. e. from generation to generation the wicked shall not go unpunished.*" The Syriac phrase ܕܥܝܢܐ ܕܥܝܢܐ *one after another*, confirms the sense of the Hebrew. So Schultens, J. D. Michaelis, Muntinghe, and Gesenius.

Chaldee.

A slight comparison of the Hebrew and Chaldee is sufficient to shew the great similarity existing between them. They differ indeed from one another as two dialects belonging to one primitive stem; but when we separate from the Chaldee its dialectic peculiarities, such as the terminations and forms of words, with the pronunciation of single terms, its naked roots are the same as many in the Hebrew tongue. In the Chaldee language the Babylonian and Jerusalem dialects may be distinguished. The former arose among the Jews at the time of their captivity, when their language was incorporated with the Babylonian and brought back thus corrupted to their own country. Notwithstanding the mixed origin of this dialect, it is comparatively pure. The Jerusalem dialect was gradually created long after the Jews had returned to Palestine, by the admixture of numerous Syriasm and foreign terms, which were introduced under the oppression of the Syrian kings. The latter is much more impure than the former, and bears less resemblance to the Hebrew.

In consequence of the affinity of Chaldee to Hebrew, its utility in elucidating it must be considerable. Were we as well acquainted with it as with the Arabic and Syriac, it might be expected to reflect more light than either on the object of our study. But our knowledge of it is partial and limited. The chief memorials of the Babylonian dialect are the few chapters of Daniel and Ezra written in Chaldee, which present its finest specimens. The Targums of Onkelos and Jonathan belong to the same ; yet as they

exhibit some deviations from the Babylonian by reason of the very fact that they are paraphrases of the Hebrew, they do not afford the same means of obtaining an accurate knowledge of Chaldee as original memorials like those of Daniel and Ezra. By adding the Babylonian Talmud to those already mentioned, the list of remains belonging to the Babylonian dialect will be completed. The Jerusalem Talmud is a specimen of the Jerusalem dialect; but it is necessary either to exclude the latter from application to the Hebrew, or at least to employ it sparingly and with great caution. Hence we are limited almost entirely to the existing specimens of the Babylonian dialect. And here we must follow the same method as has been already pointed out in reference to Arabic and Syriac. We should begin with the familiar and well-known, advancing afterwards to the more obscure. In both Hebrew and Chaldee, a great number of terms are exactly the same, consisting of nouns, pronouns, verbs, words denoting relationship, or those descriptive of the parts of the body. Numerous Hebrew terms have the same signification in Chaldee. Hence it is probable that the latter has preserved rare meanings belonging to terms in its cognate, or that the primitive idea attached to them has remained in Chaldee, while it has been lost in Hebrew.

Again, words that occur but seldom, and ἀπαξ λεγόμενα, may be easily illustrated by a comparison with this kindred dialect, if they occur often and in such circumstances as fix their import. Thus כָּטַל occurs but once in the Hebrew Scriptures, viz. Ecclesiastes xii. 3. In Chaldee we meet with it once and again in the signification of *to cease*, which we accordingly apply to it in this place. So Gen. viii. 22, where יִבְטְלוּ corresponds to יִשְׁבְּתוּ.

The Syriac and Chaldee have contributed to the best modern Lexicons equally with the Arabic. Accordingly the remarks already made in regard to the study of Arabic are appropriate to them. They are less difficult and copious, and consume less time in their acquisition.

The Samaritan and Ethiopic are but remotely allied to the Hebrew, and of little utility in explaining it. We shall therefore omit them.

CHAPTER XV.

USE OF GENERAL INFORMATION IN SCRIPTURE INTERPRETATION.

General History.

AN interpreter must be acquainted not only with sacred history derived from the Bible itself, but with the general history of the world. The people of God were brought into contact with other nations. With some they were enjoined to wage perpetual war. By others they were frequently overcome, oppressed, and harassed, God employing the heathen as instruments for accomplishing his purposes towards his chosen. The history of the world can only be viewed aright when it is contemplated by the philosophical believer as subservient to the history of the church. The Old Testament especially, must be very obscure to him who is unacquainted with history. Its prophecies, whether fulfilled or not, he will fail to perceive in their true character. A large and wide survey of ancient nations, such as the Medes, Persians, Babylonians, Phenicians, Egyptians, Assyrians, Romans, &c. &c. must be highly conducive to the exposition and confirmation of the Bible. This is self-evident, and therefore we need not insist on it. One thing, however, should be borne in mind, that while the historical relations of Scripture are infallibly correct, those of all other writers are marked by occasional errors and imperfections. We can rely with the greatest confidence on the sacred history contained in the Word of God — but not on uninspired accounts. Wherever the two sources are opposed, there can be no hesitation in following the former. It should also be observed, that the historic statements directly or indirectly made in the Bible, are of much more extensive use than has been ordinarily supposed. Heathen testimonies are often consulted when they are superfluous. The Biblical history is for the most part sufficient to elucidate an historic passage without foreign aid. A broad and well-defined line should be drawn between that which is contained in the Scriptures themselves, and what they do not furnish. At present the latter alone is the subject before us.

There are two purposes which a knowledge of profane history serves ; first, to educe the sense of a passage or paragraph to which nothing in the Bible itself affords a clue : secondly, to confirm a sense which is liable to some uncertainty or obscurity — to place it in a clear unexceptionable light, so that all doubt of its correctness is removed. The number of passages that cannot be at all understood without this apparatus is small — those only half-understood without it are numerous. The meaning may be dimly not fully apprehended, unless there be an acquaintance with the history of nations in general. The following examples will shew the use of history.

Judges v. 20. “ They fought from heaven ; the stars in their courses fought against Sisera.” Josephus states (*Antiq.* v. 5. 4), that a tempest of hail, wind, and rain discomfited the Canaanites. Thus the host of heaven fought for Israel. God appeared on behalf of his people ; he sent a storm of thunder and lightning, accompanied by torrents of rain, which threw them into confusion, and contributed to their destruction.

Revelation ix. 1–11. Here a swarm of locusts is employed to depict the rise and progress of Mohammedism.

Verse 4. When Yezid marched to invade Syria, he was commanded by Abu-Beker, “ Destroy no palm-trees ; nor burn any fields of corn : cut down no fruit trees ; nor do any mischief to cattle, only such as you kill to eat.”

The men that had not the seal of God in their foreheads represent the apostate Christians of that period ; those who had lost the purity of religion and worshipped saints and martyrs. Accordingly, the Saracens overran the countries subject to the man of sin, viz. the greater part of the Greek empire, the south of Italy, the African provinces, and Spain.

Verse 5. They were not allowed to destroy the apostate empire. Though they made frequent attempts to take Constantinople, they never succeeded.

Verse 7. It is well known that the strength of the Saracens depends on their cavalry.

The Arabs have always worn turbans, which are meant by the expression *crowns of gold on their heads*. They also wore their mustachios as men, although (verse 8) their hair was flowing or plaited like that of women. Their teeth were as the teeth of lions to denote their strength, cruelty, and rapacity.

Verse 10, The stings in their tails denotes the poisonous and

destructive nature of the superstition they propagated. The five months or 150 years during which their ravages continued, may be reckoned from 602 to 752. In the latter year, Almansor founded Bagdad, and called it *the city of peace*. Henceforward the Saracens became a settled people, and their power declined.

Verse 11. The King called Abaddon or Apollyon represents the kingdom or dynasty of Mohammed and his Caliph successors.*

Nahum ii. 6. “*The gates of the rivers shall be opened, and the palace shall be dissolved.*” This is explained by the transactions that took place when Arbaces took Nineveh. Sardanapalus, finding that the rebels persisted in besieging the city, and despairing of success, after a mighty inundation of the river had broken in upon a part of the city, and thrown down twenty stadia of the wall in length, shut himself up in his palace, in which were collected his eunuchs, concubines, and all his treasures, and set fire to the whole. Thus the gates of the river were opened, and the palace was dissolved by fire, according to the words of the prophet; and thus also with an overrunning flood, the Lord made an utter end of the place thereof. (Nahum i. 8.)†

Jeremiah li. 30, 31, 32.

The Chaldeans, believing that Babylon was impregnable, remained at ease, and derided the besiegers from the walls. The Persians entered the city by the channel of the river at the same time from above and below, passed into the city through the gates leading down to the river, which had not been closed, and pressed forward to the royal palace. We are informed that the Persians burnt those houses from the roofs of which they had been annoyed, by setting fire to the doors, which were covered with bitumen. Hence it is said in the 30th verse, “they have burned her dwelling-places;” and in the 32d, when it is affirmed, “the reeds they have burned with fire,” this is explained by Cyrus having turned the course of the river along which they went, and which was overgrown with reeds. These they burned with fire.

That a good degree of historical knowledge is necessary for understanding the Scriptures, above all, the prophetic and epistolary portions, no intelligent student will deny. Especially should

* See Faber’s “Sacred Calendar of Prophecy,” vol. ii. pp. 393–411, where the prophecy is admirably illustrated.

† See Diodorus, Bibliotheca, lib. ii., and Herodotus, Hist. ii.

the religious views current at the time when Christ appeared—the errors then beginning to be propagated—the different sects that existed, be investigated and known. Unless there be an acquaintance with the political and religious aspect of the people among whom prophets and apostles lived—the people of whom and against whom they wrote, obscurity will attach to passages and paragraphs. Let any one attempt to expound Colossians ii. 16–19 who knows nothing of the Oriental or Magian philosophy which the Gnostics engrafted on Christianity, and he will be perplexed with phrases which bear a marked allusion to peculiar opinions entertained by Judaizing Christians imbued with such a theosophy. Several parts of the apostle John's writings also point to the same philosophy as adopted by various sects. Or, let him attempt to expound the Apocalypse who has no acquaintance with the history and spread of Christianity—the persecutions to which it was exposed—the corruptions it gradually underwent, and the great Antichristian apostasy developed in the book. Such an one will soon fall into grievous mistakes, and grope his way amid ambiguity.

To furnish this historical knowledge is the peculiar province of *introductions*, which the interpreter should have studied before attempting actual exegesis. A safe and systematic exposition should succeed this *introductory* literature.

Chronology.

Chronology is intimately connected with history. In studying the Scriptures it will be most useful to ascertain the chronology of certain periods in the Biblical history, such as the flood—the call of Abraham—the exodus from Egypt—the first appointment of judges—the time at which Solomon built the temple—the division of the twelve tribes—the downfall of Israel and Judah as two separate kingdoms—the date of the seventy years' captivity—the commencement of Daniel's seventy weeks—the time when our Saviour died—when Paul was converted, &c. &c. Such remarkable events should be assigned to their respective dates, and indelibly fixed in the mind. The difficulties belonging to the subject are neither few nor small. It presents inextricable labyrinths. Chronological systems are found to disagree. Those of the Hebrew Bible, the Septuagint, the Samaritan Pentateuch, and Josephus, differ from one another. It is, therefore, needless for the interpreter to perplex himself

with the conciliation of varying dates, when the Bible itself affords no assistance in the solution, or when the knowledge of a passage or paragraph does not depend on such an adjustment.

As the subject is unsettled in many of its details, so it has little influence on the exposition of Scripture. There are few passages to the knowledge of which it is the sole guide, or which cannot be understood apart from its application. The chronology contained in the pages of the Bible itself is sufficient for the elucidation of the sacred Book.

Archæology.

God has imprinted on the constitution of society in eastern countries indelible marks of the truth of those sacred records which are given for the salvation of men. With a pen of iron he has written on its frame-work a lasting memorial of events, the greatest which the world has been privileged to witness. The shifting aspect of migratory hordes has not swept away customs and modes of life once prevalent in Arabia and Palestine. The same features and habits which characterised patriarchal times, or the later days of our Saviour's incarnation, still continue in unbroken succession. Wildness of scenery and the vagrancy of lawless tribes have not served to efface the permanent lineaments of antiquity; but the overruling providence of God has preserved in customs and ceremonies unvarying traces of His presence and power. In this respect the nations of the west present a remarkable contrast to Oriental countries. Here, perpetual changes are constantly taking place from discoveries in arts, the cultivation of science, and the progression of the human mind towards the full measure of its maturity. Were our simple ancestors to revisit their descendants of the third or fourth generation, they would marvel at habits of life so unlike their own; and the rapid effects of civilisation around would fill them with no less wonder. But in the east, centuries roll on, presenting the same unvarying occupations and manners. Rural pictures and domestic scenes appear to the eye in unchanging succession; forms of salutation descend from father to son, and are preserved as faithfully as the parting counsels of pious parents in the bosoms of their dutiful offspring. Thus the Bible is not left without a continued testimony to its truth; for wherever travellers have penetrated eastward, especially in the localities mentioned in Scripture, they have found distinct marks of its faithful portraiture; and how-

ever carelessly they may have read its inspired pages before, they are compelled to admit, that the seal of truth is visibly enstamped on the unadorned simplicity of every narrative.

The *interpretation* of the Bible has not been so much advanced by the collation of eastern antiquities as many believe. Its importance as an auxiliary to the right understanding of the Word of God has been occasionally overrated. It serves, however, to deepen our impressions of Scripture scenes by enabling us to transport ourselves more easily into mountains and valleys where the saints of God walked, and the Almighty himself descended in awful majesty, or spoke in approving accents. This indeed falls far short of the vivid enjoyment of such as visit in person the very spots where events of mightiest moment occurred. To them the living associations are doubly present. It is their enviable lot to behold with their own eyes places of which they had often read, and around which so many of their holiest ideas had gathered since the sunny hours of childhood. It is theirs to traverse barren sands and rocky eminences, consecrated in the memory of believers by the wanderings of God's faithful servants; to survey the resting-place where the chequered story of their earthly pilgrimage ended; and to indulge melancholy musings amid the desolation of temples and cities once hallowed by the presence of the excellent of the earth. They look upon the plains where the patriarchs Abraham, Isaac, and Jacob tarried with their flocks; their feet stand within the gates of Jerusalem, "the joy of the whole earth;" they visit the wilderness where the son of Jesse hid from the face of his persecutor; or survey the bleak mountains on which Saul and Jonathan fell together. But high as is the satisfaction of treading mountains and plains where saints celebrated in sacred record once lived, far higher must be the thrilling interest excited by a survey of the land where a greater than they sojourned. Jesus himself was born in Judea—in it he performed his miracles—its towns and villages were blessed with the gracious words that proceeded from his lips—its lone places witnessed the fervent prayers of the divine suppliant; and chiefly, the city of the great king was hallowed by his presence. Scripture scenes of sadness and of joy, events of solemn grandeur or of softer benevolence, the Christian traveller alone can adequately realise, as he peruses the narrative on the spot to which it refers. But for those whose eyes have never looked upon the rugged mountains and glorious landscapes of Arabia or Judea, it is left to

follow the descriptions of intelligent eye-witnesses, contented to gaze upon the faint shadow which flits across the field of their vision, even while suppressing an intense longing to survey for themselves such sacred localities as the Spirit of God has embalmed in the living shrine of the heart. The stranger indeed has defiled splendid monuments erected by the piety of kings and nobles, treading down their glory in the dust; but the wilderness and the desert remain;—temples and towers of which the Book of God tells, have fallen beneath the ravages of time and the assaults of fierce barbarians; but the very spots on which prophets and apostles stood, are dear to the bosom of the believer; yea thrice precious is the local remembrance of Immanuel, *God with us*. Our wonder therefore is, that the number of travellers in Palestine and the adjacent countries is not greater. If men, actuated by the mere love of gain, can cross the burning sands and endure the inhospitable clime of India; shall it be said of the Christian, that he is touched by no enthusiasm of a higher cast to look upon Nazareth, and Bethlehem, and Tiberias, and Jerusalem, from which salvation has gone forth to gladden the millions of earth's perishing population with a holy joy?

To the enlightened theologian a wide field is opened up by the antiquities of the Bible, in which he may throw himself back into the circumstances of the persons who write and speak, discover the allusions of their language, and ascertain the import of their diction. It unfolds to view a vast theatre of action, where he may survey the most magnificent, equally with the minutest actions which the Bible pours forth, from the same position as eye-witnesses or contemporaries. Biblical antiquities have been made to comprehend a greater or less extent in the judgment of different writers. Jahn divides the subject into three parts, viz. domestic, political, and sacred antiquities. It is much to be desired that the sources of Biblical archæology should be carefully separated. The great source is the Scriptures themselves. In addition to this there are the works of Josephus and Philo, the Mishna, Greek and Latin authors, ancient monuments and coins, and the journals of travellers. It would be of great importance to have the knowledge derived from the Bible itself reduced to a system, and presented as a purely *Biblical archæology*. Let there be also compiled from the other sources an archæology for illustrating the manners, customs, and institutions of the people mentioned in sacred writ. We are much mistaken if the only

tangible and fixed portions of archæology be not such as are furnished by the Bible itself. The amount of instruction derivable from all other sources is small; and as far as it partakes of certainty, it contributes little towards the exposition of the divine word. For eliciting the sense of the text, its services are faint. We want an archæology drawn from the Scriptures without the admixture of foreign sources, that it may be seen how far the Bible interprets itself, apart from the intervention of human compositions. Antiquarian knowledge gathered from external and human compositions imparts greater clearness, weight, and precision to that which we have learned from an inspired source—it confirms and expands our previous information, infixing it more deeply into the mind—but it imparts little of *positive knowledge* which is really useful in discovering the meaning of a passage otherwise unknown.

Geography.

Here again it is necessary to distinguish between the information conveyed in the Scriptures themselves, either expressly or by implication, and that which is furnished by other writers. Notwithstanding the numerous treatises that have been published, much remains still unexplored.

In studying the geography of the Bible we should begin with Palestine, the land where the occurrences narrated in the Bible chiefly happened. Its boundaries at different times must be marked—its cities larger and smaller—its seas, rivers, mountains, and valleys, should be pictured on the mind. Spots insignificant in themselves were dear to the Hebrews, and attract the notice of the Christian by the mention of them made in the Bible. In studying localities the interpreter must always distinguish times. Thus Palestine appears in a different aspect before it was cantoned out among the twelve tribes, and after they had gained a secure settlement in it. The early history of it is obscure, and we can only form some probable conjectures respecting the localities of the various tribes by which it was occupied previous to the invasion of it by the Hebrews. But in the time of Joshua, when it was divided into twelve cantons, there is much greater definiteness respecting its geographical features. When again the tribes were separated, and two kingdoms arose out of one, a different view presents itself. At the destruction of Israel there is another phase—another at the downfall of Judah—

after the captivity the aspect is again shifted—and in the time of our Saviour the land had undergone important changes. These periods bear a relation more or less extensive to the geographical features of the country; and whoever leaves them out of view will assuredly commit mistakes in exposition.

To an accurate and discriminating knowledge of Palestine should be added an acquaintance with all the neighbouring lands with which the people of God had any connexion. Hence Egypt, and the various places through which the Israelites passed on their way to the land of promise, come before the view of the interpreter. Assyria, Arabia, Phenicia, Media, Persia, Chaldea, Greece, Italy, Asia Minor, &c. &c., with the remote Tarshish and Ophir, claim attention, and present a wide field of research to the student of sacred literature.

Isaiah xxi. 1. Here Babylon is called “the desert of the sea,” in reference to its situation. It was built on the Euphrates, and the whole country around was a level plain. Before mounds and dikes were made by Semiramis, the surrounding region was inundated by the Tigris and Euphrates, especially the latter. Hence the flat country resembled a sea when it was so often overflowed. Herodotus says—“The queen raised certain mounds, which are indeed admirable works; till then the whole plain was subject to violent inundations from the river;” and Abydenus (Euseb. præp. Evang. ix.)—“It is said, that the whole region at first was water, called *a sea*.”

Psalms cxxxiii. 3. The Hebrew literally translated is, “As the dew of Hermon which descends upon the mountains of Zion.” This, however, exhibits a sense which the situation of Hermon and Zion contradicts. Hermon, now called Jebel-es-Sheikh, is the southern extremity of Anti-libanus, far distant in the north from Mount Zion. An ellipsis is therefore necessary: “As the dew of Hermon, [as the dew that descends] upon the mountains of Zion,” or Jerusalem.

Psalms xlii. 6. “Therefore will I remember thee from the land of Jordan and of the Hermonites, from the hill Mizar.”

This should be translated “from the land of Jordan and of the Hermons,” or “even of the Hermons,” the two expressions signifying the same district. The plural is used because Hermon consisted of several mountains, or *a chain*, as may be seen from a good map of the country. The sources of the Jordan are in the vicinity.

Deuteronomy i. 1. "These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red Sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab."

This passage is confessedly difficult. The Israelites were at this time in the plains of Moab opposite Jericho, and yet they are said to be "in the plain over against the Red Sea." Rosenmüller says, "*Suph videtur locus esse in illa regione situs, ita dictus fortasse quod in finibus regionis situs esset; nam סוף finire et finitionem, terminum denotat.*" This is nothing else than groundless conjecture. It is only by a knowledge of what is called "the plain," or more properly *the 'Arabah*, that a satisfactory solution of the difficulty can be obtained. This immense valley properly extends from Banias, at the foot of Jebel-esh-Sheikh (the Hermon of Scripture), to the Red Sea. It is divided into two parts by the Dead Sea, which is situated about the middle of it. The Israelites were at this time in the part of this 'Arabah opposite the Red Sea, or towards the opposite end of it. The 'Arabah is farther said to be between Paran or Kadesh on the west, and on the east Tophel (probably Tufileh), with Laban, Hazeroth, and Dizahab on the west.*

Psalm cxxxii. 6. "Lo, we heard of it at Ephratah: we found it in the fields of the wood." We see plainly from the preceding verse, that the ark of the covenant is referred to; but what is meant by "the fields of the wood?" עַרְיָ is a proper noun, and is the same as Kirjath-jearim. The latter part of the compound is simply the plural of עַרְיָ. The true rendering is therefore, "we found it in the plains of Jahar." Ephratah is merely the same as Ephraim. The ark seems to have been in this tribe for a long time at Shiloh.

From the tenor of the Abrahamic covenant, as stated in Genesis xv. 18, &c. and other parallel passages, it has been argued, that the Jews must necessarily be restored to their own land because the promise of God has not yet been fulfilled. But by considering the boundaries of the Holy Land accurately described in Numbers xxxiv., and marking the situation of the places which form the boundary line, as also by an examination of 1 Kings iv. 21-24, it will be seen, that in the time of Solomon, the covenant was fully realised.

* See Robinson's Biblical Researches in Palestine, vol. ii. p. 600.

Other examples would be superfluous. Let any one strive to follow Israel's wanderings, from the exodus till they crossed the Jordan; or try to understand the localities and relative situation of the tribes, as related in the book of Joshua;—let him seek to interpret the book of the Acts of the Apostles, and he will be convinced, that an extensive knowledge of geography is necessary to prevent confusion, and to exhibit the various localities in their right connexion and relative position. The expositor who thinks that the Bible alone will be a sufficient guide in geographical information is certainly mistaken; for though it contain within itself a large amount of instruction, it does not furnish every thing requisite for a clear understanding of many portions.

Natural History.

Some knowledge of this very interesting department is necessary to enable us to apprehend the meaning and perceive the propriety of various portions of Scripture. Thus the highly poetical descriptions given in the book of Job of *behemoth* and *leviathan*, i. e. the hippopotamus and crocodile, can only be feebly apprehended by those who do not know the strength, structure, habits, and fearlessness of these monsters. When it is said of the former (Job xl. 19), "His Creator hath bestowed on him his sword," the strong teeth of the animal are meant; and in the 23d verse it is indicated, that the swelling flood does not terrify him, because he is amphibious. "Lo the stream swells—he flees not! He is of good courage, though the Jordan reaches to his mouth." In chapter xli. 13, the question, "Who has uncovered the surface of his garment?" refers to the scaly covering of the crocodile, which even a musket-ball cannot pierce. Natural history has produced various important changes in the interpretation of the Bible, and is probably destined to influence exegesis in a still more beneficial manner. Thus in the case of the animals collected in the ark, it has taught us to reject the supposition of the older writers that it was capacious enough to contain pairs and septuples of all the animals existing on the earth. The number of distinct species to which mammalia, reptiles, insects, and animalcules can be reduced by the most rigid system of condensation, renders it utterly impossible for us to conceive, that all animals, in every part of the globe, were shut up in the ark. Hence the necessity of restricting the language of the narrative. The Hebrew word כָּל, does not always denote a *strict universality*, which in this

instance seems to be out of the question, because the fishes of the sea are not specified. It appears, therefore, that the newly-created animals of the particular region where our first parents abode, were alone brought into the ark and preserved.

The natural history of the east is but imperfectly known. Notwithstanding the researches of various scientific travellers and other writers, much remains obscure. In many instances we are left to conjecture what particular animal or plant is denoted by a Hebrew term. Happily, however, the language of Scripture has been so constructed as to obviate the necessity of having frequent recourse to natural history for the interpretation of a passage. Thus the comparison of one place with another, as of Lam. iv. 3 with Job xxxix. 16, 17, will shew, that the allusion of the former is to the ostrich's want of affection in deserting her offspring. The great work of Bochart is still the best for explaining the animals of Scripture; and very little has been added to it since its publication. With regard to plants, the Hierobotanicon of Celsius, with which Forskål's Flora should be joined, is the chief store-house. Serpents and insects are best explained by Sheuchzer. For minerals and precious stones, Lemnius and Braunius are most valuable. Dr. Harris's Natural History of the Bible is a compendious dictionary extracted from these and many other works. But however excellent its design and valuable its execution, it would need to be rewritten. The fanciful, erroneous, and conflicting conjectures with which it abounds, drawn from a great variety of sources, tend rather to distract, than to satisfy or instruct the reader. A great number of his extracts from commentators might have been spared; and more judgment should have been exercised in selecting the truly valuable and useful.

Geology.

Instead of attempting to shew the harmony subsisting between this science and the inspired records (a task which has fallen into far abler hands, and which does not belong to our present purpose), we can only allude to the beneficial influence it has exerted on the interpretation of Scripture. It has taught us to disconnect the 2d verse of the first chapter of Genesis from the first, and to suppose a long interval of time between them: "And afterwards the earth was without form," &c. Thus the first verse is a general introduction to the remaining portion of the narrative — an independent sentence standing at the head of the de-

scription, to remind us, that the universe was brought into existence out of nothing by the creative fiat of Almighty power. The writer then passes to our earth and its various inhabitants, especially the human race, whose moral history it was his chief purpose to delineate.

Most of the older expositors were of opinion, that the sun, moon, and stars were created on the fourth day. The common English translation favours this idea: "And God said, Let there be lights in the firmament of the heaven to divide the day from the night," &c. But such a meaning does not lie in the original words. They did not then exist *for the first time*; an account of their *office* and *destination* is given. They were then *appointed to be luminaries*. The verb which is employed in the fourteenth verse is not בָּרָא, *to create*, or *make out of nothing*, but simply הִיָּה. In the same way it has been supposed, that the language of the third verse, "let there be light, and there was light," implies, that light then existed for the first time upon the earth, whereas all that is meant is, that light then arose upon *our present earth*.

Again, this science leads us to take the language of the fourth commandment in a manner somewhat different from that in which it has been usually understood. This is required by uniformity and consistency, in order to prevent opposition to the narrative in the first chapter of Genesis. We have seen that the phrase "the heavens and the earth" commonly means, the universe of dependent being, but it is not always employed in this comprehensive sense. When it is stated, "for in six days the Lord made heaven and earth, the sea, and all that in them is," &c., the phrase signifies "our present world with its firmament or atmosphere." "The whole creation," as we say in popular language—all that the Hebrews had any conception of—was arranged and adapted to the use of man in six days. If we recollect that the Jews of that age had no idea of the universe in its full extent, but that their notions of creation were limited to the earth and its near appendages, there will be no difficulty in acceding to the interpretation which limits the meaning of "the heavens and the earth" as mentioned in the fourth commandment.

In short, the whole account of the Mosaic cosmogony has received important illustration from this interesting science. What though geology has dissipated certain interpretations of particular passages long current in the theological world? If they emanated

from superficial reading, and were handed down from race to race without examination, it was high time that they should be abandoned. It amounts to the same thing, whether the true, legitimate meaning of the words of Moses be ascertained prior to the inferences of science, or whether the latter with its facts and conclusions have preceded, provided violence be done to neither. It is all the same whether our geological or theological investigations have been prior, if we have not *forced* the one into accordance with the other. When the meaning of Moses' words has been investigated in the same way, and on the same principles as the sense of other portions of Scripture, it matters little whether such a process have been previous or otherwise, to our scientific researches. When therefore it is said, that geologists have begun at the wrong end—that they ought first to have learned what Moses means; the assertion is of no weight, unless it can be shewn that the Mosaic narrative has been *forcibly accommodated* to the previous inferences of geology. Such averments usually imply, that established and correct interpretations of Scripture are set aside by a slight movement of the magic wand of science; and their real tendency is to prejudice the hearer or reader against the broad evidence presented by the works of nature. It is fair and proper that revelation should not bend to the changing aspect of geology, or permit its authority to be lessened by modern discoveries; but it is wrong to speak of the Bible under the aspect of a *certain interpretation*, as though that interpretation were *infallible*; and then to charge geology with infidelity, because its conclusions disagree with such an interpretation. The proper mode of procedure for all who accuse geologists of heresy and infidelity, because they affix certain meanings to some parts of Scripture is, to convince them of their error in exposition. When this is effected, something will have been accomplished. Until it be done, nothing is gained. Those who are denounced as unbelievers admit the truth of the words as well as their denouncers; but they will not admit the interpretation assigned to them.

Medicine.

This science has also contributed to the elucidation of the Bible. We shall only allude to one example of its utility in the present department. Isaiah xxvi. 18. "We have been with child, we have been in pain, *we have as it were brought forth wind*," &c. Here there is allusion to a disease called *Physometra*, or

Tympanitis uteri, of which Dr. Gooch says:—"Tympanitis of the uterus has been described under two forms; in the one, the air is formed in the cavity of the uterus, is retained for several months, distends it to a considerable magnitude, and is then expelled: of this I have never seen one instance: for the other form, of which I have known several examples, a better name would be *flatus* of the uterus. Air is formed in this organ; but, instead of being retained, so as to distend the uterus, it is expelled with noise many times a-day."* The text refers to the first of these forms. "Dans quelque cas, sans le concours d'aucune des causes dont il vient d'être question, il se fait peu à peu dans l'utérus une accumulation de gaz qui en augmente le volume au même degré et quelquefois suivant le même progression que le ferait le produit de la conception (*graviditas imaginaria*.) Delamotte en a rapporté un exemple; tout le monde supposait une grossesse véritable; mais, quand la femme fut parvenue à son terme, une émission abondante de gaz par la valve fit disparaître tous les phénomènes de cette fausse grossesse."† The meaning, therefore, of the prophet is, that notwithstanding the painful attempts and apparently well-founded hopes of the Jews in Babylon regarding their political prosperity, nothing real resulted—their expectations were entirely disappointed. The disease upon which the figure is founded seems to have been more common in the east than in western countries.

We might thus traverse the wide field of science and art for the purpose of shewing, that every part of it should be carefully brought to confirm and illustrate the divine record. Every department of nature is laid under tribute by the sacred writers. Their language is borrowed from the diversified kingdom around us, which is made to contribute the finest imagery and richest metaphors. It is therefore incumbent on the interpreter to know the sources from which poetry has borrowed its beautiful and sublime costume—the objects of the eastern world so interesting to the student of Scripture, because they afford so much illustration in rightly understanding its meaning. Especially is it useful to transport ourselves to the scenes of the east—where we shall be surrounded with external features and objects differing from

* An Account of some of the most important Diseases peculiar to Women; by R. Gooch, M. D., pp. 241, 2. See also "A Practical Treatise on the Diseases of the Uterus and its Appendages; translated from the French of M^{me} Veuve Boivin, &c. &c., by G. O. Heming, F. L. S." 8vo, London 1834, p. 134.

† Dictionnaire de Médecine; tome dix-septieme. A Paris. 8vo, 1827.

those to which we are accustomed. Then shall we see the propriety and naturalness of figures which seem harsh or uncouth—the perfect adaptation of the language employed to depict the moral truths and religious doctrines which the Bible impressively inculcates. If the sacred poets have ransacked the wide domain of nature, and thence fetched their selectest descriptions, it is plainly the dictate of sound reason to study the objects to which they allude.*

It is indisputable also, that there can be no contradiction between the words and the works of God: both are alike true, because both proceed from the great unerring cause of all. Though to us they may occasionally appear discordant, we know that they must completely harmonise in all their features. It may be owing to our imperfect knowledge, or to some defect in our inferences, that we are unable to perceive the complete agreement of the one with the other; or we may not have attained to an accurate interpretation of such portions of the Scriptures as treat of natural objects. In such circumstances, it becomes a duty to examine the word and works of God in the spirit of profound reverence for the former, and of a fair, comprehensive observation of facts; proceeding with that caution which should always characterise the devout and philosophical inquirer. Let science pursue her noble path in exploring the wonderful works of God, uninfluenced by external prejudices—let theology at the same time interpret the will of God unbiassed by previous theories; and we doubt not that, in able and competent hands, their results will not be incompatible. They will shed mutual light upon each other, and prove both their common origin and mutual adaptation. We advocate, not only the harmony between science and revelation, but the assistance furnished by the former in understanding the latter. To attain a comprehensive and fundamental knowledge of the divine word, it is needful to call in the aid of all science.

It must not be inferred from this, that the object of the Bible is to inculcate other than religious truth. The perfections of Deity and his gracious dealings towards man form the great theme of inspiration. But in elevating and enlarging our view of the glory of Jehovah and his condescension to us, there are incidental remarks—subordinate descriptions drawn from his wondrous operations, which the investigations of philosophic

* See Lowth's Lectures on Hebrew Poetry, lecture vi.

minds unfold with a beauty and majesty unknown to the narrow inquirer.

But while we speak of natural objects, it is necessary to observe, that they are not described according to *scientific accuracy*. They are popularly treated. Divine revelation was not intended for the philosopher alone, but for the simple and the illiterate. God has wisely condescended to adapt the vehicle of communication to the state of natural knowledge possessed by the people whom he addressed. According to the age in which his messages were delivered, so is the character of expression employed in reference to scientific objects. They are clothed in that popular garb which alone was intelligible, and adapted to convey truth with the most impressive effect. Hence the language of the Bible must be viewed in the light of that acquaintance with nature's works which prevailed in former times. It is of high importance to carry this principle along with us in examining certain sections of the divine word. To search in them for a system of natural philosophy conformed to the present state of that science, is absurd. To look in them for the germs of scientific truth, is equally preposterous. On the contrary, the language is founded upon the actual ideas of primeval men, and so constructed as to shew the rude notions formerly entertained—the limited and erroneous conceptions current in the early ages of the world. “It is *the manner* of the Scriptures,” says Dr. Pye Smith, “and most copiously in their earliest written parts, *to speak of the DEITY, his nature, his perfections, his purposes, and his operations, in language borrowed from the bodily and mental constitution of man, and from those opinions, concerning the works of God in the natural world, which were generally received by the people to whom the blessing of revelation was granted.*”

“That so the fact is cannot be denied: and will any dare to find fault with it? Is it not sufficient to satisfy any rational man, that it has pleased Him who cannot err to make use of this method? We have no right to demand any more satisfaction. But let it not be forgotten, what has already been stated, that, not only is this style that which alone would have been intelligible in the early ages of the world; but it is still the best adapted for universal use. An observation now arises to our view, which must, I cannot but think, force itself with irresistible conviction upon any impartial mind. If it was not unworthy of the Adorable Majesty of GOD to permit HIMSELF to be described in terms *infinitely*

beneath him, and which require our watchfulness and pious care, lest we take up with conceptions far remote from the spirituality of the Divine Nature, and the purity of Christian worship; MUCH MORE may it be regarded as consonant with the honour of his word, that its references to *natural objects* should be, in the character of thought and expression, *such as comported with the knowledge of the age in which they were delivered.*"*

The principle in question must commend itself to the reflecting and unbiassed reader of the Bible—to him who knows ought of the splendid advancement of modern science, and of the phraseology employed by the inspired writers in reference to the works of God in the natural world. It is a gracious condescension of Heaven to the weakness of his rational creatures—an accommodation to their infantine knowledge, without which certain portions of Scripture should neither have conveyed information, nor awakened emotions of admiring gratitude.

Let it be remembered, that such an accommodation to imperfect conceptions and ideas does not inculcate positive error. The diction is idiomatic; and when converted into unfigurative, it depicts in the best manner the truths it was meant to set forth.

Agreeably to this mode of representation, the clouds are called *the bottles or vessels of heaven*, which are emptied when rain descends (Job xxxviii. 37.) In like manner we read of *the foundations and corner-stone of the earth* (Job xxxviii. 6), and of its *pillars* (Job ix. 6), which tremble in the time of an earthquake. The earth was reckoned an extended plane. In Psalm civ. 3, God is said to have *laid the beams of his chambers in the waters*, language borrowed from and adapted to the primitive ideas entertained of his habitation and creative agency. So also Prov. iii. 20, "The clouds drop down the dew," although it is now known, that clouds are altogether unfavourable to the formation of dew.

* "On the Relation between the Holy Scriptures and some parts of Geological Science," 2d edition, pp. 266, 7. The learned author brings forward this rule in an original manner, deducing it from Scripture with much skill, discrimination, and philosophic ability. Its application to the astral worlds, the human frame, and the phenomena of the atmosphere is given at some length. We must content ourselves with referring the reader to the work itself of Dr. Smith. The principle in question is clearly noticed by Dr. Lee (Commentary on Job, p. 497), in the following passage:—"It is no objection that the Divine Being here makes use of language, perhaps not strictly and philosophically true, as to the influences of these stars; (Orion, Pleiades, &c.) it is enough for Him to have uttered sentiments then generally considered as true, and this in terms by which their force and bearing could be clearly understood and appreciated. Of this sort, language used by men, and to be used in addressing them, must necessarily be."

CHAPTER XVI.

BIBLIOGRAPHICAL ACCOUNT OF HERMENEUTICAL WRITERS.

THE following is a list of Hermeneutical Treatises from the Reformation to the present time. Those who wish to see the progress of the science, to trace its history, and to mark its expansion, will probably be desirous to know the successive works in which it is developed. These we shall endeavour to enumerate without giving in every instance a detailed account of their contents, or an extended review of their merits and defects. Many of them are scarcely entitled to consideration. Most of the older especially, are now superseded, being objects of curiosity rather than of enlightened attention. Our historical survey may be appropriately divided into two periods — the first reaching to the year 1761, when Ernesti published his *Institutio Interpretis*; the second, embracing the interval between 1761, and the present time.

The works marked thus † were written by Roman Catholics.

It will be seen that our hermeneutical list proceeds from *Christian* authors. No *Jewish* writer has published a copious and systematic work on the interpretation of the Old Testament. But several hermeneutical principles are handed down among the learned Rabbins by tradition and commonly adopted, which we shall briefly notice.

I. The Hermeneutical principles of the older Talmudic doctors. These are 20 in number, relating to,

1. The varieties of explanation which arise from a difference in the vowel points; in what case the textual reading should be retained, or when the consonants should be furnished with other vowels agreeably to ancient tradition.

2. Parallel passages.

3. The arrangement of sections, single words, and letters; for example, in the Pentateuch, a chronological order is not always followed; single words and letters sometimes do not stand in their proper places, &c.

4. The connexion, the proper joining and separation of words and sentences, with respect to what precedes and follows, &c.

5. The explanation of what precedes and follows, &c.

Rabbi Josua the Levite has collected these rules in his Introduction to the Talmud, called *Helicoth Olam* (eternal journeys), fourth section, first chapter, which was translated into Latin by Constantin L'Empereur Ab Oppyck, Leyden, 1634, 4to.

II. The 32 hermeneutical principles of Rabbi Jose of Galilee which relate to,

1. The significations of certain words, especially particles.

2. Unusual laws of syntax.

3. Ellipses and pleonasm.

4. The arrangement and sequence of sections, sentences, and words.

5. Comparisons, allegories, and enigmas.

6. Apparent contradictions, and the method of removing them.

7. Explanations derived from a comparison of other passages.

8. Cabbalistic interpretations.

These principles are found in the 3d chapter of the 4th section of *Helicoth Olam*.

III. Rabbi Ismael's 13 hermeneutical positions applicable to every writer. These principles are so highly valued among the learned Jews, that they are called the *fundamental pillar* of the interpretation of the law. They are given in *Helicoth Olam*, 4th section, 2d chapter, and were translated into Latin by Philip of Aquinum, Paris, 1620, 4to; 2d Edition, Paris, 1629, 8vo.

In the work of Moses Maimonides entitled *Moreh Nebocim*, "Instructor of the Perplexed," there are several portions relating to the Hermeneutics of the Old Testament.

"The argument and scope of the book" (says the younger Buxtorf in the preface to his Latin translation) "render it a guide and sort of key to the right understanding of the words, vocables, phrases, metaphors, parables, allegories, and all those things in sacred Scripture which, when taken in their literal sense, appear to teach something foreign to the purpose, heterodox, paradoxical, absurd, or to have little or no use. Hence the name given to the book, 'The Teacher of the Perplexed,' because it was written for the assistance of those who are perplexed about those words, phrases, and things, so as to be in doubt whether they should be taken in their literal sense, or figuratively and metaphorically."

Two prefaces are prefixed. In the former, Maimonides lays down his object and plan. In the latter, he gives seven reasons why contradictions are sometimes supposed to exist in Scripture. The work itself is divided into three parts or books. Part of the

third book, containing the reasons of the laws of Moses, has been translated into English by Dr. Townley.

It was originally written in Arabic, and translated into Hebrew with the author's approbation by R. Samuel Aben Tybbon.

† *Santes Pagninus*. Isagoge ad sacras literas. Isagoge ad mysticos sacræ Scripturæ sensus. Lugduni, 1536, fol.

This work recommends a kind of mystico-allegorical interpretation. It contains a key (clavis) in which the principal words of Scripture are given in alphabetical order, with an explanation of their mystical signification.

† *Sixtus Senensis*. Ars interpretandi Scripturas sacras absolutissima (published in the first instance by itself, but afterwards incorporated into his) Bibliotheca sancta, ex præcipuis ecclesiæ catholicæ auctoribus collecta et in octo libros digesta. Venetiis, 1566, fol., and often reprinted.*

The treatise in question forms the third book of this Bibliotheca. The author sets out with the position that there is a historical and a mystical sense in the Scriptures. The discovery of the former he holds to be the most important business of the interpreter: "Sola literalis expositio ad veritatem fulciendam et falsitatem destruendam valida est, quia cum ex prima vocum significatione, vel ex vocibus translatis primæ significationi conjunctissimis hauriatur, ceteris explanationibus patentior est et efficacior." He treats very copiously of the different cabbalistic modes of interpretation, but gives no rules for ascertaining the sense of the text, because they are found, he says, in many other works. The work belongs to the same class as the preceding, and is now comparatively worthless.

† *Joseph Acosta*. De vera scripturas interpretandi ratione libri tres (inserted in the author's work) de Christo revelato, Romæ, 1590, 4to.

This treatise is also found in the appendix of the edition of Menochius' Commentary on the Bible superintended by Tournemine. Paris, 1719, fol., and Venetiis, 1771. Although superior to those of Pagninus and Sixtus, it possesses little merit.

The first who endeavoured to place Scripture interpretation on a truly scientific basis was *Matthias Flacius* in the following work:—

Clavis Scripturæ sacræ, seu de sermone sacrarum literarum authore MATTHIA FLACIO, Illyrico, *Pars prima*; in qua singula-

* "Sixtus of Sienna was born a Jew, became a Franciscan, was accused of heresy, joined the Dominicans, and died in 1569. His Bibliotheca Sancta, or Introduction to Biblical Literature, is the chief foundation of his reputation." Dr. Murdock, Notes to Mosheim, vol. iii, p. 99, second edition, New York, 1841.

rum vocum atque locutionum S. Scripturæ usus ac ratio Alphabetico ordine explicatur. Opus, et maximo annorum aliquot labore ac studio, multisque vigiliis, atque fide singulari confectum, et maximam quoque S. Theologiæ studiosis commoditatem, quicumque candide ac dextre uti eodem voluerint, allaturum: ut simile, in hoc quidem argumenti genere, nullum usquam esse editum, re ipsa facile sintprehensuri. Accessit vocum ac Phrasium, item Locorum S. Scripturæ obiter explicatorum, denique Rerum etc. trigeminus Index. Basileæ, 1567. Clavis Scripturæ, seu de sermone sacrarum literarum, plurimas generales regulas continens. *Altera pars.* Authore MATTHIA FLACIO, Illyrico Albonense. Accessit quoque rerum et verborum toto Opere præcipue memorabilium Index. Basileæ, 1567, fol.

The first part, which is the larger, contains an explanation of the principal words and phrases occurring in the Bible, according to the Latin translation in place of the originals, with an exposition of passages the sense of which rests upon a right apprehension of the terms so explained. It is in fact a Biblical lexicon.

The second part, which is the proper hermeneutical portion, is divided into seven tractates (tractatus.) 1. De ratione cognoscendi sacras literas. 2. Sententiæ ac regulæ Patrum de ratione discendi sacras literas. 3. De partibus orationis. 4. De tropis et schematibus sacrarum literarum. 5. De stylo sacrarum literarum. 6. Aliquot theologici libelli, etiam ex sermone sacro pendentes, ad eum illustrandum non parum utiles. 7. Norma seu regula cœlestis veritatis.

The work is an extraordinary one, whether we consider the time at which it appeared, the copiousness of its materials, the acuteness of mind which it manifests, the learning it contains, or the amazing industry of the author amid the violent restlessness of his turbulent spirit. Succeeding writers have drawn largely from its pages; yet its merits are such as to recommend a thorough perusal even at the present day. The edition of Musæus, published at Jena, 1674, at Leipzig in 1695, and at Erfurdt, 1719, is the best.

Johannes Gerhard. Tractatus de legitima Scripturæ Sacrae interpretatione. Jenae, 1610, 4to, and afterwards with the author's posthumous annotations on Matthew's Gospel, at Jena, 1663, 4to.*

This is a work of no importance.

* "John Gerhard, born 1582, professor at Coburg and Jena, died 1637. His *Loci Communes* enlarged by Cotta, are still in repute. His *Confessio Catholica* confutes the Catholic theology, by the fathers, councils, and schoolmen." Dr. Murdock, translator of Mosheim's Ecclesiastical History, vol. iii. p. 367 (n.) 17.

† *Basil Ponce de Leon*. Quæstiones quatuor expositivæ, ut vocant, id est, de Scriptura sacra exponenda selectæ. Salmanticæ, 1611. Printed also in the appendix of Tournemine's edition of Menochius already mentioned.

A production of inconsiderable value.

Wolfgang Franzius. Tractatus theologicus novus et perspicuus de interpretatione sacrarum Scripturarum maxime legitima, duabus constans regulis essentialibus et perspicuis illis, quæ B. Luthero ad felicissimam Papatus Romani destructionem in versione Bibliorum Germanica et in Scripturarum, præter morem antea sub papatu consuetum explicatione, unice usitatæ et familiares fuere, et clii. exemplis selectis et difficilioribus elucidatus. Simul in his pagellis, Lutherani Hollandi et alii absoluto decreto nervos omnes omnimodo incisos videbunt. Vitebergæ, 1619, 4to, and several times reprinted. The last edition, the sixth, was published in 1708.

The two rules on which the author insists as fundamental and obvious are, 1st, A knowledge of Scripture in its original languages; 2d, An acquaintance with the entire coherence of the context made up of what precedes and follows. But the greater part of the book is controversial. The dogma of predestination proceeding from the school of Calvin as Franz affirms, was very obnoxious to him; and accordingly he examines the Scripture texts on which it is based. The hermeneutical apparatus of our author is exceedingly deficient, and the entire work of little utility.

Salomon Glassius. Philologiæ sacræ, qua totius sacrosanctæ Veteris et Novi Testamenti Scripturæ tum stylus et literatura, tum sensus et genuinæ interpretationis ratio expenditur, Libri quinque, quorum i. ii. Generalia de Scripturæ sacræ stylo et sensu, iii. iv. Grammatica Sacra, v. Rhetorica Sacra comprehensa. Jenæ, 1623, 4to. The most correct edition is said to be the *third*, published at Frankfort and Hamburg in 1653, 4to. The fullest of the old editions is that which has Buddeus' preface, Leipzig, 1713 and 1725, containing the author's *Logica Sacra*.

The work, though divided into 5 books, consists in reality of 4 parts, viz. Philology, Grammar, Sacred Rhetoric, and Logic. The first book contains four treatises (tractatus). 1. De integritate et puritate Hebræi V. Test. Codicis. 2. De integritate et puritate Græci N. Test. Codicis. 3. De reliquis literaturæ sanctæ virtutibus in genere. (Concerning the style of Scripture in general.) 4. De stylo seu literatura Scripturæ S. in specie. (Under this head are discussed the style of the prophets, and that of the New Testament both generally and particularly.)

The second book contains a system of Hermeneutics properly so called: *de Scripturæ SS. sensu dignoscendo et eruendo*. The first part of this book, *de sensu dignoscendo*, treats of the sense of Scripture in general, of the twofold sense, viz. the literal and spiritual, of allegories, types, parables. The second part of the second book, *de sensu eruendo*, gives some rules which are to be observed in the explanation of words, such as attention to the context, the analogy of faith, translations and other helps. This part, which in a hermeneutical view should be the most important and elaborate, is brief and not altogether satisfactory. The third, fourth, and fifth books, which are occupied with grammar and rhetoric, are by far the best.

The work of Glass is too well known to be more minutely described in this place. It surpassed all others of a similar nature that preceded it, and obtained uncommon approbation in Germany, Holland, England, and France. To the theologian and critic it is still useful. Indeed it is generally regarded as an indispensable volume in the library of all who desire to obtain accurate, comprehensive views of the literature and interpretation of the Bible. We only regret that the theological element is kept so much in the background by the grammatical details with which it abounds. The new edition of it by Dathe and Bauer will be afterwards noticed. All students should read the original work along with the recent edition. The former is not wholly superseded by the latter. It retains its usefulness in part, although its antiquity be considerable.

Dan. Chamier. *Panstratiæ catholicæ, sive controversiarum de religione adversus Pontificios corpus.* Genevæ, 1626, 4 tom. fol.

This was a posthumous work. The first of the four sections which it contains is properly hermeneutical, viz. *de canone*. Here he explains what the canon is — its constituent parts — its condition — and its use. Under the use of the canon he treats of the reading, understanding, and interpretation of Scripture. The author's aim was polemic, and his apparatus very imperfect.

Andrew Rivet. *Isagoge, seu Introductio generalis, ad Scripturam S. Veteris et Novi Testamenti.* Lugduni Batavorum, 1627, 4to.*

Ten of the thirty chapters into which this work is divided (14–24) belong to the department of Hermeneutics. These chapters are entitled — XIV. *De Sacrarum Scripturarum interpretatione exegetica, et earundem sensu literali.* XV. *De sensu Scripturæ quem mysticum vocant.* This is an admirable chapter. XVI. *De accommodatitio, quem vocant,*

* His *Opera Theologica* were published at Rotterdam A. D. 1651–60, in three volumes folio. His *Isagoge* was included in the second part.

Scripturæ sensu. XVII. De contentis in Sacra Scriptura, et usu consequentiarum. XVIII. De vera ratione investigandi sensum historicum seu literalem Scripturæ. XIX. Quibus competit Scripturarum interpretatio, et quis veri sensus Scripturæ judex esse debeat. XX. Nullum esse hominum coetum, nullum hominem quantacumque dignitate polleat, qui sensus Scripturæ, aut controversiarum fidei, sit judex supremus, et judicii infallibilis. XXI. Expenduntur quædam Scripturæ loca, quibus Pontificii probare conantur, necessarium esse ex hominibus, aliquem supremum controversiarum, et veri sensus Scripturæ judicem. XXII. De Sacræ Scripturæ perspicuitate, et claritate; vel de ejusdem difficultate et obscuritate, quid sentiendum sit, et quomodo loquendum. XXIII. Expenduntur aliquot causæ difficultatis Scripturarum a Pontificiis allatæ, et ostenditur eas tales non esse, quæ in necessariis ad salutem, perspicuitatem scripturis tollant. The writer develops his sentiments in a systematic and perspicuous form, with an enlargement of mind truly remarkable. He was no ordinary man. The book is able, excellent, and useful, far superior to many treatises by which it was succeeded.

John Conr. Dannhauer. Hermeneutica sacra, sive methodus exponendarum sacrarum literarum. Argentorati, 1654, 8vo.

This is an enlargement of his *Idea boni interpretis et malitiosi calumniatoris*. Argentor., 1642, 8vo. The latter treatise consists of two parts, a *pathological*, and a *therapeutic*, the former occupied with the diseases that deform interpretation, and their causes; the latter, with the remedies that should be applied. The larger work does not differ substantially from the smaller; and both are imperfect in their apparatus.

Aug. Pfeiffer. Hermeneutica sacra, sive tractatio luculenta de legitima interpretatione Sacrarum Literarum. Dresdæ, 1684, 12mo. The same treatise was afterwards enlarged and published under the title of *Thesaurus Hermeneuticus; sive de legitima Scripturæ Sacræ interpretatione tractatio luculenta, pridem editam Hermeneuticam Sacram, quæ et integra hic repetitur, notis, quæstionibus, et canonibus, adjectisque praxeos exemplis illustrans, cum præfatione Samuelis Benedicti Carpzovii*. Lipsiæ et Francofurti, 1690, 4to.

This work is divided into fifteen sections, containing rules and observations, theological and philological. The following is the judgment of John James Rambach (in his *Erläuterung über seine eigene Institutiones Hermeneuticæ Sacræ*, p. 37), concerning the production of Pfeiffer. "The man abused the activity of his genius, and caused his book to be put to press at the commencement, when he had composed only the first sheet of it. Most of his observations consist of *collectanea* which he had drawn together. This remark applies to his *Hermeneutica*

Sacra, which was succeeded by his *Thesaurus Hermeneuticus*, a name implying that he had enlarged his materials, which S. B. Carpzov published after his death in 1689, with a preface. It has a splendid title; but it is deficient in many necessary matters, *ex. gr.* there is only one page about *scope*, while many unnecessary and superfluous things are put into the work."

While the preceding treatises contain many sound and valuable principles, it began to be felt by the more pious that they were not sufficient to satisfy all the conditions which thorough hermeneutical works ought to fulfil. The philological element was overvalued—a dry grammatical interpretation, without depth or spiritual life was encouraged—polemics and vague positions were commended, while all the while, a want of religious sympathy with the holy writers manifested itself somewhat painfully to enlightened faith. These particulars were pointed out by *Francke*, who endeavoured to give a better direction to Hermeneutics. He published two works belonging to this department, viz. his *Manuductio ad lectionem Sacræ Scripturæ*, Halæ, 8vo, 1693;* and afterwards his *Prælectiones Hermeneuticæ*, Halæ, 1717, 8vo. In them there is a spirit refreshing, warm, and practical, in opposition to the cold speculativeness of preceding treatises. They are pervaded by a stream of pious feeling which comes home to the bosom of the believer, and causes him to take a lively interest in hermeneutical writings. Heavenly truth, pure morality, operative faith, a religious life, are sounds of hallowed import to the sensibilities of the renewed nature. We fear, however, that what was gained in a practical direction was almost counterbalanced by the deficiency of scientific development. Exegesis became too much a matter of feeling; the dictates of the understanding were subordinated to the emotions of the heart. The *Prælectiones* are not, however, without their merit—a merit all the greater at the time of their first publication, because the speculative tendency then prevailed.

† *Jean Martianay*. *Traité methodique, ou maniere d'expliquer l'Ecriture par le secours de trois Syntaxes, la propre, la figurée, l'harmonique*. A Paris, 1704, 12mo.

This work is divided into two parts. The first treats of the text and the principal versions of the Bible. In the second part the writer expounds his method of handling Scripture. After some preliminary matters, he states, that there are three syntaxes, and endeavours to shew that, by their aid, the greatest difficulties may be solved.

The *proper* and *regular* syntax teaches not to put a figurative and

* This has been translated into English by Mr. William Jaques, with the title, "A Guide to the Reading and Study of the Holy Scriptures," London 1813, 8vo. The translator prefixed a life of the author, and subjoined an appendix of notes. The latter, being taken from inferior sources of information, are now of little use.

metaphorical sense into passages which should be understood literally. This is the first rule belonging to this syntax. There are several other rules belonging to the proper syntax, such as that which enjoins us to observe the connexion.

The second syntax, which Martianay denominates *the figurative*, is occupied with ascertaining the metaphorical sense.

The third, which he calls *the harmonizing*, gives rules reconciling passages of the Old and New Testaments apparently contradictory. The author then applies his principles to several passages in the Psalms which, as he thinks, are commonly misunderstood. The work is valuable, notwithstanding its quaintness. It exhibits good sense.

The same author afterwards published, *Methode Sacrée pour apprendre et expliquer l'Ecriture sainte par l'écriture même*. Paris, 1716, 8vo. This is a useful book.

† *Augustin Calmet*. *Bibliothèque Sacrée, ou Catalogue des meilleurs livres, que l'on peut lire, pour acquérir l'intelligence de l'écriture*, prefixed, by way of introduction, to his Dictionary of the Bible, first published at Paris in 1722, two volumes folio, and afterwards in a new edition at Geneva, 1730, 4 volumes 4to.

In the preface of this work there are seven hermeneutical rules given by the learned author which are neither new nor sufficient. The first is, "that with regard to doctrines the sense of a passage held by the church must be ever retained. The analogy of faith, tradition, the explanations of the fathers as long as they are unanimous, as well as those which have been given by other orthodox and celebrated doctors, must always be kept before the mind and never forsaken."

Christophor Wollius. *Examen regularum Hermeneuticarum ab Augustino Calmeto civitati Christianæ commendatarum, cum Commentatione de genuina locutionum sacrarum comparativarum ac superlativarum explanatione*. Lipsiæ, 1733, 8vo.

This treatise contains a copious review of Calmet's rules, and especially a refutation of the first. The writer manifests ability in combating objectionable things.

Val. Ern. Loescher. *Breviarium Theologiæ Exegeticæ*. Francofurti, 1715, 8vo.

According to the "Unschuldige Nachrichten" of the year 1715, *Frankfort* should be *Rostock* on the title-page. According to the same journal, p. 545, the work was published without the author's knowledge or approbation, and contains numerous errors. In consequence of this, Loescher was compelled, a few years afterward, to prepare his *Hermeneutics* for the press, which he published under the following title:—

Breviarium Theologiæ exegeticæ legitimam Scripturæ Sacræ interpretationem, nec non studii Biblici rationem succincte tradens. Vitembergæ, 1719, 8vo.

The writer was chiefly bent on opposing Francke. The following account of it is given in the "Unschuldige Nachrichten" of the year 1719, p. 916. — "In this compendium are found not only hermeneutical rules shewing how the Bible, and particularly its difficult passages, should be explained, but also what serves as an introduction to the right use of holy Scripture, and other things of a like nature. The qualifications and mistakes of interpreters are set forth along with the faults of Rabbinical, Papal, and Cocceian interpretations. The question also is discussed whether and how piety is necessary and useful to attain a right understanding of holy Scripture (p. 15 et seq.) The divinity of the Bible is vindicated (p. 28 et seq.), and especially, the offences which many find in it are removed. In the 77th and following pages, *the integrity of the sources* is investigated. We find the history of Holy Scripture at p. 85 et seq. and such parts of sacred philology as belong to that topic, p. 101 et seq. At the 138th and following pages, it is shewn how the Bible must be treated as the Word of God. At page 160, we read concerning the fulness of meaning belonging to it. At page 175 et seq., the object, division, peculiarities, and commentaries explanatory of every book in the Bible are given. At the conclusion (p. 205 et seq.) are added counsels as to how theological studies, and the study of exegesis in particular, should be conducted according to the different capacities of students." The work is not of much utility.

John James Rambach. Institutiones Hermeneuticæ Sacræ, variis observationibus copiosissimisque exemplis biblicis illustratæ cum præfatione *J. Francisci Buddei*. Jenæ, 1723, 8vo. The 8th edition appeared in 1764.

This work deserves a much more extended notice than our space allows. It contains four books: — I. De fundamentis Hermeneuticæ sacræ, subdivided into four chapters—1. De legitimâ interpretis sacri dispositione, *i. e.* the qualifications of an interpreter. 2. De textu sacro ejusque adfectionibus præcipuis, *i. e.* the original languages of the Bible, its divine origin, integrity, and qualities of style. 3. De sensu textus sacri. Here Rambach mentions a threefold sense, viz. the grammatical, the literal or logical, and the spiritual or mystical. II. The second book is denominated De mediis Hermeneuticæ Sacræ domesticis, comprising the following particulars: — 1. Analogia fidei. 2. Exegetica circumstantiarum consideratio. 3. Indagatio affectum. 4. Investigatio scopi. 5. Collatio cum antecedentibus et consequentibus. 6. Scrutinium ordinis, textuumque sacrorum analysis. 7. Consideratio vocum ac phrasium singularum. 8. Emphases. 9. Parallelismus. III. The third book, De mediis Her-

meneuticæ sacræ externis et litterariis, has the following matters: — 1. De adminiculis grammaticis et criticis. 2. De adminiculis rhetoricis. 3. De adminiculis logicis. 4. De adminiculis disciplinarum realium, theologiæ, philosophiæ moralis, matheseos, physices, artis medicæ et juris prudentiæ. 5. De adminiculis historicis, chronologicis, geographicis, genealogicis. 6. De adminiculis scriptorum Rabbincorum. 7. De adminiculis profanorum autorum. 8. De adminiculis versionum sacrarum. 9. De adminiculis Commentariorum. IV. The fourth book, De sensus inventi legitima tractatione, has three chapters: — 1. De sensus inventi cum aliis communicatione. 2. De sensus demonstratione. 3. De sensus applicatione porismatica et practica.

The excellence of this work could not fail to be soon perceived. It unites the spirit of pietism which the school of Spener and Francke had created, with a scientific comprehensive tendency, and constitutes an era in the history of Hermeneutics. In the nature and richness of its materials, the perspicuous method in which they are presented, and the judicious use of ancient as well as modern literature, it leaves preceding works far behind. The author possessed those qualities of mind and heart which rendered him competent for the task; and he executed it with an ability that could hardly have been expected at the time. In consequence of the great applause with which it was received, it became a text-book in universities, and was frequently republished. After Rambach's death, his own lectures upon it were published by one of his pupils from his papers, with the following title:—

J. J. Rambach's Erläuterung über seine eigne Institutiones Hermeneuticæ sacræ, darin nicht nur dieses ganze Werk erklärt, imgleichen manches von ihm geändert und verbessert, sondern auch neue hermeneutische Regeln und Anmerkungen hinzugehan, alles aber mit mehr als 1000 erkläerten Oertern der Schrift erläutert worden; mit einer Vorrede von der Vortrefflichkeit der Rambachischen Hermeneutik, in zwei Theilen ans Licht gestellt von D. Ernst Friederich Neubauer. Giessen, 1738, 4to.

The following work gives a compendious view of Rambach's treatise:—

Andreas Reiersen. Hermeneutica sacra per Tabulas, seu Tabulæ synopticæ in Institutiones Hermeneuticæ sacræ earumque Illustrationem s. Erläuterung b. D. Joh. Jac. Rambachii. Havniæ (Copenhagen) et Lipsiæ, 1741, 8vo.

Martin Chladenius. Institutiones exegeticæ, regulis et observationibus luculentissimis instructæ, largissimisque exemplis illustratæ. Vitembergæ, 1725, 8vo.

This work consists of two parts, a general and special Hermeneutics. The former treats of the subject, object, end, origin, and means of exe-

getical theology. The latter presents an exegetical apparatus in three chapters. The volume is not destitute of merit or ability, though somewhat meagre in its principles and details.

John Alphons. Turretin. De Sacrae Scripturae interpretandae methodo Tractatus bipartitus, in quo falsae multorum interpretum hypotheses refelluntur, veraque interpretandae sacrae scripturae methodus adstruitur. Trajecti Thuriorum (Dort), 1728, 8vo.

This book consists of two parts. The first is occupied with opposing false principles of interpretation; the second with laying down true. In the first part, the Roman Catholic position, that ecclesiastical tradition, the decrees of councils, the opinions of fathers and popes are a genuine source of interpretation, is combated; the notion that "the internal light" is a sure guide, the Cocceian principle that the words of Scripture have a manifold sense, and the assertion of Gussetius, that in ascertaining the significations of Hebrew words cognate dialects are unnecessary, are refuted. The second part contains general and particular rules for interpreting. The author then treats of the interpretation of the Biblical writers in classes, such as the historians, prophets, poets, &c. Copious examples are next given by way of illustrating the rules. Turretin had a liberal mind free from the prejudices of sect or party. Hence he did not subordinate the principles of interpretation to a preconceived theological system, as many of his contemporaries appeared to do, but applied sound maxims to the books of the Bible. The treatise is accordingly valuable. It has more respect to the Old Testament than the New. It appeared without the author's knowledge while he was giving public lectures at Geneva, of which several hearers took notes. From these miserable extracts the book was printed. Hence Turretin openly declared that the book was not his. This serves to account for the bad style, the incompleteness, and the numerous typographical errors.* Yet notwithstanding the serious disadvantages under which it appeared, the book is still useful. It was republished by W. A. Teller, under the following title:—

Joh. Alph. Turretini de sacrae Scripturae interpretatione, Tractatus bipartitus restitutus varieque auctus per Guil. Abrah. Teller. Francof. ad Viadr. 1776, 8vo.

The editor, in this improved edition, corrected the text, improved the style, inserted short remarks explanatory or corrective of the original, added new observations, and finally gave several excursus combating several prejudices which were then supposed to have an injurious influence on the interpretation of the Bible. The first excursus treats of freedom in Biblical exegesis among Protestants. The second discusses the question

* See the *Bibliothèque raisonnée*, tom. i. p. 121.

whether freedom of interpretation should be limited or defined by *the analogy of faith*. The third excursus discusses the use of *common sense* in Biblical interpretation. The fourth is occupied with the marks of the proper and parabolical sense, especially in the Old Testament. Here the author refers to the book of Job as allegorical, to several of the Psalms and of the prophetic poems as bearing the same character. He then comes to inquire if there be not also in Moses, a historical writer, entire chapters which are allegorical? If such be the case, he asks how it is to be known when allegory ceases and true history begins. Here there are four points to be considered. 1. The genius of the people and age. 2. The obvious testimony of the writer himself. 3. The *usus loquendi*, proper or common, belonging to a language or a writer. 4. The entire nature of a thing. These four points are illustrated by two examples, the 45th Psalm, and the first two chapters of Genesis. The former he asserts to be a poem celebrating Solomon's marriage, and not a prophecy of Christ; the latter he concludes to be poetic and allegorical for these four reasons — 1. All ancient nations have described the origin of the world and of man *mythically* (*μυθικῶς*); the Hebrews therefore probably did the same. 2. The mode of writing is manifestly poetic, the first chapter having altogether the form of a poem. 3. There are many figurative expressions in the section. 4. The allegory obviously appears from the circumstance, that a serpent is introduced speaking.

While the additions of Teller are in some respects useful, they are detrimental in others. The germs of Neology appear in them—a flat, cold, rational system, which explains away the vital truths of the Bible.

John Leonhard Reckenberger. Tractatus de studio S. Hermeneuticæ, in quo de ejus natura et indole, absoluta in omnibus Theologiæ partibus necessitate, impedimentis ac mediis agitur. Jenæ, 1732, 8vo.

This work together with the same author's *Nexus canonum exegeti-corum naturalis*, Jenæ, 1736, 8vo, is chiefly based on Rambach.

Sigismund James Baumgarten. Unterricht von Auslegung der heiligen Schrift, für seine Zuhörer ausgefertigt. Halle, 1742, 8vo.

This work contains ten sections:— 1. Of the sense of Scripture. 2. Of the signification of words and phrases. 3. Of historical circumstances. 4. Of the connexion and analysis of passages. 5. Of scope. 6. Of the explanation of such truths as are contained in Scripture. 7. Of emphasis. 8. Of the inferences and practical applications of passages. 9. Of the chief hermeneutical methods of conveying the meaning. 10. Of hermeneutical exercises.

It was several times reprinted and finally published in an enlarged form by *Joachim Christoph. Bertram* with the title,

D. Siegmund James Baumgarten's Ausführlicher Vortrag der biblischen Hermeneutik. Halle, 1769, 4to.

The character of this edition as compared with the first may be seen from the following notice in the *Allgemeine deutsche Biblioth.* Band. xvii. p. 46 :—“Baumgarten's short sketch appears to be more intelligible. It lies here concealed as it were beneath a number of explanations which are sometimes good, sometimes erroneous, but such as are in every instance necessary only for beginners not for the learned public. We look here in vain even for the good selection and copiousness of biblical examples given by Baumgarten himself. Yet several observations meet our eye which we did not suppose to be agreeable to Baumgarten's hermeneutical system, but which seem to be added by a more correct knowledge.”

Baumgarten's work is distinguished for the depth and acuteness it every where exhibits. The extent and comprehension of its materials place it immeasurably above all former treatises of the same nature, even that of Rambach. It manifests a great advance upon its predecessors. It is pervaded by a free spirit of investigation, clear and accurate views of the subject, and a particularity of investigation unlike the grammatical micrology of Glass and others. In some respects it stands alone, without a rival. The influence of the Wolfian philosophy upon it was salutary on the whole, though the divisions and subdivisions to which that philosophy gave rise are not to be commended. The writer evinces much logical ability and an exquisite power of analysis. In short, it should always be read, studied, and digested by the fundamental interpreter as one of the best Hermeneutical productions that ever issued from the Lutheran evangelical school.

Daniel Wytttenbach. *Elementa Hermeneuticæ sacræ, eo quo in scientiis fieri debet, modo proposita.* Marburg, 1760, 8vo.

This very able book contains general principles of Hermeneutics only, the author having intended to publish afterwards *special* Hermeneutics. It is therefore designated Part I.

The following are the contents :—

Prolegomena. Cap. I. De Hermeneutica in genere, et sacra in specie, ac utriusque scopo generatim. Cap. II. De sensu Scripturæ; quid sit, et quotuplex. *Pars I. generalis*, ad omnia, quæ in Scripturis, sine discrimine materiarum, spectans. *Sect. 1.* De Hermeneuticæ Sac. scopo: tum *primario*, seu verbis locutionibusque intelligendis, cum *emphasibus* ac affectibus ostendendis; tum *secundario*, seu Scriptura in aliam linguam vertenda, et materiis dividendis. *Cap. (α)* De vocum significatu et locutionum sensu extra contextum eruendo. *Cap. (β)* De emphatico vocum significatu locutionumque sensu eruendo. *Cap. (γ)* De affectibus, ubi verbis ac sententiis insunt, cognoscendis. *Cap. (δ)* De verbis

in serie in alia lingua reddendis, seu de textu originali bene vertendo. *Cap. (ε)* De textu dividendo atque disponendo.

Sect. II. De mediis ad illum hermeneutices scopum varium perveniendi, et internis (e Scriptura), et externis (ex variis disciplinis.) *Subsect. 8.* De mediis, quæ per Scripturam suppeditantur. *Cap. (α)* De contextu, seu antecedentibus et consequentibus considerandis, tanquam medio primario. *Cap. (β)* De scopo Scriptorum sacrorum, ut medio Scripturam interpretandi insigni. *Cap. (γ)* De circumstantiis exegeticis tanquam tertio medio ad scopum Hermeneutices primarium et secundarium perveniendi. *Cap. (δ)* De parallelismo Scripturæ, tam quoad loca in genere (ratione verborum et rerum), quam quoad loca classica, seu fidei analogia, tanquam medio ad scopum Hermeneuticæ. *Subsect. 2.* De mediis seu adminiculis ad Hermeneutices scopum perveniendi, quæ extra scripturam, seu externis. *Cap. (α)* De adminiculis disciplinarum, quæ verbales dici possunt: grammatices, critices, rhetorices, poetices. *Cap. (β)* De adminiculis Hermeneuticæ, quæ tum disciplinæ historicæ præbent, tum veteres Scripturæ versiones. *Cap. (γ)* De adminiculis scientiarum: Philosophiæ (ubi simul Histor. Natural.), et superiorum, quæ vocantur, facultatum.

In the preface to this work, the author surveys and criticises the hermeneutical introductions that had appeared, pointing out their defects, and professing his determination to avoid the faults into which his predecessors had fallen.

The merits of the book are great when we consider the time at which it appeared. None of the treatises before published can be put into competition with it, except those of Baumgarten and Rambach. These he had the advantage of consulting and making such use of as seemed to him proper and judicious. In some respects he has surpassed them, in others he has not. He was possessed of acuteness, skill, and learning, of sound judgment and comprehensive sagacity, as his work amply testifies. His elements of sacred Hermeneutics may therefore be recommended to all as an excellent compendium. It is to be regretted that the language of it is inelegant and barbarous. See a brief and favourable estimate of Wytttenbach's work by Eichstädt in the preface to Morus's *Acroases*, vol i. pp. 67, 8.

We have now arrived at the second period in the history of Hermeneutical literature, the time of *Ernesti*. His *Institutio Interpretis Novi Testamenti ad usus lectionem*, was first published at Leipzig in the year of our Lord 1761, in 8vo. The work is too well known to require any analysis of its contents in this place. It has always obtained an extensive reputation, and continues to be highly esteemed. The advance, however, which it exhibits, as compared with those of Baumgarten and Wyttten-

bach, is neither great nor remarkable. Yet the classical form in which it appeared, the omission of many useless topics, and the perspicuity observable throughout, contributed to procure for it a reception almost unexampled in the history of theological literature. But though its merit was great at the time it appeared, and is still unquestionable, it cannot be denied that it has many repetitions;—or that it is meagre, dry, and tame. It is characterised by good sense and discriminating judgment; but the precepts, no less than the rules, partake of the coldness of a classical commentator. They want the vigorous soul and practical direction of Francke's *Prelections*. Ernesti was the first who formally separated the Hermeneutics of the Old Testament from those of the New, for which he has been highly commended by Bauer and others. There are, however, disadvantages belonging to such a method. It is adapted for *special* Hermeneutics; but in *general* Hermeneutics we greatly prefer the older practice. The unity of the Bible slips from the memory amid the disquisitions of such hermeneutical writers as Ernesti. The substantial sameness of divine truth loses its hold upon the faculties. While there are peculiarities connected with the two covenants, there is yet a much greater communion between them than the disjoining Hermeneutics of German writers would lead us to suppose. A second edition appeared in 1765; a third in 1775, with improvements and additions by the author.* Ammon superintended the fourth in 1792, and the fifth in 1809. The additions of this writer are characterised by the sceptical, unphilosophical, and pernicious spirit of rationalism. The work was translated into English by Bishop Terrot, from Ammon's edition of 1809, and accompanied with excellent notes. This version forms volumes one and four of the Edinburgh Biblical Cabinet. Professor Stuart of Andover had previously translated the greater part of it, which he published under the title,—

Elements of Biblical Criticism and Interpretation, translated from the Latin of Ernesti, Keil, Beck, and Morus; and accompanied with notes; *republished* with additional observations by Rev. Dr. Henderson of Highbury College. London, 1827, 12mo. The notes of Stuart and Henderson are valuable and appropriate.

The celebrated John Salomon Semler, Professor of Theology

* See *Teller's* Des Herrn Joh. Aug. Ernesti Verdienste um die Theologie und Religion; ein Beytrag zur theologischen Literatur-Geschichte der neuern Zeit. Berlin, 1783, 8vo.

at Halle, contributed much more than Ernesti or any of his contemporaries to diffuse a free spirit of investigation, and to promote a more liberal system of interpretation than that which prevailed. The great merit of this divine, whose original genius and acuteness cannot be denied, consisted in reviving *historical interpretation*, and in the impetus he gave to unshackled inquiry. He saw the fetters in which theology had long been confined by the stiff, narrow systems it had been crushed into, and he resolved to pursue a free path of investigation. Yet it must be allowed that he did not clearly perceive the consequences of all his positions; nor was he careful to guard them from abuse or misapprehension by limiting them within just bounds. Some of them were eagerly caught up by his admirers, and pushed to the most extravagant length, until the substance of Christianity evaporated under the irreligious treatment to which it was subjected. The abuse of the historical principle, and the following out of what Semler harmlessly propounded, to an undue length, such as he never contemplated, soon led to the development of rationalism and the denial of every thing supernatural in revelation.

The hermeneutical writings of Semler belonging to our present purpose are his *Vorbereitung zur theologischen Hermeneutik i.-iv.* Halle, 1760-69, 8vo; his *Apparatus ad liberalem N. T. interpretationem*, Halle, 1767, 8vo;* his corresponding *Apparatus ad liberalem V. T. interpretationem*, Halle, 1773, 8vo; his *Neuer Versuch, die gemeinnuetzige Auslegung und Anwendung des Neuen Testaments zu befördern*. Halle, 1786, 8vo.†

The first of these works is properly *an introduction* to the Bible; the third, *an introduction* to the Old Testament. With regard to the second, it consists of two books, the first of which treats of hermeneutical preliminaries, viz. the correctness of the original text, the historical circumstances of each book, and the helps for discovering the sense, grammatical and scientific. The second book is occupied with *interpretation itself*, first with the different systems of interpretation and their origin; secondly,

* Bishop Blomfield (on the traditional knowledge of a promised Redeemer) has quite mistaken the meaning of the title, and thence unjustly impugned the object of this treatise. Mr. Horne naturally enough follows the bishop. It is strange that Mr. Conybeare (J. J.) should have fallen into a like error.

† His *Institutio brevior ad liberalem eruditionem theologicam*, Halae, 1765, 8vo, although belonging in part to dogmatic theology as well as Hermeneutics, should not be neglected by those who desire to know the exegetical merits and defects of Semler. It ought by all means to be consulted.

with the rules of interpretation. Here the writer, omitting such rules as chiefly belong to grammar and rhetoric, brings forward the most important of those which are of a logical and doctrinal nature.

The last of Semler's productions already mentioned is divided into three sections. The first section contains general remarks on the history of public and personal religion, so far as it rests upon the New Testament record. The second treats of the interpretation and use of the New Testament, ancient versions, quotations of the New Testament by the fathers, freedom of exposition in ancient times, and since the 16th century in the Protestant and Romish Churches. The third section discusses the difference and connexion between historical interpretation and practical application.

None of the above works was intended to exhibit a complete system of hermeneutics, such as that of his preceptor Baumgarten. They exerted, however, an uncommon influence on the theological literature of Germany—an influence which was unhappily perpetuated in numerous productions of a loose and dangerous tendency. Although containing many sound principles, whose prominence the ingenious author judged to be necessary in his day, yet they also manifest crude and incorrect notions thrown out from the dimness of his own mind, and occasionally startling from the mode of their exhibition. They show a strange mixture of truth and error, of pernicious sentiments in feeble union with clear views of hermeneutical propriety. They have done more injury to the cause of Protestantism in Germany than can be well estimated. Semler wanted the comprehensive ability to develop an entire system, although he saw particular topics with great sagacity, and expounded them with no small ability.*

John James Wetstein. Libelli ad crisin atque interpretationem Novi Testamenti pertinentes. In academicorum usus edidit, et pleraque observationibus illustravit D. Joh. Sal. Semler. Halæ, 1766, 8vo.

The principles developed in this treatise harmonise with those of Semler, by whom it was republished with a preface, in 1766. Wetstein was a tame superficial interpreter, who scarcely penetrated beneath the

* See *Eichhorn's* Allgemeine Bibliothek, Band. v. pp. 25-88; *Noesselt's* Narratio de Semlero ejusque ingenio imprimis ac meritis in interpretationem Sacræ Scripturæ, Rige, 1792, 8vo; *Pusey's* Enquiry into the Rationalism of Germany; and above all, *Clausen's* masterly account of Semler's hermeneutical sentiments, founded on his various writings, and exhibited in extracts (*Hermeneutik*, pp. 294-306.)

surface of revelation. The main point insisted on by him is the necessity of considering the New Testament as a historical, literary production, in so far as its human aspect is concerned, and the consequent duty of theologians to discover its meaning by impartial study.

†*Hermann Goldhagen*. *Introductio in Sacram Scripturam*. Maintz, 1765, 8vo.

This learned Jesuit strives to shew how the sense of the Bible may be ascertained; and combats the infidel writings which were current in France about the middle of the eighteenth century. His introduction as a work on Hermeneutics is defective, and in many cases erroneous.

Johann Gottl. Toellner. *Grundriss einer erwiesenen Hermeneutik der heiligen Schrift*. Züllichau, 1765, 8vo.

The object of the writer in this work was to effect, if possible, a unity of belief among the different sects of Christians with respect to rules of interpretation, and the doctrines of the Bible. The book consists of three divisions or sections. In the first the author treats of the sense of holy Scripture within itself, thus laying a foundation for principles of interpretation. The second section has eleven chapters—1. Of a literary acquaintance with the sense. 2. Of the text. 3. Of words. 4. Of historical circumstances. 5. Of the connexion. 6. Of genuine interpretation. 7. Of scope. 8. Of the immediate contents. 9. Of emphasis. 10. Of the inferences, or the indirect contents. 11. Of the occult sense. The third section is occupied with a discussion of translations, paraphrases, and commentaries.

The volume displays ability and acuteness. Hermeneutics are handled in a purely philosophical spirit, historical inquiries are subordinated to doctrines, and a strictly demonstrative method is employed. Hence single paragraphs follow one another as premises, conclusions, and corollaries. The learned author abides by general rules, and gives no examples. On the whole we have been much pleased with the work in question. Although conceived and executed too much perhaps under the influence of the Wolfian philosophy, yet it exhibits sound judgment, great acumen, and a reverential regard for the inspired truth of God. It amply deserves a thorough perusal, and is far superior to many similar treatises of a recent date.

Joach. Ehren. Pfeiffer. *Institutiones Hermeneuticæ sacræ, veterum, atque recentiorum et propria quædam præcepta complexæ*. Erlangæ, 1771, 8vo.

This work is divided into fifteen chapters—1. Of holy Scripture. 2. Of the use of general principles of interpretation. 3. Of the properties and means of a right interpretation of Scripture. 4. Of the order in which the expositor must proceed when explaining the Bible. 5. Of

discovering the significations of single words, and the sense of entire phrases. 6. Of examining sentences or positions, and their connexion with one another. 7. Of determining the connexion. 8. Of examining emphasis. 9. Of the different modes of handling different parts of the Bible. 10. Of the interpretation of the commands and precepts found in Scripture. 11. Of the interpretation of the historical portions of the Bible, especially such as describe miracles. 12. Of the interpretation of doctrinal passages. 13. Of the allegories, proverbs, and enigmas that occur in the Bible, with their interpretation. 14. Of the passages containing typical representations. 15. Of the interpretation of prophecies.

The work exhibits a condensed systematic view of all that had been accomplished in similar works. It is based more on Rambach than any other book, although the results of preceding treatises are given in the author's own manner. Its value is considerable. The comprehensive brevity with which all the topics belonging to the science are treated—the copious, and for the most part appropriate examples accompanying the various rules—the respect for the sacred writers everywhere observable, render the volume both interesting and instructive to the student of God's holy word. Although it contains nothing new, and cannot be said to advance the science of Hermeneutics, yet it possesses most of the good materials and qualities of the older systems.

Philosophia Scripturæ interpres. Exercitatio paradoxa tertium edita, et appendice Joachimi Camerarii aucta; cum notis variis et præfatione D. Jo. Sal. Semleri. Halæ, 1776, 8vo.

This is a singular book, the first edition of which was published at Eleutheropolis in 1666, 4to. The author was Lewis Meyer, a Dutch physician, an intimate friend of Spinoza. The time at which it appeared, and the peculiar character of the work itself, require a more lengthened notice than is proportionate to its value. In the prologue, the writer states, that the very title of his book will excite the anger of theologians, but that he cares not for this. After referring to the disputes and opposite opinions of divines, he refers to his own deliberations about some sure method whereby they might be removed. As the foundation of theology and the only basis on which it rests he reckons the proposition, *that the books of the Old and New Testament are the infallible word of the most high God.* After thus laying the foundation, he proceeds to inquire what should first be built upon it which is, *an infallible interpretation* of Scripture. He then develops in the treatise what the infallible rule of exposition is.

In the first chapter, § 2, he divides the whole into three parts — *Primum, quædam de controversiæ subjecto et prædicato prælibamina, ex iisque proximam ἀποδεικτικῶς demonstratam sententiam, explicabit. Alterum, nostræ demonstrationis ab objectionibus, quæ adversus illam fieri*

possent, vindicias exhibebit. Ultimum, discrepantium a nostra sententia opinionum refutationem, ac argumentorum, quibus illae stabiliri solent, solutionem ob oculos ponet.

The second chapter contains his *definition* of an interpreter, also, the *material object* and *formal object* of such an one.

The third chapter treats of *the sense* belonging to a proposition, what constitutes perspicuity and obscurity (which are but relative terms), how many kinds of sense there are, the distinction between *the truth* of a discourse and the *true meaning*, the *three things* which should be distinguished, and the neglect of which has led theologians into numerous errors and hallucinations, viz. *sensus simpliciter sic dictus*, *sensus verus*, and *veritas*, what obscurity is in single words, sentences, periods, paragraphs, and entire compositions, and various other particulars respecting *ambiguity*.

The *fourth chapter* shews that the Scripture is obscure and ambiguous, who the real interpreter is (qui sensum verum, hoc est, auctoris menti atque intentioni congruentem ac respondentem eduxerit, ac talem esse ostenderit, p. 49), and that all expositions of Scripture opposed to *truth* are spurious.

The fifth chapter propounds the only and infallible *norm* which directs all interpretation, viz. true philosophy, of which he gives this definition; "*rerum vera ac indubitato certa notitia*, quam ratio, ab omni præjudiciorum involucri libera, naturalique intellectus lumine, et acumine suffulta ac studio, sedulitate, exercitatione, experimentis, rerumque usu exulta atque adjuta, ex immotis ac per se cognitis principiis, per legitimas consequentias, apodicticasque demonstrationes, clare ac distincte perceptas, eruit, ac in certissima veritatis luce collocat," (p. 61.) The origin of this philosophy is attributed to God.

In the sixth chapter, the author endeavours to shew that philosophy is the infallible rule of interpreting Scripture, which he proves — 1. Argumentis. 2. Continua theologorum praxi. 3. Exemplis.

In the seventh chapter, after pointing out the difference between true and apparent wisdom or philosophy, he explains certain passages which might be thought to condemn philosophy, viz. 1 Cor. chapters 1, 2, 3; ii. 14; and Coloss. ii. 8. Here he employs much learning in maintaining that the various sects of the Jews are referred to; and that not *true* but *false* philosophy is the object of apostolic censure.

The eighth chapter shews, that no dogmas of true philosophy are contrary to those of theology. What is true in the one, is also true in the other, and vice versâ. Here he endeavours to meet an objector adducing such positions as these, *ex nihilo nihil fit*; *idem non potest reproduci numerice*; *mundus est æternus*, &c., which are said to be true in philosophy but false in theology. With regard to the first he asserts

that the world was made of preexisting materials; and in respect to the second position, he is very unsuccessful and heterodox in his remarks, (pp. 91, 2.)

The *ninth* chapter proves, in opposition to Romanists, that the church, the fathers, councils, and the Roman pontiff, are not the infallible expositors of Scripture.

In the 10th–15th chapters, he attacks the Reformed, and examines several of their hermeneutical positions, such as, *that Scripture is its own interpreter*, against which he adduces various difficulties, and expounds Nehemiah viii. 9, 2 Peter i. 20, which the Reformed bring forward as proofs. In examining a position of the Reformed associated with the former, viz. *that the testimony of the Spirit within seals the true interpretation on the minds of the faithful, and persuades them most fully of its truth*, he states, that the meaning of it is ambiguous. If it be, that no sense attributed to the Scriptures can be fully certain unless the truth of it be clearly and distinctly perceived by the natural light of the intellect, then he declares that his own opinion coincides with it; but if a *supernatural* light of the Spirit be meant—a light infused and breathed into the mind, he styles it enthusiasm and Quakerism.

In the 16th chapter, the sentiments of the Socinians and Arminians respecting the rule of interpretation are adduced. With these he compares the opinion of the Reformed. In so far as *reason*, not *philosophy*, is made the *norm* of interpretation, he dissents from them all. In an *epilogus* he enumerates three benefits resulting to interpretation from his method, and three others which concern *various readings*, and *translation*.

The notes of Semler correct, combat, expand, enlarge, and explain the various sections of the work. They are nearly of the same extent as itself.

It is not necessary to review this curious volume. It is a true Rationalist production. Scripture is made subservient to philosophy. And what is philosophy? Is it an immutable and eternal thing? No. Whatever the writer may affirm, it is a mutable, fickle, ever-varying rule. It is just the subjective views of men brought to bear upon the word of God. It is the *pure reason* of the Neologist—the *right reason* of the Socinians and ancient Arminians. Hence the infallible guide of Meyer exhibits itself as a capricious thing. The opinions of one age respecting mind, matter, and spirit, differ from those of another. In some cases, what the author calls *philosophy* is merely *common sense*, or the testimony of the fundamental laws of human belief.

There are very many positions in the book which are delusive and dangerous. No ideas of the supremacy of Scripture, or the corruption of human nature, or the necessity of divine illumination, are intimated,

much less propounded. The theological sentiments of the writer must have been most erroneous. We have no sympathy with his cold statements regarding Bible-interpretation. The spirit of a proud, philosophical scepticism characterises them.

The annotations of Semler are by no means unobjectionable. While we readily admit that some of them are valuable, it is also true that more are not only useless, but injurious in their tendency.

In fine, both writer and annotator appear to have had very defective views of divine truth—such as we believe to be contrary to the genius of the gospel, and derogatory to the honour of the Saviour. It is quite evident, that those who cannot find in the Bible the depravity and deep corruption of human nature, with the necessity of regeneration by the Holy Spirit, are very far from a right apprehension of the gospel.

The book was attacked by Wolzogen minister of the Walloon church at Utrecht, in his *De Scripturarum interprete, adversus Exercitationem paradoxum*, 1667. In consequence, however, of a very unguarded statement respecting the Deity in this refutation, the author was as severely reprimanded by various theologians, in their publications, as Meyer himself. (See Bayle's Dictionary, article *Rimini* or Arminius, note C, tome xii, Paris, 1820, p. 536.)

Gotthilf Traugott Zachariae. Einleitung in die Auslegungskunst der heiligen Schrift. Göttingen, 1778, 8vo.

In this treatise the principles propounded by Ernesti are given with little improvement. The author died in 1778, and one of his pupils published the book after his death. Had he lived to send forth the work himself, it would doubtless have been much better.

† *Joseph Julian Monsperger.* Institutiones Hermeneuticæ sacræ V. T. prælectionibus academicis accommodatæ. Pars I. interna sacræ V. T. hermeneuticæ subsidia complectens. Vindobonæ, 1776, 8vo. Pars II. externa subsidia exhibens. Ibid., 1777, 8vo. A second edition appeared in 1784.

In the first part there are ten chapters, generally occupied with the usual topics. In the second part ten external helps (subsidia) are enumerated. The writer manifests learning, taste, and sound judgment, with an enlargement of mind that could scarcely have been expected from a Romanist.

† *Sebastian Seemiller.* Institutiones ad interpretationem sacræ Scripturæ, seu Hermeneutica sacra. Subnexæ sunt positiones selectæ ex Prolegomenis Theologiæ dogmaticæ et Hermeneuticæ sacræ. Augustæ Vindelicorum (Augsburg), 1779, 8vo.

This work is divided into three parts. 1. Of the object of Herme-

neutics. 2. Of the genuine sense of holy Scripture. 3. Of the internal and external sources of Hermeneutics. The Allgem. Deutsche Bibliothek (Band LII. p. 44) pronounces the following opinion of the book:—"It shews on the whole a good exegetical knowledge on the part of the author; yet it is bound by the close fetters of the Catholic hierarchy."

† *John Nepomuc Schaefer*. *Ichnographia Hermeneutices sacræ*. Mogunt, 1784, 4to.

The rules here laid down are very general, and such as are conformed to the Roman Catholic system.

† *G. Mayer*. *Institutio interpretis sacri*. Vindobonæ, 1789, 8vo.

"This is a book very useful for the object for which it was intended, based on Ernesti's *Interpres*, except that regard has been had to the Old Testament, and the principles of the Catholic church. Hence we find in the first part a chapter *de reperiundo usu loquendi V. T.*; as also another *de loquendi usu per auctoritatem constituendo*, and another *de citatis V. T. in N. T. obviis*. In the second part there is a greater difference in the arrangement and materials. The history of exegesis is quite peculiar to the author, in which he has inserted what we find in Ernesti in the chapter *de usu versionum veterum*. We rejoice at the spirit and correctness of the principles by which this book is distinguished above many Catholic hermeneutical systems."*

John Benedict Carpzov. *Primæ lineæ Hermeneuticæ et Philologiæ sacræ cum Veteris tum Novi Testamenti brevibus aphorismis comprehensæ in usum lectionum academicarum*. Helmstadi, 1790, 8vo.

This compend consists of five parts—1. De requisitis interpretis scripturæ sacræ. 2. De textu S. S. 3. De sensu textus biblici. 4. De norma interpretationis biblicæ. 5. De adminiculis interpretationis biblicæ philologicis, literariis et historicis. Good sense characterises the treatise before us. It is imprinted with the spirit of the time at which it appeared, when the science had made great advances.

G. J. Planck. *Einleitung in die theologischen Wissenschaften*. Leipzig, 1795, 8vo, 2 vols.

The hermeneutical part of this work is brief, but judicious. It may be found in the seventh volume of the Edinburgh Biblical Cabinet, translated by Dr. Turner of New York. The author propounds three laws of interpretation, which he lays down and illustrates with sobriety and solidity. In the next place he shews that Scripture should be explained on the same principles as other books, discusses the doctrine of accom-

* Eichhorn's Allgemeine Bibliothek, Band V. p. 100.

modation, with its limitations, and gives a succinct history of Hermeneutics. The statements propounded are well worthy of perusal, and generally sound. The American translator has added several valuable notes. Though written a considerable time ago, we regard Dr. Planck's work as possessing considerable merit. The author does not shew the application of his laws by examples.

Sam. Frid. Nathan. Morus. Super Hermeneutica Novi Testamenti Acroases Academicæ. Editioni aptavit, præfatione et additamentis instruxit Henr. Carol. Abr. Eichstädt. Volumen prim., Lipsiæ, 1797, 8vo; secundum, Lipsiæ, 1802, 8vo.

This is properly a commentary on Ernesti's *Institutio Interpretis*. The rules given by the latter are illustrated by well-chosen examples—many points merely touched upon by the teacher are expanded by the disciple—while several positions are added, and various statements of Ernesti rectified. The work may therefore be characterised as an expansion and improvement of Ernesti's. The disciple was thoroughly impregnated with the spirit of his master, and supplied from his own resources numerous remarks, which form both a suitable and necessary accompaniment to those of his illustrious preceptor.* But his theology was cold and superficial. He had not the same intellectual strength or acumen as Ernesti. Eichstädt has added to and amended Morus' prelections, making various alterations in their form. His preface, containing a succinct history of Biblical Hermeneutics, is perhaps the best of his pieces. He was inferior in sagacity even to Morus, and his doctrinal system was no better. The book is not without its use, although it has often been overrated. It merits the careful perusal of every hermeneutical inquirer.

Georg. Laurent. Bauer. Hermeneutica Sacra. Lipsiæ, 1797, 8vo.

This was published as a new edition of Glassius, with the title, Salomonis Glassii his temporibus accommodata. Post primum volumen Dathii opera in lucem emissum nunc continuata et in novi plane operis formam redacta. Tomi secundi sectio posterior.

The first part of this book contains *the more general* Hermeneutics of the Old Testament; the second, *the more special*. The former is subdivided into four sections, in the first of which he inquires into the sense of the sacred text, shewing that the *literal* is the only true sense,—that a *spiritual* or *mystical* sense is not to be admitted. He then gives a history of the mystical method of interpreting the Old Testament current among Jews and Christians, taken from Eichhorn, Wähner, J. G. Rosenmüller, and Pfister. At the same time he treats of the *moral sense* re-

* See Hoepfner's tract, Ueber das Leben und die Verdienste des Verewigten Sam. Fr. Nath. Morus. Leipzig, 8vo, 1793.

commended by Kant. The second section gives the sources from which the *usus loquendi* of Hebrew writings is to be ascertained, viz. cognate dialects, ancient versions, and parallel places; the means of discovering the sense by context; tropical diction; emphasis; and discrepancies between the Hebrew writers. The third section treats of historical interpretation; the fourth of the use of versions and commentaries. The second part is subdivided into four sections also, although they are much briefer than those of the first part. The first section treats of the Old Testament *myths*, which he divides into philosophical, historical, poetical, and mixed. The second section treats of the historical books of the Old Testament, the design of their authors, their style, and the rules to be observed in interpreting them. The third section describes the poetical books of the Old Testament according to the principles laid down by Lowth, Herder, and Ilgen. The fourth treats of the prophetic books of the Old Testament after Lowth, Eichhorn, and Stäudlin.

The work is in fact a new production, not a republication of Glassius. Making due allowance for the lax and latitudinarian positions advanced, the daring neology interspersed throughout, and the illogical argumentation frequently exhibited, its value is considerable. No writer on Hermeneutics can well dispense with it, although it is dull, dry, devoid of freshness, and detrimental to piety. Purged of its offensive paragraphs, and remodelled according to the best Scriptural principles, it would be an excellent work.

G. L. Bauer. Entwurf einer Hermeneutik des Alten und Neuen Testaments. Leipzig, 1799, 8vo.

After eight preliminary paragraphs, the author comes to the first part of the book itself, which is occupied with the general hermeneutics of the Old and New Testament. The second part discusses the special hermeneutics of the Old and New Testament. As far as regards the Old Testament, the author has epitomised his own *Hermeneutica Sacra*; in respect to the New, he follows Ernesti. There are in all 221 paragraphs.

The volume is one of the best hermeneutical treatises which has fallen in our way. It exhibits good arrangement, great perspicuity, an unusual power of condensation, and no small acuteness. Unhappily, however, the neologism of the author is apparent. This is a very serious defect, tarnishing the merit that would otherwise attach to the book.

Gottlob Wilhelm Meyer. Versuch einer Hermeneutik des Alten Testaments. Erster Theil, Lübeck, 1799, 8vo. Zweyter Theil, Do. 1800, 8vo.

The edition lying before me has Leipzig 1812 on the title-page, but this appears to be merely a new title-page prefixed to the old sheets, for the preface of the first part bears date, Göttingen, March 1799, and

of the second, Göttingen, March 1800. There was only *one* edition. This elaborate work is divided into two great parts, which are occupied with the *general* and *special Hermeneutics* of the Old Testament. As it is so little known we shall give the contents.

INTRODUCTION.—Section 1. Of Hermeneutics in general, their nature and treatment. 2. Of the Hermeneutics of the Old Testament in particular. 3. Survey of what has been hitherto done in the province of Old Testament Hermeneutics. 4. The previous knowledge necessary to an interpreter of the Old Testament. 5. Short survey of the whole work.

FIRST LEADING DIVISION.—*General Hermeneutics of the Old Testament.* Of the knowledge of words. Of the proper signification of Hebrew words. Of the knowledge of Hebrew words with regard to their signification. Of the immediate helps in the language itself for understanding Hebrew terms, viz. etymological analysis, context, parallel passages. Of the immediate helps for understanding Hebrew terms, existing in cognate dialects, embracing the Arabic, Syriac, Chaldee, Samaritan, Ethiopic, Talmudic and Rabbinical, Phenician and Palmyrene; rules for the comparison of dialects; the Coptic, Persian, and Grecian languages. Of the remote helps for acquiring a knowledge of Hebrew words, existing in ancient versions, embracing, the Alexandrine version, Chaldee paraphrases, the Syriac, Arabic, Samaritan, and Vulgate versions, with those of Aquila, Symmachus, and Theodotion, and an appendix respecting other versions made from the Hebrew; mediate versions; the certainty, collisions, and cautionary rules connected with the use of versions. Of the remote helps for acquiring a knowledge of Hebrew terms, existing in early elucidations of the Hebrew text or ancient versions. Of the remotest helps for learning the signification of Hebrew words, lexicons. Of the knowledge of Hebrew words with respect to their form, and their connexion with one another. Of the different forms of Hebrew words. Of the composition of the parts of speech in Hebrew. Of Hebrew grammars as helps to the interpreter. Of the mode of ascertaining the sense of single sentences, and longer sections. Of the figurative signification of Hebrew words. Of the explanation of *things*. Of the historical knowledge necessary to explain the Old Testament. Of the geographical knowledge requisite. Of the peculiarities of the east and its inhabitants. Of the knowledge of ancient history and chronology required by the interpreter of the Old Testament. Of the philosophical knowledge required, especially an acquaintance with the genius and languages of the ancient world.

SECOND LEADING DIVISION.—*Special Hermeneutics of the Old Testament.* What is embraced by this term. Of separate classes of books in the Old Testament, so far as they differ on the whole in their leading contents and the mode of their statements. Of the historical

books of the Old Testament. Of the peculiar state of such books. Of the right treatment of these books in interpretation. Of the poetic books of the Old Testament. Of the peculiarities belonging to Hebrew poetry. Of explaining these books. Of the prophetic books of the Old Testament. Of their peculiarities. Of their explanation. Of the Messianic prophecies in particular. Of the philosophical remains of the Hebrews in a poetic dress. Of the peculiarities belonging to such remains. Of their explanation. Of Hebrew mythi and mythology. Of parable among the Hebrews. Of allegory among the same people. Of symbols and symbolical transactions. Of visions. Of enigmatical poetry. Of translations and commentaries of the Old Testament. A word respecting *moral* exegesis.

Although the book proceeds from a Neologian, and contains several things which should now belong, with propriety, to introductions and grammars, yet it possesses great merit. Its method is systematic and clear—its materials comprehensive and apposite. In the whole range of German literature it would be difficult to point to a hermeneutical treatise on the Old Testament more valuable or useful. It is strange that it attracted so little notice on the continent, or that it was not republished. In several parts of our work we have been greatly indebted to it. The neological sentiments it exhibits prevailed at the time, especially in Göttingen, under the sanction of the illustrious Eichhorn. Due allowance should be made for them, and great care taken not to be contaminated with their pernicious influence. It is gratifying to see that the place where Michaelis, Eichhorn, and Meyer laboured, alas! with great injury to evangelical truth, has now the pious Lücke, whose learning sheds a lustre on the academic halls of Georgia Augusta.

Having arrived at the beginning of the 19th century, we shall omit details of the contents of such hermeneutical volumes as will be noticed. Their recent date makes them more accessible.

G. F. Seiler. *Biblische Hermeneutik ; oder Grundsätze und Regeln zur Erläuterung der heiligen Schrift des A. und N. T.* Erlangen, 1800, 8vo. *Biblical Hermeneutics ; or the Art of Scripture interpretation.* From the German of George Frederic Seiler, D. D., Prof. Theol. in the University of Erlangen, etc. with notes, strictures, and supplements from the Dutch of J. Heringa, D. D., Prof. Theol. in the University of Utrecht. Translated from the originals, with additional notes and observations, by Rev. Wm. Wright, LL.D., of Trinity College, Dublin. London, 1835, 8vo.

This is the production of an able and pious man. It is pervaded by good sense, discrimination, and intellectual ability. The annotations of Heringa are valuable, and enhance the worth of the volume, while those of

the English translator are also appropriate. Its brevity, however, and want of examples, with the long lists of books appended to each section, render it of less value than it should otherwise have been. Like most other German works, even those of orthodox men, it contains sentiments by no means evangelical or sound. Rationalism was rampant when Seiler lived, and though his object was to unite the religious with the scientific interest, he did not succeed in escaping from the contamination of error. See particularly sections 262, 274, 299, where too great concessions are made by the esteemed author.

Christian Daniel Beck. Monogrammata Hermeneutices librorum Novi Fœderis. Pars prima. Hermeneutice N. T. universa. Lipsiæ, 1803, 8vo.

The first part of this treatise is occupied with criticism, the second with Hermeneutics. It exhibits a brief but masterly condensation of the general principles of interpretation. The author has appended lists of books, which are tedious and destitute of utility.

C. G. Bretschneider. Die historisch-dogmatische Auslegung des N. Testaments, nach ihren Principien, Quellen, und Hilfsmitteln dargestellt. Lipsiæ, 1806, 12mo.

This work is properly an exhibition of historical interpretation applied to the doctrinal part of the New Testament books. Its object is to shew that the New Testament must be every where understood in such a manner as the original readers understood it, according to their limited conceptions. The position is hazardous, especially as it is carried out by the writer to a most unwarrantable extent. The whole book is full of error. In religious feeling and right principles it is miserably defective. Historical interpretation appears in its most objectionable form. We have been disappointed, grieved, and disgusted, with the pernicious absurdities advanced by this rationalist writer. He has done well not to republish it.

Car. Aug. Theoph. Keil. Elementa Hermeneutices Novi Testamenti Latine reddita a Christ. Aug. Godofr. Emmerling, &c. Lipsiæ, 1811, 12mo.

This little work of 205 pages is a specimen of masterly condensation and precision. It is a valuable and able production, in which the rules are accompanied by numerous and suitable examples. It is occupied solely with the *historical* points of interpretation, or, as the writer chooses to say, with *grammatico-historical* interpretation. The doctrinal contents—the holy truths of the Bible, which are of universal and authoritative obligation, do not seem to have engaged the mind of the writer. Hence the cold flatness of the volume.

† *J. Jahn.* Enchiridion Hermeneuticæ Generalis Tabularum Vet. et Nov. Fœderis. Viennæ, 1812, 8vo.

This is one of the best treatises, within a small compass, which the continent has produced. The author follows the principles of Ernesti, and illustrates them by numerous examples. With a mind superior to the fetters in which the Romish Church seeks to bind her adherents, he propounds just sentiments respecting the Holy Scriptures. "If," says he, "we would examine tradition, or the sentiments of the fathers as diligently as we do the Bible, there would be need of a new patristic hermeneutics, for it is not so easy as is commonly supposed to understand and interpret aright those ancient ecclesiastical books. . . . I am afraid that greater diversity of opinion would arise in explaining tradition than in the interpretation of Sacred Scripture, as Daille has observed. I reverence genuine tradition as much as any other man, since it determines not a few ambiguous things, but I cannot expect from it what I clearly perceive it cannot do, viz. an end of all controversies," (pp. 15, 16.) "We are far from appealing to the authority of the Catholic church, which cannot be mentioned in a question of Hermeneutics," (p. 98.) In another place (p. 41), he is anxious to shew that the Council of Trent did not forbid scientific interpretation, nor decree from what sources the sense of Scripture should be drawn, or to what rules the exposition of it should be conformed.

The work is characterised throughout by sound sense, and deserves to be ranked among the chief compends of Hermeneutical science.

† *Aloys Sandbichler*. *Darstellung der Regeln einer allgemeinen Auslegungskunst von den Buechern des n. und a. Bundes, nach Jahn*. Salzburg, 1813, 8vo.

This tract is an abridgment of Jahn, with questions for examination at the end.

† *Altmann Arigler*. *Hermeneutica Biblica generalis usibus academicis accommodata*. Viennæ, 1813, 8vo.

We look upon this work as far inferior to that of Jahn. Its positions are exceedingly vague—its rules very general. The author seems to have had little acuteness or depth of mind. He exhibits no power of condensation or systematising. Yet his spirit was independent, partaking of the free inquiry which was abroad in the Lutheran church. Hence he drew upon himself the disapprobation of his own church. There is an unsubstantial brevity in his book—a deficiency of logical ability too marked to be mistaken.

John James Griesbach. *Vorlesungen ueber die Hermeneutik des N. T. herausgegeben von J. C. S. Steiner*. Nürnberg, 1815, 8vo.

The object of the writer in this treatise was to develop the principle of historical interpretation, as applied to the New Testament. The

view, therefore, which it gives is one-sided. Over this and most of the works in which Semler's great position was carried out without just limitation, the iciness of spiritual death is diffused.

John Henry Pareau. Institutio Interpretis Vet. Test. Trajecti, 1822, 8vo. Principles of Interpretation of the Old Testament, translated from the original by Patrick Forbes, D.D., Edinburgh, 2 vols 12mo, (8 and 25 of the Biblical Cabinet.)

Pareau was an able and orthodox divine, as his writings abundantly shew. The present treatise contains sound maxims, with apposite examples, and is very valuable on the whole. The translator has subjoined notes and additions, which enhance the merit of his version. It has been said that Pareau wrote a similar work on the New Testament; but we believe this to be a mistake.

† *Joh. Nepomuc Alber.* Institutiones Hermeneuticæ Scripturæ sacræ Novi Testamenti. Pestini, 1818, 3 vols. 8vo.

Institutiones Hermeneuticæ Scripturæ sacræ Veteris Testamenti. Pestini, 1827, 3 vols. 8vo.

The *first* volume of the former work and the *third* of the latter contain general principles of interpretation. The author appears to be very deficient in logical ability, acuteness, and profundity. There is a looseness, a want of condensation in his works, by no means fitted to recommend them to the scholar. He puts together a number of common remarks which, though good enough in themselves, are not presented in a manner calculated to arrest the attention. To any serious reader they might readily suggest themselves; and such an one might exhibit them as well as Dr. Alber. The author shews, besides, an attachment to the dogmas of his own church much stronger, and consequently more prejudicial to right investigation, than Jahn or Arigler. The works before us will never occupy a prominent place in the estimation of good hermeneutical writers. Their utility is vastly disproportionate to their extent.

† *Caspar Unterkircher.* Hermeneutica Biblica generalis. Editio sec. Œniponti, 1834, 8vo.

This volume is chiefly based on that of Arigler, whose defects it is intended to supply. It is fuller and abler than its predecessor. The author has diligently endeavoured to embrace all the particulars belonging to a hermeneutical treatise. His arrangement, however, does not seem to be the best, nor is his acuteness remarkable. Besides, he manifests greater attachment to the peculiar dogmas of his own church than Jahn or Arigler. The book is not without merit or utility. It is a favourable specimen of Romish Hermeneutics, adapted in a good degree to the advanced state of the science.

† *J. Ranolder*. *Hermeneuticæ Biblicæ generalis principia rationalia Christiana et Catholica. Selectis exemplis illustrata, &c.* Lipsiæ, 1839, 8vo.

A Romish system of Hermeneutics, conceived and executed in the narrow spirit of that corrupt church.

† *V. Reichel*. *Introductio in Hermeneuticam Biblicam.* Viennæ, 1839, 8vo.

The same character belongs to this volume as to the last. Both are similar. They rigidly adhere to the principle, that the interpreter must abide by that sense which *the church* officially propounds. Great merit is assigned to the decrees of the councils at Trent and Vienna in advancing the science of Biblical exposition, while it is withheld from Protestants.

† *Jonath. Mich. Athanas. Loehnis*. *Grundzüge der biblischen Hermeneutik und Kritik.* Giessen, 1839, 8vo.

This work is of a much higher character and more liberal tone than the two just mentioned. The influence of Protestant writers on the mind of the author is sufficiently obvious, and he can even praise Rationalist productions. The book contains sentiments somewhat free, as coming from a Romanist writer. (See § 70, pp. 154–160). It is the best work on Hermeneutics which has proceeded from the Romish church since the time of Jahn. The author manifests judgment in the nature and selection of his materials, although the same want of acuteness observable in all Roman Catholic hermeneutical writers with whom we are acquainted, is seen here also. It is not our purpose to review the production in question, but it is strange that Dr. Loehnis should not know the author of the Wolfenbüttel fragments (p. 147.) It was long ago ascertained that they proceeded from Reimarus.

H. N. Clausen. *Hermeneutik des Neuen Testaments von D. Henrik Nikolai Klausen; aus dem Dänischen uebersetzt von C. O. Schmidt-Phiseldek, Candidaten der Theologie zu Kopenhagen.* Leipzig, 1841, 8vo.

The greater part of this work is occupied with the history of Biblical interpretation, which is detailed with considerable minuteness and admirable perspicuity. In this its great excellence lies. Here it stands alone in merit. Nothing that has ever appeared can be at all compared with it in the historical department. The remainder of the volume is worthy of the learned author, although it is much briefer than we could have desired. We cannot recommend the entire production too highly. The author, who is professor of theology in the University of Copenhagen, manifests a most extensive range of reading, uniform sagacity,

great discrimination, and a comprehensive mind. He can review with philosophic skill the merits of the fathers and of the reformers — the systems of interpretation which have been current in Germany — the basis on which they rest — the philosophy by which they are regulated. We have been greatly indebted to the admirable performance.

N. B. In referring to the author throughout our work, we have written his name *Klausen*, as it is in the German translation, which alone we possess. In the Danish, however, it is *Clausen*. It would, therefore, have been more correct to have written it in the latter mode.

English Works on Hermeneutics.

David Collyer. The Sacred Interpreter; or a practical introduction towards a beneficial reading, and a thorough understanding of the Holy Bible. Carlisle, 1796, 2 vols 8vo.; the fifth edition, with cuts. The book was first published in 1746, and afterwards translated into German by *Freder. Eberh. Rambach*, Rostock 1750, 8vo.

The *ninth* section of the first volume is occupied with general rules for the interpretation of Scripture. The writer lays down the three following:—

1st, “The Holy Scripture speaks *with the tongue of the sons of men*, as the ancient Jews expressed it, that is, in condescension to the common usage and apprehensions of men, even of the vulgar as well as the most learned, making use of popular expressions and forms of speech.” This is illustrated in 27 particulars.

2dly, “*The second general rule* for interpreting the Holy Scriptures is that of Dr. Lightfoot, ‘for the interpretation of the phrases, and many histories of the New Testament, it is not so much what we think of them, agreeably to notions derived from certain principles of ours, as in what sense they could be understood by the persons who lived in those times, according to their own usual custom and manner of speaking.’”

3dly, “*The third general rule* is, to inquire into the chief design and scope of each book; and as Bishop Stillingfleet directs, especially for the understanding of the New Testament, ‘to fix in our minds a true state of the controversies of that time, which will give us more light in the knowledge of the Scriptures, than large volumes of commentators, or the best system of modern controversies.’”

It will be seen that the author’s three rules are a very vague and defective apparatus for expounding the Bible. The greater part of the work is occupied with historical, chronological, and geographical details, and with general remarks on various books in the Old and New Testaments. Learning, solidity, and depth are wanting, so that it is now of little use.

Gilbert Gerard, D.D. Institutes of Biblical Criticism ; or, heads of the course of lectures, on that subject, read in the University and King's College of Aberdeen. Edinburgh, 1808, 8vo, second edition.

The work of Dr. Gerard displays learning, ability, reflection, and research. His positions are generally sound and judicious—the arrangement good—the examples appropriate. It is a *dry* skeleton simply because it consists of the *heads* of lectures. But were the skeleton clothed with flesh and blood, expanded and adapted to modern advancement, it would doubtless be a most valuable gift to the public. Such as it is, it shows a reflective mind capable of comprehending a system of divine truth, and of presenting it in a compact form. We need scarcely say that there are not a few observations in the volume with which we do not concur. The author lived in the Church of Scotland's dead-orthodoxy age. Since his day, God has favoured the northern Zion with a blessed revival.

Thomas Hartwell Horne, B.D. An Introduction to the critical study and knowledge of the Holy Scriptures, volume second. London, 8vo, 1839, 8th edition.

With this volume we have a very imperfect acquaintance, having never read the greater portion of it. The author's industry is unquestionable—his reading extensive, and his judgment good. We believe it to be in the main a valuable work, although it is much behind the latest advances of the science.

William van Mildert, D.D. An Inquiry into the general principles of Scripture interpretation, in eight sermons, preached before the University of Oxford, in the year 1814. Oxford, 1831, 8vo, 3d edition.

This volume presents a great contrast to those continental works which we have noticed. It is devoid of scientific form, and contains almost none of the technicalities of other treatises. The style is perspicuous, and the sentiments promulgated level to the lowest intellect. It should not, however, be concealed, that it displays little acumen or vigour of mind. It contains a few plain ideas scattered over a wide surface without condensation. As a Hermeneutical work it is defective, while in some important instances the views of the amiable bishop are anti-evangelical.

Herbert Marsh, D.D. Lectures on the Criticism and Interpretation of the Bible. London, 1838, 8vo.

This work affords a very favourable specimen of the abilities, learning, and intellectual sagacity of the eminent prelate lately deceased. His style is remarkable for its perspicuity. Whatever he touches bears

the impress of his sagacious mind. Although the volume does not profess to exhibit a hermeneutical system, yet it is of great value. Different parts of the subjects are treated with much skill. It is to be regretted that the author's notions of regeneration were so defective and unscrip-
tural.

Wm. Carpenter. The Biblical Companion. London, 1836, 8vo.

The portion of this work relating to Hermeneutics is small compared with the rest of the volume. There is much good sense in it. The author has endeavoured to simplify the science, and to place it within the reach of intelligent readers of the Bible. The sources from which he has drawn are not the best; but his views of the gospel harmonise more with our own than such as are propounded in many learned productions.

L. A. Sawyer, A. M. The Elements of Biblical Intepretation, containing a popular exposition of the fundamental principles and rules of this science. Republished at Edinburgh by Thomas Clark, 12mo, 1836.

This is a brief manual for the unlearned reader of the Bible, containing a few plain rules with appropriate examples. It evinces good judgment, without ostentation or parade.

Prof. Alex. M'Clelland. Manual of Sacred Interpretation, for the special benefit of Junior Theological Students; but intended also for private Christians in general. New York, 1842, 12mo, pp. 168.

The author compresses the whole business of interpretation into four maxims, and nine rules, which are simple and obvious enough. The little work is generally characterised by good sense, but wit and sarcasm are entirely out of place in it. It need scarcely be said that it will not advance the science of Hermeneutics, or be very acceptable to *theologians*, however useful it may be to *private Christians*. A great part of sacred interpretation is untouched, and unexhausted by Prof. M'Clelland. His "Manual," even considered as such, is defective.

We shall now notice a few *programms* (as they are called by the Germans), relating to the interpretation of the Bible, that deserve to be read and recorded. They do not exhibit Hermeneutical systems, but are rather dissertations more or less extended on the right mode of exegesis. We deem it unnecessary to go back to the older, which are now forgotten or useless. Only such as are of some importance and of comparatively recent date will be given.

While the historical principle and the accommodation system recommended by Semler had been carried out to a most injurious

extent by his injudicious followers, it was soon felt by the pious professors and teachers in the German universities that there was something wrong in them. It was not difficult to see, that the *truth* of Scripture as a divine revelation was impaired; — that the living power of its doctrines was reduced to a sapless, uninteresting influence; in short, that the universal adaptation of the New Testament, as an unchanging code of doctrines and duties, to human nature in all its aspects, disappeared, amid the degrading views entertained of Christ and the apostles. Hence the orthodox Storr attempted to set proper limitations to the historical principle so as to preserve the truth of God intact. In his treatise *de sensu historico*, (Tübingen, 1788, 4to, afterwards inserted in his *Opuscula Academica*, Tubingen, 1796, 8vo, vol. i. p. 1, and translated into English by Professor Gibbs of Yale College, Boston, 1817, 12mo), he endeavoured to shew, that though the personal relations amid which the apostles lived and wrote had an influence on the form of their writings, yet Jewish notions or arguments in themselves erroneous were not employed. Current phrases were used without any intention of connecting with them those incorrect ideas which they had ordinarily symbolised. Coinciding with Storr appeared *Hauff*, who published in 1788, “*Bemerkungen ueber die Lehrart Jesu in Rücksicht auf jüdische Sprache und Denkungsart*,” *Behn*, in his “*Ueber die Lehrart Jesu und seiner Apostel, in wiefern sich dieselben nach den damals herrschenden Volksmeinungen gerichtet haben*,” Lubeck, 1791; and Stäudlin who, in his treatise, *De interpretatione librorum N. T. historica non unice vera*, Göttingen, 1807,* undertook to show, that the historical theory was unsatisfactory and incomplete because it did not take in the high, spiritual relation in which the authors of the Biblical writings stood to the founder of Christianity — a relation that ought both to limit and sublimiate their dependence on the spiritual defectiveness of the age to which they belonged.

K. W. Stein. *Ueber den Begriff und den obersten Grundsatz der historischen Interpretation des N. Test.*, Leipzig, 1815, 8vo.

This able dissertation was mainly directed to the same point as that

* The programm in question was directed against Keil's dissertation, *De historica librorum sacrorum interpretatione ejusque necessitate*, first published at Leipzig in the year 1788, afterwards translated into German by Hempel, Leipzig, 1793, 8vo, and finally inserted in his *Opuscula Academica*, edited by Goldhorn, Lipsiæ, 1821, pp. 84–99

of Stäudlin, viz. to point out how the historical and religious interests should be united, and how the latter should regulate the former. According to Stein, the intellectual and moral individuality of Jesus and his apostles, ascertained both from Scripture and ecclesiastical tradition, should be always reckoned the highest ground of exposition, and the New Testament should be explained by means of the prevailing sentiments and the current events of that period, only in so far as such current notions do not infringe upon the individuality of Christ and the apostles. By virtue of their individuality they stood out from the common current of the time at which they lived. Hence their character ought not to be merged into the stream of popular opinions.

Friederich Lücke. Grundriss der neutestamentlichen Hermeneutik und ihrer Geschichte. Göttingen, 1817, 8vo.

The distinguished commentator on the writings of the apostle John was a young man, a private teacher in Berlin when he published this remarkable dissertation. The main point insisted on is the necessity of spiritual sympathy on the part of an interpreter with the sacred writers. Philological as well as historical inquiries should be referred to the Christian revelation considered as an historical reality of universal obligation, and subordinated to it. In Christianity there is an immutable truth which historical investigations should seek to bring out, not to destroy. The treatise is much more scientific in form and character than that of Stein. It proceeds from an abler man. The purport however of both is somewhat similar.

The same author afterwards published in the *Studien und Kritiken* for 1830, an article on Hermeneutics, in which his former opinions are developed with greater minuteness, skill, and caution. According to the language of this paper, Biblical Hermeneutics consist in "construing general hermeneutical principles in such a manner as that the peculiar theological element may be united with them in a real organic mode, and likewise in forming and establishing the theological element so that the general principles of interpretation may have their full weight," p. 421.

G. P. Ch. Kaiser. Grundriss eines Systems der neutestamentlichen Hermeneutik. Erlangen, 1817, 8vo.

According to this writer, Hermeneutics, though a science purely philological and historical, must be "limitative," *i. e.* it must mould and modify the result that has been attained, in accordance with the verdict of the primitive faith, and the Christian church. See p. 3. The attempt which he makes to unite the religious with the historical interest, is not definite or altogether successful. He attaches too much importance to a traditionary faith in the church, which should never be allowed to infringe on the absolute, exclusive standard of all truth, the Bible itself.

Lücke himself is not wholly free from a like imputation. Kaiser avows himself to be a Supernaturalist. We believe he was once a Rationalist.

Fr. Heinr. Germar. Die panharmonische Interpretation der heiligen Schrift. Ein Versuch. Schleswig, 1821, 8vo.

Beitrag zur allgemeinen Hermeneutik und zu deren Anwendung auf die theologische. Altona, 1828, 8vo.

Hermeneutischen Mängel der Sogenannt grammatisch-historischen, eigentlich aber der Tact Interpretation. Halle, 1834, 8vo.

Kritik der modernen Exegese. Halle, 1839, 8vo.

These dissertations, proceeding from the same author at different times, deserve to be read with attention. The learned and pious writer shews that Scripture interpretation is inseparable from the formation of the Christian system—that the position which many lay down, viz. that the Bible should be explained throughout like any other book, when expressed without limitation, is irreconcilable with belief in Christianity considered as a divine revelation and a complete system of truth. The great fact on which he insists is, that we should regard that alone as constituting the written revelation of God which completely harmonises with the various expressions of Christ, and with such positions as are decidedly true. Whoever, therefore, separates the divine system of Christian truth from Bible-interpretation, takes asunder what is really united. The last three treatises are mainly directed to an important objection which might be supposed to lie against the panharmonic system. They point out that faith in Jesus is a comprehensive principle relating, not merely to the words of Christ, but to the persons selected by him to write all the circumstances and doctrines pertaining to Christianity. The contents and the form are inseparable;—faith requiring us to rely upon the latter equally with the former, and to regard the origin of both as supernatural.

J. G. Rätze. Die höchsten Prinzipien der Schrifterklärung, Leipzig, 1824, 8vo.

This work, like the preceding, was also written to show the insufficiency of the grammatico-historical system of interpretation, as understood in Germany. The following extract may serve to exhibit the author's sentiments respecting Hermeneutics. "Without the principle of the absolute, moral deity of Christ, the interpreter will always bring a merely rational sense into the higher, peculiar doctrines of Scripture—a sense, which, amid all internal, moral, and rational truth, does not by any means exhaust the peculiar, high sense of Scripture." The writer is perfectly correct in affirming, that "the religious sense of a Scripture doctrine is included in the grammatical and historical contents; but when it is most definitely presented to our view, by exegesis, in all its truth, the purely religious inquiry steps in for the first time as the highest and last element." p. 3.

H. Olshausen. Ein Wort ueber tiefern Schriftsinn. Koenigsberg, 1824, 8vo.

Die biblische Schriftauslegung. Sendschreiben an Steudel. Hamburg, 1825, 8vo.

The former of these productions is of a most interesting and important character. It is true that it has been classed by Clausen, Hartmann, and others among *the allegorical*, yet the pious and lamented author expresses himself in strong language against the unholy arbitrariness of the ancient allegorists. He points out the distinction between a genuine and false allegoricalness, and maintains on the highest authority, even the New Testament itself, that a spiritual meaning should be extracted from the shell in which it is enveloped. He justly objects to the phrase *double sense*, and to the idea that allegorisers generally affix to it. According to him, genuine allegorical interpretation consists, not in assuming another sense besides the literal, but a deeper-lying sense (*ὑπόνοια*) connected by an internal, essential union with the verbal signification presented in and with the latter—a sense which necessarily presents itself when the contents of Scripture are viewed from a higher position, and which may be discovered agreeably to uniform rules. The principles by which the connexion between the deeper sense and its envelope may be discovered lie in the law of universal harmony—a law according to which all things in the world of sense and spirit constitute one great organism. Olshausen lays great stress on the mode in which the Old Testament is explained by the New, regarding it as the rule that should direct all exegesis.* Steudel subjected the treatise of Olshausen to a close examination,† which called forth a reply from the latter. The distinguished commentator on the New Testament repeats the position contained in his former work, viz. that the law, with all its ordinances, resembles a seed containing in itself the whole plant (p. 23.)

There is much truth in these writings of the able Olshausen. We are not indeed inclined to go so far—nor to use exactly the same phraseology—nor to call the method of interpretation recommended, *allegorical*; but the sagacity of the Professor saw far into the nature of prevailing systems of exposition, and the true method as contrasted with their erroneousess. Perhaps he carried his analogies and typical representations to an undue length, although his sentiments are in the main correct. The *ὑπόνοια* for which he contends is the one, true, spiritual sense uniformly conveyed by the language of the Bible. The dissertations before us, though not always guarded in their phraseology, or strictly accordant with sound reason, are yet full of instruction. They amply merit the serious perusal of all hermeneutical writers. We have

* See particularly pp. 68–75, and 89–101.

† In the Neues Archiv für die Theologie, Band III, Tübingen, 1825, p. 403 et seq.

derived from them no small benefit. Should the reader wish to see some of the criticisms made upon them in Germany, he may consult Steudel already mentioned, Hahn,* Hartmann,† and Clausen.‡

J. T. Beck. Versuch einer pneumatisch-hermeneutischen Entwicklung des 9. Kapitels im Br. an die Römer, 1833, 8vo.

It is the appendix to this which belongs to our present purpose. Also his *Zur theologischen Auslegung der Schrift*, appended to his "Einleitung in das System der christlichen Lehre," Stuttgart, 1838, 8vo.

The *pneumatic* interpretation "proceeds from the organic connexion of Scripture as a whole. It seeks for definite traits of the Messianic theological character in the individual physiognomy brought to light by pure Hermeneutics in single passages; and thus discovers its essential significance in the inward economy of the Spirit's divine work." It has its root, according to this writer, *in a theological comprehension of the centre-point of revelation*; and its application consequently rests on the fidelity, purity, and completeness with which the contents of revelation are examined.

In another place he says—"Scripture does not present a *manifold* sense, but a *full* sense, whilst the general as well as the particular is united with the *specific*, in living harmonious connection, and thus becomes a full, spiritual sense. The one Spirit who spiritualises word, matter, and ideas in order to express his own revelation, also unites them into one sense, and makes of the Bible **ONE CONTEXT**. In the unity of this Spirit to comprehend all that is general and particular, and then to point out that unity again in single parts, is the business of *learned—or hermeneutico-pneumatic interpretation*."||

Although there is considerable mysticism in the style of Beck, and occasionally an obscure apprehension of truth, yet his treatises are most valuable in a hermeneutical sense. They are the productions of no ordinary mind, and contain very much sound theology, such as is needed in Germany. In regard to the subject of prophecy, and the New Testament quotations from the Old, he has entered with spirituality of conception into their essential features, and evolved comprehensive principles unknown or forgotten. Our hope is, that the writings of this excellent man may tend, along with other orthodox works, to produce good fruit an hundredfold in Germany.

G. C. R. Matthäi. Uebersicht der Fehler der neutestam. Exegese, u. s. w. Göttingen, 1835, 8vo.

* "Versuch für grammatisch-historische Interpretation" u. s. w. in the *Theologische Studien und Kritiken* for 1830. Heft 2, p. 301 et seq., translated by Dr. Robinson in the *Biblical Repository*, January 1831.

† Die enge Verbindung, p. 720 et seq.

‡ Hermeneutik, p. 335.

|| P. 279 (Einleit. in das Syst.)

This treatise is somewhat singular. The leading idea it exhibits seems to be this, that *usus loquendi* and history furnish no good ground of exegesis, because in expressions of a religious nature they present merely that literal signification which lies on the surface, and in cases where several senses are equally possible, afford no sure criterion for ascertaining that one which is alone correct. The writer makes the principle of interpretation to lie in a *Biblical, believing consciousness*, in the essence and tenor of religious ideas infallibly true. Hermeneutical science cannot be much benefited by this dissertation, whose object is to reduce exegesis to a matter of individual feeling rather than of accurate investigation. While the author points out mistakes committed in New Testament exegesis, he has himself fallen into error.

He has meant well to the cause of evangelical truth, though we scarcely think that he has advanced it by the present volume.

F. Schleiermacher. Hermeneutik und Kritik mit besonderer Rücksicht auf das neue Testament. Berlin, 1838, 8vo, forming vol. vii. of his collected works, and published in them by Dr. Lücke.

This is properly a philosophical treatise. The general principles, however, which it develops with all the depth and acuteness of the remarkable author, are applicable to Scripture, especially the New Testament. There is a scientific character belonging to the production that must render it valuable, in addition to its essential merits, in helping forward the enlightened study of Hermeneutics. Still we should remember, that it is based on a system of philosophy, and not on the Bible. Schleiermacher was a speculative man, possessed of a great but erratic genius, and by no means a sound or safe expositor. Considered as outlines of a philosophico-hermeneutical system, the work is excellent; but we cannot refrain from saying, that the philosophy of Germany has ruined its theology. It has equally robbed it of its essence and its simplicity.

George Campbell, D.D. Preliminary Dissertations to the Gospels. London, 1789, 4to.

These dissertations are twelve in number, and evince a philosophical mind, capable of taking enlightened views of language. The first two in particular are masterly specimens, which deserve the careful perusal of the philosopher, the critic, and the expositor.

Prof. Moses Stuart. Hints on the Interpretation of Prophecy. Andover, 1842, 12mo. pp. 146.

The accomplished writer of this valuable little book undertakes to prove three things. 1st, That there is no double sense in prophecy. 2dly, That it is intelligible before it is fulfilled, and that the writers themselves were acquainted with the meaning of what they uttered. 3dly, That the

designations of time in the prophetic Scriptures are *ordinary*, not *peculiar*.

The first two points are briefly treated, and to our mind not altogether satisfactorily. In objection to the *double sense* he combats such a view of it as is held by no intelligent writer with whom we are acquainted. He contends against the *spiritualising* of Scripture, a practice, which, if we mistake not, is reprobated by those who hold the double reference of various portions in the Bible. In maintaining that the prophets understood all that they were prompted to write, he appears to take a very imperfect view of the state in which the prophets were when commissioned to utter predictions, and to reduce them too much to the condition of ordinary men. We believe that in many cases they had very obscure notions of the meaning of what they uttered; and that sometimes at least, they could scarcely be said to understand their own predictions.

The third part is the longest and by far the ablest. Days are days, and years years. So the writer maintains with no small skill and power of argumentation. We do not see how his conclusions can be set aside. It is true that they are contrary to prevailing sentiments, but if the latter be unscriptural, the sooner they are abandoned the better. Let those who object to the statements of the learned author reply to them in the spirit of candour and impartiality. A writer in the American Biblical Repository endeavours to defend the old view against Mr. Stuart.

It has been suggested by the intelligent publisher, that the brevity of the 15th chapter requires a list of books to be given, which treat copiously of the different topics. In accordance with this intimation, *a very few* of the best in each department to which the text refers, are selected. Our space will not allow of a long catalogue. Two or three, which may be considered to stand at the head of all others, are sufficient for our present purpose.

General History.

Here it is most advantageous to consult separate histories of particular countries, always singling out such as are best. At present we cannot refer to such.

Of general histories which comprehend the entire range of events from the creation to modern times, there is none to be compared with that of Professor *H. Leo*, entitled, *Lehrbuch der Universalgeschichte*. Halle, 1838, &c. 8vo, of which four volumes have appeared.

C. Von Rotteck. Allgemeine Weltgeschichte, 14th Ausgabe, 9 Baende, 8vo, Freiberg, 1840.

This work is much inferior to the preceding, although its value is considerable. The author's views regarding religion are sceptical, though not always openly expressed. He belongs nominally to the Roman Catholic Church. It has been translated into English in four volumes, royal 8vo, London, 1842.

J. Von Müller. 24 Bücher Allgemeiner Geschichten. 4th edition, Stuttgart, 1828, 3 vols. 8vo. Also in one vol. 8vo, 1838.

This work was translated into English, and published at London in 1818, 3 vols. 8vo. It is learned, accurate, and profound.

Johannes Cluverus. Historiarum totius mundi epitome, a prima rerum origine usque ad annum Christi 630. E sexcentis amplius Authoribus sacris profanisque, ad marginem adscriptis, deducta, et historia unaquæque ex sui seculi scriptoribus, ubi haberi potuerunt, fideliter asserta. Editio octava. Vratislaviæ, 1673, 4to.

An admirable and perspicuous compendium of the history of the world, which deserves to be known and read. The author's opinion concerning the history contained in the Apocalypse is erroneous.

A. F. Tytler (Lord Woodhouselee.) Elements of General History, continued by Dr. Nares, 1801–22, 3 vols, 8vo.

A brief but able sketch of universal history.

The three works of Shuckford, Prideaux, and Russell, which form a connected series, carry the history of the Bible from the creation to the time of Christ.

The second is by far the best. The first is of little utility.

G. G. Bredow. Compendious view of Universal History and Literature, in a series of tables; from the fifth edition of the German. 2d edition. London, 1824, fol.

In this beautifully printed work, there are 13 tables on history, and 5 on literature. They are simply constructed, presenting the leading facts and various dates in a manner well adapted for reference.

Chronology.

Sir Isaac Newton. The Chronology of Ancient Kingdoms amended. In the 5th volume of his works, edited by Bishop Horsley.

This work is divided into six chapters. The references to Scripture history are not numerous, although in the 2d, 3d, and 4th chapters, there

are various notices of persons and events mentioned in the Old Testament, in connexion with the history of such nations as came in contact with the Jews. The *Remarques critiques sur le nouveau system de chronologie du chevalier Newton*, by Gibbon (*Miscellaneous Works*, vol. iii. London 1815, 4to, pp. 63 et seq.), should be read along with the book.

James Ussher, D.D. The annals of the world deduced from the origin of time, and continued to the beginning of the Emperour's Vespasian's reign, and the totall destruction and abolition of the temple and Common-wealth of the Jews. Containing the historie of the Old and New Testament, with that of the Macchabees, &c. &c. London, 1658, fol. Originally published in Latin in 2 vols. fol. London 1650-54.

This book is indispensable to the student of sacred chronology. There is none like it in the English language. Its value cannot be too highly appreciated.

William Hales, D.D. A new Analysis of Chronology, in which an attempt is made to explain the history and antiquities of the primitive nations of the world, and the prophecies relating to them, on principles tending to remove the imperfection and discordance of preceding systems. London, 1809-12, 3 vols, 4to.

In this very learned work Dr. Hales rests chiefly on Josephus, and departs from the chronology of the Masoretic text. Hence he makes 5411 years from the creation to the birth of Christ. The writer appears to us not to have made out with success the truth of his system, or the satisfactoriness of the foundation by which it is supported. The chronology founded on the Masoretic text remains impregnable, as far as the objections of Dr. Hales to it are concerned. In the first volume a review of the leading systems of Chronology is given.

Arthur Bedford. The Scripture Chronology, demonstrated by Astronomical Calculations, and also by the year of Jubilee, and the Sabbatical year among the Jews : or an account of time from the creation of the world to the destruction of Jerusalem ; as it may be proved from the writings of the Old and New Testament. London, 1730, fol.

This elaborate work is divided into 8 books, which carry the history from the creation to the completion of the New Testament canon. It has 50 chronological tables, and several maps. The writer vindicates the authority of the Hebrew text, and opposes the Samaritan and the Septuagint version. The research displayed in the volume is immense, and the value of it proportionably great. Although its size is unwieldy,

yet it abundantly deserves the careful perusal of such as study the Bible-chronology.

J. L. Ideler. Lehrbuch der Chronologie, Berlin, 8vo, 1831.

———— Handbuch d. Mathem. und Techn. Chronologie, Berlin, 2 vols. 8vo, 1826.

As a compendium of chronology the first is unrivalled. It is the best extant. The second work, which is more extended, should be read along with the first. He who has these scientific and able publications, need not wish for any thing more on the subject.

Archæology.

J. Jahn. Biblische Archæologie, 5 vols. 8vo, Second Edition, Wien, 1807–25.

Archæologia Biblica in epitomen redacta. Editio sec. 8vo, Viennæ, 1814.

The latter was afterwards (1826), published by Ackermann with a few unimportant expurgations and additions. It was also translated by Mr. Upham, Andover, 1823, with various improvements.

The German work is by far the most extensive and the best that has been published on the Antiquities of the Bible. Those who cannot afford to procure it, should by all means procure the Latin abridgment or the English translation. The plates add to the value of the unabridged edition.

W. M. L. De Wette. Lehrbuch der Hebr.-jüdischen Archæologie, nebst einem Grundriss der Hebr. jüdischen Geschichte. Leipzig, 1830, 8vo. Second edition.

This is an excellent and well-digested compend of Archæology. The author adopts a different division from that of Jahn, a division which appears to be preferable. He who has both works, needs nothing more on the subject.

David Jennings, D.D. Jewish Antiquities, 2 vols. 8vo, London, 1766.

This book is not adapted to the present state of our knowledge, for which the learned author is not to blame. At the time it appeared, there was probably none like it. Various statements in it are not accurate.*

With regard to works which profess to illustrate Scripture from travels, voyages, and antiquities, such as the *Oriental Customs* and *Oriental Literature* of Burder, *Harmer's Observations*, *Paxton's Illustrations* in part, *Roberts's Oriental Illustrations*, *Taylor's Illustrations of the Bible*, &c. &c. &c., we have never been

* See Gesenius's Article *Biblische Archæologie* in Ersch und Gruber's Encyclopædie.

able to see *much real aid* furnished by them to exposition. They place many things in a more striking point of view, but seldom suffice to elicit the sense of a place otherwise obscure. They are interesting confirmations of the truth of Revelation, but as *sources of interpretation* they have been unduly overrated. It is pleasing and not unprofitable to read them; but the amount of *positive information directly bearing on exegesis*, which can be collected from them, is exceedingly small. The truth of our opinion may be fairly tested by a perusal of *Bush's "Scripture Illustrations,"* which professes to condense and present the substance of the best treatises.

Geography.

Hadrian Reland. Palæstina ex Monumentis veteribus illustrata. Tajeeti Batavorum, 1714, 4to.

This is a very valuable book on the Geography of Palestine, although it does not include the results of modern researches.

E. F. K. Rosenmüller. Biblische Geographie, 3 Baende, Leipzig, 1823-28, 8vo.

Of less value and accuracy than the reputation of the writer would lead us to expect.

C. Von Raumer. Palaestina, Leipzig, 1838, 8vo.

The best work on the geography of Palestine in a condensed form that has been published.

Ed. Robinson, D.D. Biblical Researches in Palestine, Mount Sinai, and Arabia Petrea, 3 vols. 8vo, London, 1841.

Although this is not a systematic work on the geography of Palestine, yet it throws great light on the Bible, and contains very important geographical details. Its learning, accuracy, and fulness, are above all praise, and must secure it a place in the library of every Biblical student. The description of Jerusalem is the best extant. It is even superior to that given by *Crome*, in Ersch and Gruber's Encyclopædie. A complete work on sacred geography may be looked for from the author of these volumes. In the meantime, their accurate, interesting, and in many cases novel details, recommend them to all who wish to *know* the geography of the Bible. See a chronological list of works on Palestine and Mount Sinai, in the first appendix, vol. iii.

Ed. Wells, D.D. An Historical Geography of the Old and New Testaments. Frequently printed in different forms.

This work is far behind the advanced state of geography, although it

was excellent at the time when it appeared. It cannot be relied on *now*, either as accurate or satisfactory.

G. B. Winer. Biblisches Realwörterbuch. Zweite ganz umgearbeitete Auflage, 2 vols. 8vo, Leipzig, 1833-38.

The natural history, geography, antiquities, history, &c. of the Scriptures are described in this work with great learning. It is an immense storehouse of information compiled with great labour, and containing a vast number of references to the sources consulted. Its value cannot well be estimated. The reader, however, should guard against the neology of the writer.

Aug. Calmet. Calmet's Dictionary of the Holy Bible, as published by the late Mr. Charles Taylor, with the fragments incorporated. Revised, with large additions by Ed. Robinson, D.D. Boston, 1837, royal octavo.

A great amount of information on the history, antiquities, geography, natural history, &c. of the Bible is given in this work. The notes and additions of Professor Robinson greatly enhance the value of the American edition, rendering it superior even to the London edition by Mr. Taylor, in 5 vols. 4to.

J. L. Burckhardt. Reisen in Syrien, Palaestina, und der Gegend des Berges Sinai. Aus dem Englischen mit Anmerkungen von W. Gesenius, 2 Baende, 8vo, Weimar, 1823-4.

"As an Oriental traveller," says Dr. Robinson, "Burckhardt stands in the very highest rank; accurate, judicious, circumspect, persevering. He accomplished very much." The notes of Gesenius form a valuable addition, and throw considerable light on various passages in the Old Testament.*

Natural History.

Thaddeus Mason Harris, D. D. The Natural History of the Bible, &c., Boston, 1820, 8vo, and London, 1824, 8vo.

This work has been already characterised in the text.

Samuel Bochart. Hierozoicon, sive de animalibus Scripturæ Sacræ, recensuit, suis notis adjectis, E. F. C. Rosenmüller, 3 vols. 4to, Lipsæ, 1793-95.

This is the best description of the *animals* of Scripture. Rosenmüller has greatly improved the work by his very valuable notes.

Olav. Celsius. Hierobotanicon, sive de plantis Sacræ Scripturæ, &c., Upsal, 1745-7, 2 vols. 8vo.

* See Gesenius's Article, '*Biblische Geographie*, in Ersch und Gruber's Encyclopædie.

Sam. Oedmann. Vermischte Sammlungen aus der Naturkunde zur Erklärung der heiligen Schrift. Aus dem Schwedischen übersetzt von D. Gröning. Rostock und Leipzig, 1786-95, 8vo, vi. Hefte.

Peter Forsskål. Flora Ægyptiaco-Arabica. Havniæ, 1775, 4to.

These three works contain together the best descriptions of the plants of Scripture. The first contains a great mass of information; but the author usually heaps together a number of observations without coming to a definite or decided conclusion for himself. The second, containing remarks on animals as well as plants, is more scientific and accurate. The third is a fragmentary work published from the papers of the distinguished naturalist by Niebuhr. (See the Life of Niebuhr by his son.) It is very valuable.

J. Eckhel. Doctrina Nummorum Veterum, 9 vols. 4to. Viennæ, 1792-1826.

The best work on ancient moneys, including those of the Hebrews, extant.

E. F. K. Rosenmüller. Biblische Naturgeschichte. Leipzig, 8vo. Useful, but not always accurate.

Maria Callcott. A Scripture Herbal. London, 1842, 8vo.

This is an interesting book, the best perhaps which the English language affords. It is not of a very scientific character, neither can it be said to throw new light on the subject.

Geology.

J. Pye Smith, D.D. On the Relation between the Holy Scriptures and some parts of Geological Science. Second edition, 12mo. 1840.

This is by far the best book on the subject. Every page bears the impress of extensive information, philosophical reasoning, and a profound reverence for the word of God.

Ed. Hitchcock, LL.D. Elementary Geology. Third edition, revised and improved, with an introductory notice, by John Pye Smith, D.D., F.R.S., and F.G.S. New York, 1842, 12mo.

The ninth section of this excellent and interesting work is on the connexion between geology and natural and revealed religion. The remarks are judicious, sound, and correct (pp. 274-291.)

Various papers were published by the same accomplished geologist in

the American Biblical Repository, which should be read by the intelligent student of the Bible. They have been republished by Mr. Clark of Edinburgh; in his series of Tracts.

The "Christian Observer" for 1834 contains a number of papers by able writers, on the connexion between geology and revelation; but most of the information in them was embodied by Professor Hitchcock in his articles inserted in the Repository.

The works of Fairholme, Penn, Nolan, and Bugg, respecting the connexion of Scripture and geology shew a want of acquaintance with the subject.

W. S. Gibson, F. G. S. The Certainties of Geology. London 1840, 8vo.

This book contains a clear, compendious, and correct development of the positions which all good geologists look upon as indisputable.

For notices of the works of Lyell, Buckland, Phillips, &c. the reader is referred to the appendix of Smith's Scripture and Geology.

Medicine.

Richard Mead, M. D. Medica Sacra. This treatise was originally published in Latin, but is in English in the edition of Mead's medical works published at London in one volume 4to, 1762; p. 579 et seq.

The work does not treat of every disease mentioned in holy writ, but only of such as the writer considered to be little known, or those for which he had some particular medicine or cure. The diseases treated of are 15.

James Copland, M. D. A Dictionary of practical Medicine. London 8vo.

This book, which has been in course of publication for several years, contains a mass of information on the treatment of all diseases and its history, not to be found in any other work. It is the result of immense research and erudition.

J. Müller. Physiologie der Menschen, 4th edition, 2 vols. 8vo. Carlsruhe, 1838-40.

Incomparably the best book on human physiology that has ever been published. It is of a *scientific* not a popular *character*. Some parts of it seem to indicate that the author is a *materialist*. It has been translated into English, with valuable notes, containing additions and corrections, by Baly. London, 8vo. 1838-42.

W. B. Carpenter, M.D. General and Comparative Physiology. London, 8vo, 1836.

This book is better adapted for the general reader than that of Müller, as being more popular.

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 The Author thinks it right to mention that this Work was put to Press in March 1842.

ERRATA.

Page 132, note †, *read*, See his epistle to Tranquillinus 56; to Pam-machius and Oceanus, Ep. 41.

„ 136, line 6, *for* the grammatical or figurative sense, *read* the grammatical or the figurative sense.

„ 208, line 22, *for* developpe *read* develop.

„ 237, line 38, *for* לְבוּ *read* לְבִי.

„ 250, last line, *for* ἀνένδεκτον *read* ἀνένδεκτον.

„ 345, sixth line from bottom, *for* מִשְׁפָּט *read* מִשְׁפָּט.

„ 460, line 8, *for* Capellus *read* Cappellus.

„ 461, lines 27 and 33, *for* כָּרַח *read* כָּרַה.

„ 496, line 17, *for* Gen. lxi. *read* xlix.

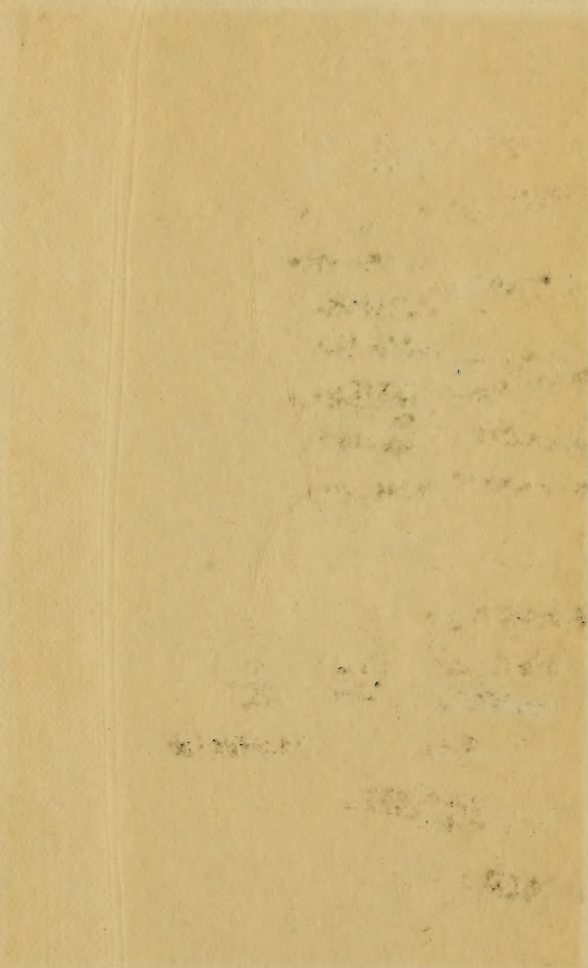
Page 496 (Note.) I find from a letter of Dr. Nordheimer to Professor Stuart, in the American Biblical Repository, that he refers the article prefixed to the noun in this passage to the principle stated by him in these words: “The article is subjectively prefixed to a common noun by way of emphasis, and to point it out as one which, although neither previously nor subsequently described, is still viewed as definite in the mind of the writer.”—See *American Bib. Rep.* for Oct. 1841.

Page 558, lines 3 and 4, *for* Matthew *read* Luke, and *for* Luke, Matthew.

„ 574, lines 14 and 15, *read*, Here the two clauses, which are declarative in the received version, appear as interrogative.

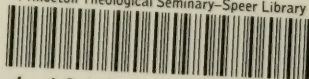
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